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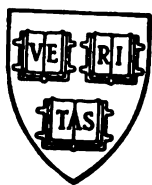
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**CLEMENT OF ALEXANDRIA
MISCELLANIES BOOK VII**

REVISED
EIGHTH EDITION
1902

THE GREEK TEXT
**WITH INTRODUCTION, TRANSLATION, NOTES,
DISSERTATIONS AND INDICES**

BY THE LATE
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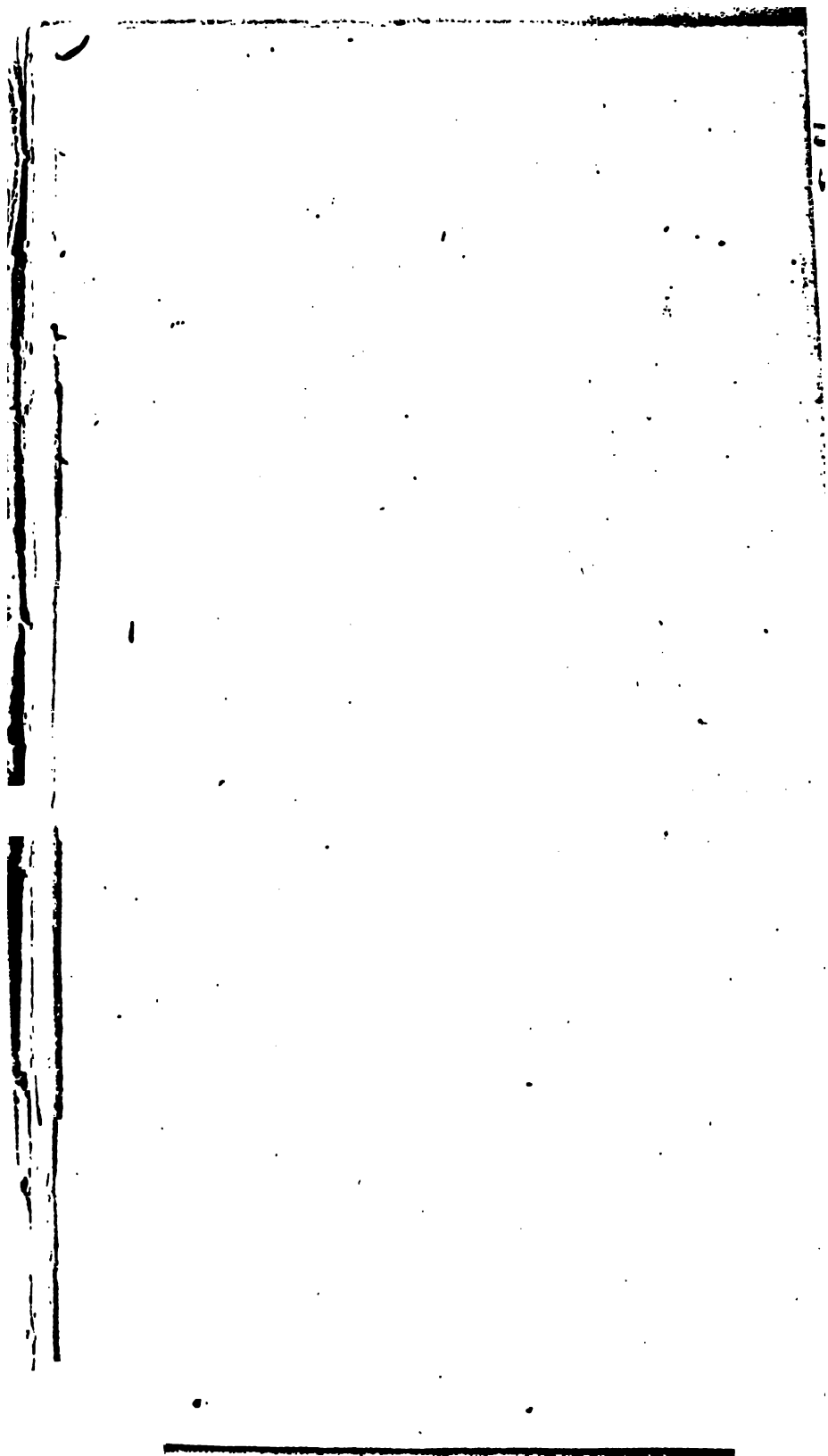


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PREFACE.

NOT Cambridge only but the Church at large is under deep obligations to the wise and public-spirited action of the Master, the Rev. Dr Phear, and the Fellows of Emmanuel College, when, in the year 1872, they persuaded the former Fellow of Trinity to leave the loved and fruitful seclusion of St Ippolyt's and become a resident member of their own society. During the six years which intervened before Dr Hort was elected to a Divinity Professorship, he lectured in College on Origen *contra Celsum*, the Epistle to the Ephesians, Irenaeus Book III, the First Epistle of St Peter, the First Epistle to the Corinthians, the Epistle of St James, the Seventh Book of the *Stromateis* and chapters 1—3 of the Apocalypse.

I felt it to be a high privilege and honour, when I was intrusted with the task of editing the notes on Clement, which had been left behind by my old friend and schoolfellow. The notes, which are written partly in pencil and partly in ink on an interleaved copy of Dindorf's text, were not continued beyond § 69.* At the end of § 66 occurs the date March 15, 1875, denoting probably the conclusion of a course of lectures.

As is natural, I found the notes to vary much in value and importance, some appearing to have been hastily jotted down for future consideration, while others contained the results of long research and deep meditation. I was equally unwilling to print anything which Dr Hort would himself have been likely to reject if he had been preparing a commentary for publication, and to omit anything which he would have retained. In this difficulty I was fortunate in being able to appeal to his eldest son and biographer, Sir Arthur Hort of Harrow, and to his old college friend Dr Henry Jackson, who went most carefully through the notes, and without whose sanction no omission has been made. Many of the notes have been incorporated in the Translation, which I have added as a necessary help in dealing with so difficult and puzzling an author.

As Dr Hort's marginalia on the first 69 sections make no pretension to completeness, I have supplemented his work on these sections by considerable additions of my own; while for the notes which follow § 69, as well as for the Introduction, Appendices and Indices, I am alone responsible.

To prevent any confusion Dr Hort's notes are all marked with H. Notes marked with the initials H. J. and B. are by Dr Jackson and the Rev. P. Mordaunt Barnard, who have most kindly read and criticized my proofs. The names of both are well known to students of Clement, the former by notes and articles in the *Journal of Philology*, the latter by his excellent edition of the *Quis Dives Salvetur*. My thanks are also due to

Dr E. A. Abbott and Dr Gifford for useful suggestions, and to Dr Otto Stählin, who is now occupied with a complete edition of the works of Clement, for allowing me to use his collation of the Clementine Anthologies, as well as of the Laurentian MS for this book, the accuracy of which I have been able to test by my own examination of the MS.

Other obligations are acknowledged in particular sections of the work, but I feel bound to express my thanks here for the great help I have received from the reader of the Cambridge press, especially in revising the Index of Greek words.

Perhaps it may be well to add that, in the years which have passed since I undertook this work, my views have sometimes undergone modification. The readings in the text are not always those which have commended themselves to me, when I was engaged on the notes. Such differences are noted in the Addenda. Again, as to the Translation, I have sometimes given the meaning of an emendation, suggested in the critical notes, though I might not feel so sure of its correctness as to alter the text.

J. B. M.

July 1902.

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INTRODUCTION.

CHAPTER I.

ON THE TITLE *STROMATEIS*.

It is unnecessary to repeat here what may be found in Bp Westcott's excellent article on Clement in the *Dict. of Chr. Biog.* published in 1877. I shall confine my remarks to the fuller treatment of some of the points on which he has only slightly touched. And, first, what did Clement mean by giving to his third treatise the title *Στρωματεῖς*, or, more fully, as at the end of Books I., III., V., *οἱ τῶν κατὰ τὴν ἀληθῆ φιλοσοφίαν γνωστικῶν ὑπομνημάτων Στρωματεῖς*? As to the literal sense of the word, Moeris in his *Lex. Att.* tells us *στρωματόδεσμοι*, 'Ἀττικῶς' *στρωματεῖς*, 'Ἑλληνικῶς'. Pollux speaks to the same effect (VII. 19, X. 31) and Phrynichus p. 401¹. Accordingly we read (Theophr. *H. Pl.* IV. 2) of the use of the cocoanut to make rings for the striped bags in which the bed-clothes were tied up (*ἐξ οὗ τοὺς κρίκους τορνεύουσι τοὺς εἰς τοὺς στρωματεῖς τοὺς διαποικίλους*), and in the *Ἀντενεργετῶν* of Apollodorus Carystius we find the phrase *τοὺς στρωματεῖς ἐλυον*. Hence the name was applied to a striped fish found in the Red Sea, see Artem. II. 14, and Athen. VII. p. 322, *ὁ καλούμενος στρωματεὺς ῥάβδους ἔχων δι' ὅλου τοῦ σώματος τεταμέναις χρυσιζούσας*. Casaubon in his n. on Ath. I. 5 says that both the coverlets (*στρώματα*) and the *στρωματόδεσμος* or *στρωματεῖς*,

¹ The passages quoted under *στρωματεῖς* in L. and S., as examples of the meaning 'coverlet,' seem to me to be more naturally explained in the sense of *στρωματόδεσμοι*.

which contained them, were of variegated colour; but the *στρώματα* seem to have been usually purple and the *στρωματεῖς* striped. He understands *στρωματόδεσμος*, in the phrase *παρεῖναι δείπνῃ, ὥσπερ συμβολὰς κομίζοντας τὰ ἀπὸ τῶν στρωματοδέσμων γράμματα*, in a metaphorical sense, like *στρωματεῖς*, of collections of good sayings. Is the simple word *στῶμα* ever used in the same way? It would appear so from the lexicons; but the only instances seem to be found in Jerome, *De Viris Ill.* 38, where, after mentioning '*στρωματεῖς libri octo*' in his catalogue of Clement's works, he afterwards says '*meminit autem in stromatibus suis Tatiani*' (translated *ἐν τοῖς ἰδίῳι στρώμασι* by Sophronius). So in his transl. of the Chronicle of Euseb. Ol. 47 and Ol. 64, '*Clem. in primo stromate,*' also *Comm. in Gal. Prol.* where he refers to '*decimum librum stromatum*' of Origen. He probably used this form to avoid the awkwardness of the oblique cases of '*stromateus*.' The word *στρωματεὺς* was also used as an epithet of Cl. himself by later writers.

Let us now see what Cl. himself has to say of the word. In *Str.* iv. § 4 he tells us that his *ὑπομνήματα* are intentionally scattered in various ways (reading *ποικίλως*), as the name (*στρωματεῖς*) implies, passing rapidly from one point to another, and signifying one thing to the careless reader, according to the straightforward connexion of the words, while suggesting something different to the more thoughtful; so that what is said requires sifting. *Str.* i. § 18 'The Stromateis will contain the truth, mixed up with, or hidden in the teaching of the philosophers, as the kernel is in the husk.' Clement is aware that there are many who are suspicious of philosophy, holding that faith is all-sufficient, and that all besides is superfluous. § 56 He fears to cast his pearls before swine. § 56 *ἔστι τῷ ὄντι ἡ τῶν ὑπομνημάτων ὑποτύπωσις ὅσα δὲ σποράδην καὶ διερριμένως ἐγκατεσπαρμένην ἔχουσι τὴν ἀλήθειαν.* *Str.* vi. § 2 'In meadows and parks the various kinds of flowers and trees are not separated from one another. And so such titles, as Meadow or Helicon or Honeycomb or Robe (of Athens), have been used for their learned collections by the writers of anthologies; and the form of my own Miscellanies has the variegated appearance of a meadow, from the haphazard way in which things came

into my mind, not clarified either by arrangement or style, but mingled together in a studied disorder' (*ἐν μὲν οὖν τῷ λειμῶνι τὰ ἄνθη ποικίλως ἀνθούντα, κὰν τῷ παραδείσῳ ἢ τῶν ἀκροδρύων φυτεία, οὐ κατὰ εἶδος ἕκαστον κεχώριται τῶν ἀλλογενῶν· ἢ* (MS. *εἰ*) *καὶ λειμῶνάς τινες καὶ Ἑλικῶνας καὶ κηρία καὶ πέπλους, συναγωγὰς φιλομαθεῖς ποικίλως ἐξανθισάμενοι, συναγράψαντο· τοῖς δ' ὥς ἔτυχεν ἐπὶ μνημὴν ἐλθοῦσι, καὶ μήτε τῇ τάξει μήτε τῇ φράσει διακεκαθαρμένοις, διεσπαρμένοις δὲ ἐπιτηδεῖ ἀναμίξῃ, ἢ τῶν στρωματέων ἡμῖν ὑποτύπωσις λειμῶνος δίκην πεποικιλταί*). Compare to the same effect *Str.* VII. 110. In *Str.* I. 11 he tells us that he intends to record, for his own use and that of others, the teaching of the elders, received by them through tradition from Peter and James and John and Paul: § 14 'This will not be understood by all, but only by those who are prepared for it. I am not able to give their teaching perfectly. Part has slipped my memory: part I omit intentionally; not from jealousy, God forbid, but for fear that it might be misunderstood and do mischief.' § 15 *ἔστι δ' αἰνίσκεται μοι <ἢ> γραφή...πειράσεται δὲ καὶ λαυθάνουσα εἰπεῖν καὶ ἐπικρυπτομένη ἐκφῆναι*: 'it will contain all that is necessary as an introduction to the knowledge based on mystic contemplation, which will guide us as we advance onwards from the creation of the world in accordance with the venerable rule of tradition; furnishing' the necessary equipment for the study of natural philosophy, and removing the obstacles which might interfere with the methodical treatment of the subject...for the preliminaries of the mysteries are themselves mysteries' (*ἢ κατὰ τὴν ἐποπτικὴν θεωρίαν γινώσις, ἢ προβήσεται κατὰ τὸν σεμνὸν τῆς παραδοσεως κανόνα ἀπὸ τῆς τοῦ κόσμου γενέσεως προϊούσιν, <τὰ> ἀναγκαίως ἔχοντα προδιαληφθῆναι τῆς φυσικῆς θεωρίας προπαρατιθεμένη, καὶ τὰ ἐμποδῶν ἰστάμενα τῇ ἀκολουθίᾳ προαπολυομένη...ἀγὼν γὰρ καὶ ὁ προαγὼν καὶ μυστήρια τὰ πρὸ μυστηρίων*).

From the above passages we gather that Clement chose this form of composition mainly with the view of discriminating between his readers, giving sufficient light to enable the more earnest and intelligent to penetrate to his inner meaning, without arousing unnecessary prejudice in the minds of the

¹ I take the preceding *γραφή* to be the subject of *προπαρατιθεμένη*.

less enlightened. The result is that readers of the present day are often puzzled to know what he is driving at. It is his nature to fly off at a tangent, and in the *Stromateis* he indulges his natural bent without restraint, though he is quite aware that it is incompatible with a clear logical statement of the points at issue. In the chase to which he invites us we often lose the scent, and only come upon it again, as it were, accidentally. He drops *aperçus* and leaves it to his readers to follow them out at their own discretion. Clement also warns us that the mysteries of which a foretaste is given in the *Stromateis* are merely preliminary to the greater mysteries which he reserves for another treatise.

Eusebius tells us that the same title was used by Plutarch, (*Pr. Ev.* I. c. 7 fin.) τῶν παρ' Ἑλλήσι φιλοσόφων...τὰς περὶ ἀρχῶν δόξας...ἀπὸ τῶν Πλουτάρχου στρωματέων ἐκθήσομαι: as to which Diels says (*Doxographi* p. 156) 'nobilissimi scriptoris nomen sine dubio ementitur.' He adds on p. 157 that the title was used by Caesellius Vindex under Trajan (cf. Priscian *Inst.* VI. 18 'Caesellius in Stromateo,' Teuffel *Rom. Lit.* § 338); but that it was unknown to Pliny the Elder, who in his preface speaks of the ingenuity shown by the Greeks in their choice of names. 'Κηρίον inscripsere, quod volebant intellegi favum; alii Κέρας Ἀμαλθείας...ἰωνιά, Μοῦσαι, πανδέκται, ἐγχειρίδιον, λειμών, πινακίδιον, inscriptiones propter quas vadimonium deserui possit. At cum intraveris, di deaeque! quam nihil in medio invenies.' On the other hand it is mentioned by Gellius, an elder contemporary of Clemens, whose preface may be compared with the words we have quoted from Cl. above: 'perinde ut librum quemque in manus ceperam...vel quid memoratu dignum audieram, ita, quae libitum erat, cuius generis cumque erant, indistincte atque promisce annotabam; eaque mihi ad subaidium memoriae, quasi quoddam litterarum penus, recondebam...inscripsimus *Noctium Atticarum*, nihil imitati festivitates inscriptionum, quas plerique alii utriusque linguae scriptores in id genus libris fecerunt. Nam quia variam et miscellam et quasi confusaneam doctrinam conquisiverant, eo titulos quoque ad eam sententiam exquisitissimos indiderunt...Namque alii *Musarum* inscripserunt, alii *Silvarum*, ille Πέπλον, hic Ἀμαλθείας Κέρας, alius Κηρία, partim Λειμῶνας,...atque alius

'*Ἀνθηρῶν*, et item alius *Εὐρημάτων*. Sunt etiam qui *Λύχρον* inscripserunt; sunt item qui *Στρωματεῖς* etc.' He mentions as his aim to select from his reading 'ea sola quae aut ingenia prompta expeditaque ad honestae eruditionis cupidinem utiliumque artium contemplationem celeri facilique compendio ducerent, aut &c.'; but warns off the frivolous and the idle. It was the fashion of the time to publish such miscellanies; compare the works of Aelian, some of Plutarch, and the *Δειρησophistae* of Athenaeus. Origen published ten books of *Στρωματεῖς* in which he is said to have aimed, like Clement, at showing the agreement between Greek philosophy and the Christian religion. (Jerome *Ep.* 70. 4 'Origenes decem scripsit *stromateas*'; just before he had said 'Clemens octo scripsit *stromatum* libros.')

What do we learn from Clem. as to the relation of the *Stromateis* to the earlier writings? The *Protrepticus* was written as an independent work; but the *Paedagogus* looks back to it and forward to the *Stromateis*, or rather to the *Διδάσκαλος*, which is the name he commonly assigns to the final teaching of the Logos: cf. *Paed.* i. 1 *τριῶν γέ τοι τούτων περὶ τὸν ἄνθρωπον ὄντων, ἡθῶν, πράξεων, παθῶν, ὁ προτρεπτικός εἰληχεν τὰ ἡθῆ αὐτοῦ...ὁ τροπιδίου δίκην ὑποκαίμενος λόγος εἰς οἰκοδομὴν πίστεως...ὁ γοῦν οὐράνιος ἡγεμὼν ὁ λόγος, ὅπνῃκα μὲν ἐπὶ σωτηρίαν παρακάλει, προτρεπτικός ὄνομα αὐτῷ ἦν...συνὴ δὲ θεραπευτικός τε ὢν καὶ ὑποθετικός παραινεῖ τὸ προγεγραμμένον κεφάλαιον, τῶν ἐν ἡμῖν παθῶν ὑπισχνούμενος τὴν ἰασιν. κεκλήσθω δὲ ἡμῖν...παιδαγωγός, πρακτικός οὐ μεθοδικός ὢν, ὃ καὶ τὸ τέλος αὐτοῦ βελτιῶσαι τὴν ψυχὴν ἐστίν, οὐ διδάξει. § 2 καίτοι καὶ διδασκαλικὸς ὁ αὐτός ἐστι λόγος, ἀλλ' οὐ νῦν. ὁ μὲν γὰρ ἐν τοῖς δογματικοῖς δηλωτικός καὶ ἀποκαλυπτικός, ὁ διδασκαλικός, πρακτικός δὲ ὢν ὁ παιδαγωγὸς πρότερον μὲν εἰς διάβεισιν ἡθοποιίας προτρέψατο, ἤδη δὲ εἰς τὴν τῶν δέοντων ἐνέργειαν παρακαλεῖ. § 3 καθάπερ οὖν τοῖς νοσοῦσι τὸ σῶμα ἰατροῦ χρῆται, ταύτῃ καὶ τοῖς ἀσθενούσι τὴν ψυχὴν παιδαγωγὸς δεῖ, ἵν' ἡμῶν ἰάσῃται τὰ πάθη, εἰτα δὲ καὶ διδασκάλου δε καθηγήσεται πρὸς καθαρὰν γνώσεως ἐπιτηδεύματα. He sums up by saying that ὁ πάντα φιλόανθρωπος λόγος seeks our perfection, *προτρέπων ἄνωθεν, ἔπειτα παιδαγωγῶν, ἐπὶ πᾶσιν ἐκδιδάσκων*. Towards the end of the third book (§ 97) he*

distinguishes between the teaching of the *Paedagogus* and that of the Teacher 'whose aid we need *εἰς τὴν ἐξήγησιν τῶν ἀγίων λόγων*...καὶ δὴ ὥρα γε ἑμοὶ μὲν πεπαῦσθαι τῆς παιδαγωγίας, ὑμᾶς δὲ ἀκροᾶσθαι διδασκάλου. παραλαβὼν δὲ οὗτος ὑμᾶς, ὑπὸ καλῇ τεθραμμένους ἀγωγῇ, ἐκδιδάξεται τὰ λόγια.' The same distinction is found in § 87 *ὅσα μὲν οἶκοι παραφυλακτέον, καὶ ὡς τὸν βίον ἐπανορθωτέον ὁ παιδαγωγὸς ἡμῖν ἄδην διείλεκται, ...ἄχρις ἂν ἀγάγῃ πρὸς τὸν διδάσκαλον*, and in *Paed.* II. 76, where after giving a mystical interpretation of the appearance in the Burning Bush, he breaks off *ἀλλ' ἐξέβην γὰρ τοῦ παιδαγωγικοῦ τόπου τὸ διδασκαλικὸν εἶδος παρειαγών*. Again towards the end of the *Paedagogus* (III. 97) *ἀλλ' οὐκ ἐμόν, φησὶν ὁ παιδαγωγός, διδάσκειν ἔτι ταῦτα* (the instructions to be found in the Bible for bishops, priests and deacons &c.), *διδασκάλου δὲ εἰς τὴν ἐξήγησιν τῶν ἀγίων ἐκείνων λόγων χρήσομεν, πρὸς ὃν ἡμῖν βαδιστέον*.

De Faye argues with force, as it seems to me, that when Cl. wrote these words, he intended to give the name *Διδάσκαλος* to the third part of his great work, which was to treat of the Christian mysteries. Other writers on Clement have assumed that the *Στρωματεῖς* are merely the *Διδάσκαλος* under a different name. But is this so? De Faye calls attention to the fact that there is no appearance of finality in the *Miscellanies*. They, like the *Paedagogus*, are paving the way for a more advanced treatise. Thus in *Str.* IV. § 1, after laying out the subjects which remain to be discussed in the later books, he continues § 2 *ἐπὶ τούτοις ὕστερον, πληρωθείσης ὡς ἐν μάλιστα τῆς κατὰ τὰ προκείμενα ἡμῖν ὑποτυπώσεως, τὰ περὶ ἀρχῶν φυσιολογηθέντα τοῖς τε Ἑλλήσι τοῖς τε ἄλλοις βαρβάροις, ὅσων (MS. ὅσον) ἦκον εἰς ἡμᾶς αἱ δόξαι, ἐξιστορητέον, καὶ πρὸς τὰ κυριώτατα τῶν τοῖς φιλοσόφοις ἐπινενοημένων ἐγχειρητέον¹, οἷς ἐπόμενον ἂν εἴη μετὰ τὴν ἐπιδρομὴν τῆς θεολογίας τὰ περὶ τῆς προφητείας παραδεδομένα διαλαβεῖν*, and to confute the heresies from the Scripture. § 3 *τελειωθείσης τοίνυν τῆς προθέσεως ἡμῖν ἀπάσης...τότε δὴ τὴν τῷ ὄντι γνωστικὴν φυσιολογίαν μέτιμεν, τὰ μικρὰ πρὸ τῶν μεγάλων μνηθέντες μυστηρίων...ἀλλὰ γὰρ τὸ μὲν γεγράφεται, ἦν θεὸς γε ἐθέλη καὶ ὅπως ἂν ἐμπνέη, νυνὶ δὲ ἐπὶ τὸ προκείμενον μετιτέον καὶ τὸν ἠθικὸν ἀπο-*

¹ Cl. *Str.* II. 134, where the discussion of theories of happiness is deferred.

πληρωτέον λόγον. References to this more advanced treatise are also to be found in *Str.* VII, where he promises to give a view of gnostic teaching (τὴν τῶν δογμάτων θεωρίαν) on some future occasion (§ 59); *Str.* v. 68 'the allegorical meaning of the anthropomorphic descriptions of God will be explained further on.' In IV. 162 having strayed into the region of the higher philosophy he recalls himself to his proper province (μετιτέον δὲ ἀπὸ τῶν φυσικωτέρων ἐπὶ τὰ προφανέστερα ἡθικά), cf. VI. 4 'I postpone the elucidation of the Greek mysteries, until we have examined their philosophy of first principles, on which it will be shown that their mysteries depend.' Similarly in *Str.* II. 37 the treatment of the First Cause is postponed. *Str.* VI. 168 *fin.* 'I have shown the character of the gnostic; what he is κατὰ τὴν θεωρίαν will be shown hereafter ἐν τοῖς φυσικοῖς, ἐπὶ τὴν περὶ γενέσεως κόσμου διαλαμβάνειν ἀρξάμεθα.' The same is said with regard to the interpretation of prophecy in VII. 1; and the refutation of the heretical depreciation of prayer in VII. 41. The questions of metempsychosis and of the nature of the devil are reserved for a future occasion in IV. 85; so for providential discipline in IV. 89 *init.*; for the Basilidean view of the creation in IV. 91 *init.*; for the Divine attributes in *Str.* v. 71 κατὰ τὸν οἰκεῖον ἐπιδειχθήσεται τύπον, and for the Monad in reference to the Church VII. 108 *init.*

Besides these somewhat vague references to the future developments of his work, Cl. names particular topics, on which he means to write—what most interpreters have understood to be—distinct treatises. Such are (1) the περὶ προφητείας referred to in *Str.* I. 158 ὅπως μὲν οὖν ὁ Μωυσῆς ἦν προφητικὸς μετὰ ταῦτα λεχθήσεται, ὁπῆνικα ἀν περὶ προφητείας διαλαμβάνωμεν: cf. *Str.* IV. 2 already cited, and § 93 πρὸς οὓς (τοὺς Φρύγας) ἐν τοῖς περὶ προφητείας διαλεξόμεθα, *Str.* v. 88 ὅπως δὲ ἡ διανομὴ αὕτη (τοῦ πνεύματος) καὶ ὃ τί ποτὲ ἐστὶ τὸ ἄγιον πνεῦμα ἐν τοῖς περὶ προφητείας καὶ τοῖς περὶ ψυχῆς ἐπιδειχθήσεται ἡμῖν. (2) The περὶ ψυχῆς mentioned here is also referred to in *Str.* III. 13, where the question of metempsychosis (see IV. 85 referred to above) is reserved for another opportunity, ὁπῆνικα ἀν περὶ ψυχῆς διαλαμβάνωμεν. Also *Str.* II. 113 πρὸς τὸ δόγμα τοῦτο (the Basilidean doctrine of the passions) διαλεξόμεθα ὕστερον, ὁπῆνικα περὶ ψυχῆς διαλαμβάνωμεν.

(3) Ἀ περὶ γενέσεως is promised in *Str.* III. 95, where he says that Cassianus' interpretation of the 'coats of skin' (Gen. iii. 21) will be considered *ὕστερον... ὅταν περὶ τῆς ἀνθρώπου γενέσεως τὴν ἐξήγησιν... μεταχειριζόμεθα*, cf. *Str.* VI. 168 quoted above. (4) περὶ ἀγγέλων in *Str.* VI. 32, where, speaking of the supposed action of demons, he says περὶ μὲν τούτων ἐν τῇ περὶ ἀγγέλων λόγῳ προεῖναι τῆς γραφῆς κατὰ καιρὸν διαλεξόμεθα, which seems to imply that the discussion would form a part of the work on which he was already engaged. (5) περὶ εὐχῆς, *Strom.* IV. 171 ἡμεῖς δὲ περὶ τῆς εὐχῆς κατὰ καιρὸν πρὸς αὐτοῦ τοῦ λόγου διαλεξόμεθα, on which the same remark may be made. (6) Ἀ discussion περὶ ἀρχῶν¹ is promised in *Str.* V. 140, where it is said that Greek philosophy will necessarily come up for examination *ὅπῃνκα ἂν τὰς περὶ ἀρχῶν δόξας τὰς παρ' Ἑλλήνων φερομένας ἀναλογώμεθα*, cf. *Str.* IV. 2 and VI. 4 already quoted on pp. xvi, xvii. (7) Ἀ discussion περὶ ἀναστάσεως is mentioned in *Paed.* I. 47, and II. 104.

De Faye thinks that the *Stromateis* was never completed, and that some of the subjects named were intended to have been included in it. Others he assigns to the final treatise; of which he considers that the so-called eighth book of the *Stromateis*, the *Excerpta Theodoti* and the *Eclogas Propheticas*, were intended to form a part. The termination of the seventh Book certainly implies a distinct break from what is to follow (τῶν ἐξῆς ἀπ' ἄλλης ἀρχῆς ποιησόμεθα τὸν λόγον); and Photius tells us that the eighth book was different in different copies, being sometimes the treatise entitled *Quis Dives Salvator*, sometimes the logical treatise which stands in that place in our editions. I cannot agree with De Faye in supposing that

¹ In the *Q.D.S.* § 26 Clement speaks of the camel passing through the needle's eye, as a *μυστήριον τοῦ σωτήρος*, the meaning of which may be learnt ἐκ τῆ περὶ ἀρχῶν καὶ θεολογίας ἐξηγήσεως. This has been generally understood to prove that the treatise περὶ ἀρχῶν, promised in the *Stromateis*, had been published before the appearance of the *Q.D.S.* De Faye, holding that the former was the last of all the works of Clement, argues that the phrase ἡ περὶ ἀρχῶν ἐξήγησις may be explained more generally, 'appartient au domaine des principes.' The word ἐξήγησις does not seem to me to lend itself to such an explanation. If we regard the *Q.D.S.* as a mere sermon, it might surprise one to find in it a reference to a formal treatise of the preacher; but the former is really a treatise, just as much, say, as Hare's *Mission of the Comforter*, only that, in modern writings, text and notes are divided.

the *Hypotyposes* and the *Q. D. S.* preceded the *Miscellanies*. The former, and possibly the latter, may be referred to in the promised discussion *περὶ προφητείας*. Granting that it was at one time Clement's intention to bring out a complete treatise on Christian Gnosis under the name *Διδάσκαλος*, I do not see why the same reasons which led him to prepare the way for this by the *Stromateis* should not also have suggested to him to bring out his great work in portions.

We have still to answer the question, what were the reasons which induced Clement to follow up the *Pædagogus* by a work, of which the real character was disguised by its apparent disorder? Perhaps the following quotation from De Faye's preface may help to clear the ground.

'Ce qui rend le siècle de Clément d'Alexandrie si intéressant, c'est qu'il est, comme le nôtre, une époque de transition où fermentent les germes féconds de l'avenir. C'est une heure indécise et trouble, où se préparent les croyances et les institutions des siècles suivants. Clément lui-même et son œuvre ne sauraient nous laisser indifférents. Il a été essentiellement un homme de transition. Avant lui, le Christianisme a encore quelque chose de primitif; à bien des égards la foi nouvelle n'avait pas dépassé l'état embryonnaire. Après lui, c'est une religion constituée. Il se fait, vers la fin du II^e siècle, une prodigieuse transformation au sein de l'Eglise. Clément en fut l'un des plus puissants ouvriers. Il est le véritable créateur de la théologie ecclésiastique. Quel chemin parcouru par la pensée chrétienne depuis les Pères apostoliques jusqu'à Origène! C'est Clément qui est l'auteur responsable de cette étonnante évolution. C'est pour cela qu'il occupe dans l'histoire des idées chrétiennes une place de premier ordre.'

The early Christians for the most part looked upon the Greco-Roman literature as a part of the hostile world against which they were warned. It was necessity which compelled the Apologists, such as Quadratus and Aristides, to enter this new domain in the reign of Hadrian. Though they professed a distaste for the rules of composition and rhetoric, which were current in the world, they were forced to adopt them to a certain extent in order to gain a hearing, and thus

prepared the way for a Christian literature. The conflict with heresy carried further the process begun by the conflict with the heathen and the Jew. But while it widened the range of thought and developed the reasoning powers of the few, it had a tendency to drive back the mass of Christians upon an unreasoning dependence on tradition and authority. And this tendency found a voice in Tertullian's vehement denunciation of philosophy as the source of all heresy, and in his fierce denial of the right of inquiry and private judgment¹.

In contrast to the Roman lawyer we have the Greek professor. In the catechetical school of Alexandria Clement was accustomed to lecture both to believers and to unbelievers, opening the eyes of both alike to the divine revelation around and within them, a revelation to be found in its purest form in the Christian Scriptures, but which was also reflected in Greek poetry and philosophy, especially in 'the inspired writings of Plato.' Philosophy was for the Greeks what the law was for the Jews. Nor had its use ceased even for Christians. It is the appointed means of education: it serves to protect the believer from the sophistries of a pseudo-gnosticism: it throws light on the meaning of Scripture: it helps to the attainment of divine truth. Hence Clement begins his *Stromateis* with the defence of philosophy. He is aware that the general opinion is opposed to him, ὡς ἔοικεν, οἱ πλείστοι τῶν τὸ ὄνομα ἐπιγραφόμενων, καθάπερ οἱ τοῦ Ὀδυσσεύς ἐταῖροι, ἀγροίκως μετίασιν τὸν λόγον, ... ἀμαθία βύσαντες τὰ ὅλα, ἐπείπερ ἴσασιν οὐ δυνησόμενοι, ἀπαξ ὑποσχόντες τὰς ἀκοὰς Ἑλληνικοῖς μαθήμασι, μετὰ ταῦτα τοῦ νόστου τυχεῖν. 'He who remembers that the earth is the Lord's and the fulness thereof, will not shun philosophy.' Similarly in VII. 1 Clement assumes that his language will be suspected by many as unfamiliar, though it is really founded on Scripture and breathes the spirit of the Gospel. These 'Orthodoxastae,' as he calls them in *Str.* I. 45, even go so far as to condemn writing altogether. Clement has seriously to argue that, if it

¹ He even forbids discussion on the meaning of Scripture as dangerous or superfluous for the orthodox, (*Praefac.* 19) 'Ergo non ad Scripturas provocandum est: nec in his constituendum certamen, in quibus aut nulla aut incerta victoria est, aut par incertae... Ubi enim apparuerit esse veritatem et disciplinae et fidei Christianae, illic erit veritas Scripturarum et expositionum et omnium traditionum christianarum'; on which Pamelius naturally observes 'Locus insignis pro Catholicis.'

be right to teach by hearing, it cannot be wrong to teach by sight (*Str.* i. 1 foll.). Hence it was impossible, as De Faye says (p. 133), for Clement to lay before the public 'sans explication et sans préambule la partie de son grand ouvrage qui, dans sa pensée, devait exposer tout un système de dogmes conçus et formulés selon les méthodes de la philosophie. Il aurait soulevé une réprobation générale; il aurait perdu toute autorité sur ses coreligionnaires; il aurait été traité de gnostique, tout en combattant le gnosticisme. Voilà pourquoi il lui fallait écrire un traité qui préparerait l'ouvrage doctrinal et lui aplanirait les voies. Il y a plus...Clément a eu l'heureuse idée de choisir pour son livre un genre littéraire qui lui laissait une liberté particulièrement favorable à son dessein. Dans ses *Stromates*, il lui était parfaitement loisible de présenter ses vues au moment et de la manière qui lui convenaient.'

We may find examples of the vari-coloured texture of the *Stromateis* in the admixture of topics which would be more agreeable to the ordinary taste than the systematic exposition of his views on theology. The praise of philosophy is mixed with polemic against the heretics and with the attempt to prove that all that is best in philosophy is ultimately derived from Scripture. Faith is the subject of high panegyric, and the use of the motive of fear is urged against the gnostic teachers. The third book has a long dissertation on marriage, which scarcely belongs to the context. Then we have interesting discussions on martyrdom and on symbolism; the absurdity of pagan superstition is shown in a number of amusing examples; in fine the whole work teems with quotations and anecdotes; and it is partly under cover of these things that Clement suggests the doctrines on which he lays the greatest stress.

Another art which Clement employs to avoid giving offence is his profession to be merely a reporter of the sayings of the elders, and of a secret tradition handed down from the Apostles. It is quite possible that he is indebted to Pantaenus for the germ of some of his opinions, and his allegorical interpretations of Scripture often agree with what we find in Philo or Barnabas or Irenaeus, cf. VII. 109 foll.; but it can hardly be doubted that many of his ideas are original or, in any case, largely developed by himself.

CHAPTER II.

INFLUENCE OF GREEK PHILOSOPHY ON THE THEOLOGY AND ETHICS OF CLEMENT.

IF I am not mistaken, there has been of late years a tendency to exaggerate the difference between the teaching of the Bible and that of Clement in regard both to ethics and theology. A reader of Harnack and of Hatch would, I think, gather that genuine apostolic Christianity was an unreasoning, enthusiastic revivalism, fed on visions and miracles, and looking forward to the immediate coming of the Lord and the reign of the Saints for a thousand years on earth; that the second and third centuries witnessed an illegitimate development of the teaching of Christ and His Apostles in the hellenizing and secularizing of Christian doctrine, by which the new wine of the Day of Pentecost, the ardours of the first faith and love, were changed into correctness of creed and of conduct¹; and that in this transformation Clement was the leading agent.

¹ Perhaps the most startling assertion made on this subject is that which traces the commencement of secularism to the existence of the N.T. Thus Deissmann (*Bible Studies* p. 59) says 'The beginnings of Christian literature are really the beginnings of the secularization of Christianity: the Church becomes a book-religion.' 'The Church required literature, and hence it made literature, and made books out of letters: hence also, at length, the N.T. came into existence.' If the existence of sacred books naturally leads to the secularization of religion, then all who held that the Law and Prophets of the O.T. were inspired, whether under the old or the new dispensation, including the Apostles themselves, must have been subject to this baneful influence. To much the same effect Hatch says (*Influence of Greek Ideas on the Christian Church* pp. 106, 107) 'prophesying died when the Catholic Church was formed,' 'the prophet preached because he could not help it, because there was a divine breath breathing within him, which must needs find utterance,' 'they did not practise beforehand how or what they should say, for the "Holy Ghost taught them in that very hour what they should say".' [This quotation is wrongly applied; it is a promise to Christians generally, to keep them from over-anxiety if they should be called before magistrates to answer for their religion: it gives no

If by 'hellenism' and 'secularism' it is simply meant that

encouragement to preaching without preparation.] As evidence how far the Church had fallen away from this ideal by the end of the 2nd century, Dr Hatch states (p. 109) that Origen's addresses, 'like those of the best professors, were carefully prepared: he was sixty years of age, we are told, before he preached an extempore sermon.' It may be well to put side by side of this depreciation of the work of reason and reflexion, as contrasted with the outpourings of emotion, the judgment of contemporaries who were familiar with prophets and prophesying. The Epistles to the Romans and to the Hebrews are the outcome of long-continued thought, and make the utmost demand on the thoughtful intelligence of the reader. St Paul in one place seems to speak of prophecy as especially useful for the unbeliever or unlearned, probably because it rouses the sluggish or indifferent by the impressive utterance of simple truths: but he has to find fault with the prophets for their disorderly behaviour; even in his day *διαπλοὴν προφητῶν* were needed, and he speaks ironically of some who think themselves prophets. While he places the gift of prophecy above that of tongues, he does not seem to make any broad distinction between the work of the prophet, and that of the evangelist, the pastor and the teacher. The word of wisdom and the word of knowledge are gifts of the Spirit, just as much as prophecy. Again, St John speaks of many false prophets, and his warning is repeated in the *Didache* xi. 8 f. where the marks of a false prophet are given. It is really astonishing to find the superstitious belief of the vulgar in the virtue of extemporaneousness entertained by learned writers. Doubtless it would have been interesting to have acted as St Paul's amanuensis and watched his kindling eye, as he poured forth his inspired hymn on Christian charity, but the sacred flame has been caught from the glowing page by hundreds of thousands in later times, who never heard his voice or saw his face.

Harnack, while avoiding the extravagances of Deissmann and of Hatch, still specifies as the main factors in the development of Christianity in the 2nd and 3rd centuries, (1) 'the Fixing and gradual Secularizing (*Verweltlichung*) of Christianity as a Church, (2) 'the Fixing and gradual Hellenizing (*Hellenisierung*) of Christianity as a system of doctrine' (*Hist. of Dogma* vol. II. pp. 18—168, 169—280); and states that it was 'between the years 190 and 290 (just the period of Clement and Origen) that the secularization of the Church made the greatest strides' (*ib.* p. 100). What he means by this secularization is explained in p. 125: 'What made the Christian a Christian, was no longer the possession of charisms, but obedience to ecclesiastical authority, share in the gifts of the Church, and the performance of penance and good works....The dispensations of grace, that is, Absolution and the Lord's Supper, abolished the charismatic gifts. The Holy Scriptures, the apostolic episcopate, the priests, the sacraments, average morality...were mutually conditioned....And yet, alongside of a code of morals, to which anyone in case of need could adapt himself, the Church began to legitimise a morality of self-choice, refined sanctity, which really required no Redeemer.' I must say I entertain the gravest doubts as to the correctness of this diagnosis of the Church of Clement and of Origen. If St Paul's eye had travelled over the whole course of subsequent Christianity I believe it would have rested upon none with more sympathy and complacency than on these two. See further my note on p. xxiii below.

- when the Church overstept the limits of the Hebrew race and language, and became more fully conscious of its mission to preach the Gospel to every creature, it became also to the Greeks as Greek, to the Romans as Roman, and claimed as its own those seeds or fragments of divine teaching which it found embodied in the thoughts or institutions of other races;—if so, then, though one might object to the use of the ambiguous term ‘secularism,’ I think none who had paid attention to the subject, would question the truth of the assertion. But such secularization as this is no illegitimate development of Christianity: it is only carrying out the principle which pervades the whole history of revelation, and which is taught and exemplified by the Apostles and Evangelists themselves in such words as *ἦν τὸ φῶς τὸ ἀληθινόν, ὃ φωτίζει πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον*, and *τὸ γνωστὸν τοῦ θεοῦ φανερόν ἐστιν ἐν αὐτοῖς, ὃ γὰρ θεὸς αὐτοῖς ἐφάνερωσε*, and *οἱ ἀμάρτυρον ἑαυτὸν ἀφήκεν*, and *ἐν αὐτῷ γὰρ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν* ὡς καὶ *τινες τῶν καθ’ ὑμᾶς ποιητῶν εἰρήκασιν*. Τοῦ γὰρ καὶ γένος ἐσμέν, above all perhaps *τὸ πνεῦμα ὅπου θέλει πνεῖ*, and *ἐτι πολλὰ ἔχω λέγειν ὑμῖν, ἀλλ’ οὐ δύνασθε βαστάζειν ἄρτι* and (a text often quoted by Clement) *τοῦ γὰρ κυρίου ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς*.

From the beginning of the Bible to the end of it, we have evidence of the working of the Divine Spirit, even in the form of direct inspiration, outside of the race or the class which may have been chosen as its appointed organ. Modern research has shown that the story of the Creation and the Fall is older than Moses; Abraham is blessed by one, and rebuked by another, who did not belong to the chosen seed: Moses, we are told, was learned in all the wisdom of the Egyptians: the words which God spoke through Balaam, enemy and seducer of Israel as he was, are quoted by the prophet Micah as showing ‘the righteousness of the Lord.’ The priests and the judges vainly resist the calling of the prophets and kings. Amos, the herdsman, is bidden to prophesy, though he was no prophet nor prophet’s son. Dramas, stories, love-poems, and prudential maxims are admitted into the ‘Divine Library.’ Heathen kings and heathen nations come under the discipline, and receive the forgiveness

and blessing of God. Even the beliefs of the chosen people are modified by what they were taught in Babylon and Persia: and the apocryphal writings, especially the book of Wisdom and the Fourth book of Maccabees, exhibit the influence of Greek philosophy, which is also perceptible throughout the Septuagint translation. The New Testament is addressed to Greek readers: many of the terms employed bear the stamp of the Academy or the Porch. St John's use of the word *Logos*, while it reminds us of the phrase used by the prophets 'the Word of the Lord came to me,' yet betrays a consciousness of the later philosophic application of the term; and St Paul's language continually bears witness to his studies in the university of Tarsus. See Lightfoot's notes on *πολιτευμα* Phil. iii. 20, *αὐτάρκης* Phil. iv. 11, *ἀπέχω* Phil. iv. 18, *μορφή* *ἰδ.* p. 127, on *συνέστηκεν* Col. i. 17, *μυστήριον* *ἰδ.* i. 26, and the essay on St Paul and Seneca in *Gal.* pp. 270—328, esp. 307, see also Harnack, *Dogmeng.* 1.³ pp. 41, 56, 208. In my introduction to the Epistle of St James, I have endeavoured to show that there is evidence of a similar acquaintance with Greek philosophy in what I hold to be the earliest of the N.T. documents. One of St Paul's most trusted followers, who is described as an *ἀνὴρ λόγιος* of Alexandria, has been supposed by some to be the author of the Epistle to the Hebrews, which certainly shows an acquaintance with the teaching of Philo. The reference in St John's Gospel to the Greeks who desired to see Jesus, and the remark which their request elicited from Him, *ἐὰν μὴ ὁ κόσμος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ, αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολλὸν καρπὸν φέρει*, suggest that the Lord Himself looked to Greece as the soil in which the seed of the Gospel was to take root and flourish.

There is then something of Hellenism in primitive Christianity, as there is a great deal of it in the contemporary Judaism of the Diaspora. On the other side there is a remarkable approach to Christianity in Greek philosophy from the time of the Christian era. If it can be said with any truth that there was a secularization of Christianity going on in the 2nd century, it is at least as true to say, there was a de-secularization of philosophy. I need not go into detail on this point, for it is

admitted by all. It may suffice to repeat words in which I have elsewhere summed up the work of Greek Philosophy as preparing the way for Christianity. 'Just as deeper thoughts about the nature of knowledge forced on men the conviction of their own ignorance, so deeper thoughts about virtue made men conscious of their own deficiency in virtue, and produced in them the new conviction of sin. The one conviction taught them their need of a revelation, the other conviction taught them their need of a purifying and sanctifying power'.¹ Even in that school, which is usually regarded as the very embodiment of 'proud philosophy,' we find examples of the enthusiasm and unction, which Dr Hatch seems to regard as the exclusive possession of the Christian prophets. Never has the human spirit uttered its longings and its aspirations with a more pathetic earnestness than in the Lectures of Epictetus and the Diary of M. Aurelius. If a Christian preacher of the 2nd century might be tempted (as Hatch suggests, pp. 105 foll.) to adorn his sermon with the rhetorical charms of a Dio Chrysostom, he might be shamed out of it by the stern simplicity of these typical Stoics.

To consider first the ethical side of the question. Is it true that Hellenism is responsible for degrading the aspiration after holiness, the fruits of the Spirit, and the self-sacrifice of love, into a dull morality, changing the ethics of the Sermon on the Mount into the ethics of Roman Law? So Dr Hatch seems to think (pp. 164—170); but, if I am not mistaken, there is the same exaggeration here as in the rest of his book, interesting and valuable as it is. Perhaps exaggeration is unavoidable in pioneer work, such as he claims his to be (p. 353), but at any rate it is the duty of those who come after him to be on their guard against over-statements on one side or the other.

No one can complain that Dr Hatch is unfair in his description of the ethical teaching of Epictetus. 'Moral conduct,' he says, is made by him a 'sublime religion.' The difficulty is to understand the steps by which he passes from this appreciation to his conclusion, that the morality of Christians was lowered owing to the influence of Hellenism. He begins by taking the *Didache* as exhibiting the primitive form of Christian

¹ See also Harnack, *Dogmeng.* i. 3 111—123.

morality, and notes that in it 'the moral law is regarded as a positive enactment of God' (p. 159), while in Stoicism morality appears as a 'law revealed in the nature of the universe and of man.' He points out that, in the Way of Life embodied in the Didache, doctrine has no place (p. 160). I quite agree: but if this is a true account of the Didache, is it possible to conceive a more entire departure from the teaching of St Paul, when, in the Romans, he speaks of the Gentiles showing 'the work of the law written in their hearts,' and when he reminds the Galatians that 'by the works of the law shall no flesh be justified,' but that 'God sent forth his Son to redeem them that were under the law, that we might receive the adoption of sons'? What we have in the Didache is the very moralism decried by Harnack in the words, 'Die Kräftigkeit und Unmittelbarkeit des religiösen Gefühls stumpfte sich zu einem Moralismus ab.' We find in it, says Dr Bigg (p. 84) 'a law which differs from the Mosaic mainly in being more searching and elaborate'; and that too combined with a pettiness and a superstition, which testify alike to the simplicity and the defective intelligence of those for whom it was intended. Thus we read 'If you are able to bear the whole yoke of the Lord, you will be perfect: if you are not able, do what you can. As to meat, bear what you are able, and abstain altogether from what is offered to idols. Before baptism let both minister and catechumen fast. Do not fast like the hypocrites on the 2nd and 5th day, but on the 4th and 6th. If a prophet remains in one place more than two days, it shows he is a false prophet,' and so on. And it is for a community of this kind that Dr Hatch deprecates the admission of the free air of Greece.

The next point noted is Church discipline. 'To be a member of the community was to be in reality a child of God and heir of everlasting salvation: to be excluded from the community was to pass again into the outer darkness.' A close community of this sort has undoubtedly both its good and its bad sides. Our Lord in His parables of the Tares and the Fishes pronounces His judgment against it. I do not see that Hellenism was necessarily opposed to it, any more than to the withdrawal from the world into schools of philosophy, or to the initiation into the mysteries. Dr Hatch thinks that the change from

the ideal Church to the *corpus permixtum* was due to the fact that 'the attention of the majority of Christians was turned to the intellectual as distinguished from the moral element in Christian life' (p. 164). This however belongs to Greek speculation, not to Greek ethics. He then draws attention to the secession of the Puritan party, and the doubling of the Christian ideal, which divided off the clergy and the ascetics from the general body of the Church, to the great detriment of the latter. Here, at last, we come to a *vera causa*, which does really touch both Clement and the philosophers. I shall return to it shortly. But that which constitutes 'the victory of Greek ethics' (p. 169) is that Cicero's *De Officiis* should have been selected by Ambrose as the basis of his text-book of morality, and should have remained the chief authority during the Middle Ages. 'The Pauline ethics vanished from the Christian world.' 'Instead of the code of morals, which was "briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself," there was the old enumeration of duties.' But so it was, we have seen, in that compendium of duty for which Dr Hatch has such a paradoxical admiration. If we are asked which discipline was better adapted for the training of the rude nations of the north, that robust and manly teaching which was handed down from Plato and Aristotle and Zeno and Panaetius and Cicero, or the fanatical asceticism which prevailed among the Montanists and other early Puritans, surely there can be no doubt as to our answer. Aristotle is not even yet superseded as an ethical teacher. He has his defects no doubt, but to him and to the other ancient moralists we are indebted for an indispensable supplement to the Bible, in so far as they make explicit what in it is still implicit.

I proceed now to consider in what way the development of Christian doctrine was affected by Greek logic and rhetoric. Dr Hatch says (pp. 116—137) that the logical habit of mind was injurious to theology in two ways. (1) Clearness of thought and logical consistency were regarded as guaranteeing the objective truth of the conclusions arrived at in reference to ethics and metaphysics, as much as in regard to geometrical abstractions. (2) The theological conclusions thus arrived at were held to be as necessary to salvation as trust in God and

the effort to lead a holy life. This is illustrated by an instructive anecdote, quoted with approval by Eusebius (*H. E.* v. 13), of a controversy which took place in the latter part of the second century between the orthodox Rhodon and Apelles, who was in some respects in sympathy with Marcion. "Apelles was often refuted for his errors, which indeed made him say that we ought not to inquire too closely into doctrine; but that, as every one had believed, so he should remain. For he declared that those who set their hopes on the Crucified One would be saved, if only they were found in good works....He held no doubt that there is One Principle, just as we hold too; but when I said to him 'Tell me how do you demonstrate that, or on what grounds are you able to assert that there is One Principle'...he said that he did not know, but that this was his conviction. When I thereupon adjured him to tell me the truth, he swore that...he did not know how there is one unbegotten God, but that nevertheless so he believed. Then I laughed at him and denounced him for that, giving himself out as a teacher, he did not know how to prove what he taught" (Hatch p. 135 f.). So far, I think, we shall agree. There is a danger of confounding the subjective and the objective: there is a danger of denying the legitimacy of conviction, which is not capable of being expressed in logical forms. But was this danger confined to Greek philosophy and the habits of thought engendered by it? What of the Palestinian philosophy which 'reflected, as in a mirror, the difficulties, the contradictions, the unsolved enigmas of the world of fact'? Yet here too the rabbis 'taught for doctrines the commandments of men,' and 'made the word of God of none effect by their tradition.' There are many errors which arise from haziness of mind, from mistaking resemblance for identity, from being unable to see the subject as a whole: there are the *idola fori* and *idola specus*. From such errors and from the sophistical use of logical processes, the methods of Plato and Aristotle are a preservative: and, as a consequence, they were able to throw a flood of light on what was dark before in regard to the nature of man and of God. It would greatly have increased the value of Clement's writings

¹ Hatch p. 126.

if he had been more penetrated by the logical spirit; if he had thought more clearly and more consecutively. To what extent he used logical methods and how far he was misled by them will be discussed further on. If he has sometimes been tempted to make assumptions in matters which transcend man's understanding, he has never, so far as I remember, fallen into the second error specified by Dr Hatch, and demanded assent to his conclusions on pain of anathema.

Dr Hatch is no less severe on Greek rhetoric. It 'killed philosophy' he says, and 'has arrested the progress of Christianity, because many of its preachers live in an unreal world' and 'cultivate style for the style's sake' (pp. 113, 114). Here too we must allow that there is a real danger¹. And yet there is a place for rhetoric, as for logic, in the right training of the Christian philosopher. As logic is needed to teach clear thought and consecutive reasoning, so rhetoric is needed for clear and appropriate expression; and as in the one case, so in the other, the remedy for possible abuses is to be sought from the science itself.

The charges against rhetoric have been answered once for all by Aristotle. If it is abused, as all powers may be, the fault lies in the motive (*προαίρεσις*) of the speaker, not in the command of the resources of speech supplied by the art. It is unfair to expose unarmed justice to the attack of injustice armed with rhetoric (*Rhet.* I. 2). As to mere rhetorical ornaments, nothing can be more contemptuous than the language in which they are spoken of by Clement in *Strom.* I. 22.

But what, after all, is the good of all these protests against Hellenism? Granting that it had its weak side, like all things human, can we really suppose that it would have been better for the Church and for the World, if thought and learning had been permanently excluded from the Christian community;

¹ Cf. Gardner (*Espl. Ev.* p. 356), 'Rhetoric, which one may fairly call the evil genius of Greece, had a constant tendency to drag doctrine away from the base of experience, and to make it depend rather on words than on facts.' If we are speaking of Christian rhetoric, I should be inclined to say it is more conspicuous in Latin than in Greek writers, in Minucius, in Tertullian, in Arnobius, rather than in Justin, or Clement; the latter of whom would indeed be very much more intelligible if he had had a better rhetorical training, say, under such a teacher as Quintilian or Longinus.

if there had been no Paul, no Clement, no Origen, no Tertullian, no Augustine; if our theological and religious formularies had been framed by men of the calibre of Hermas and the compilers of the Didache, nay, even by martyrs and saints such as Ignatius or Polycarp, or Perpetua herself, that fairest flower in the garden of post-Apostolic Christendom? Yet the language of Deissmann and of Hatch, if literally interpreted, would seem to go even further than this, and imply that formularies altogether are a mistake; that nothing should be done to check the spontaneous overflow of religious emotions; that the exercise of Church authority was always mischievous; that each generation should act as if it stood alone in the world, regardless alike of the experience of the past, and of its responsibility for the future. Of course an absolute absurdity and impossibility: and yet, I think, the necessary consequence of their premisses¹.

To return, Hellenism, as we have seen, is not contrary to the Christianity of the N.T.: it is involved in the teaching of Christ and His Apostles, and is its pre-ordained, its natural

¹ A far truer account of the transition from the creative to the regulative stage in the development of religious thought is to be found in Gardner's *Exploratio Evangelica* pp. 322—324. 'The development of a scheme of doctrine is seldom the work of one of those great religious leaders who make epochs in human history. But after such leaders have broken the way and prepared the ground, doctrines arise among their successors....There are periods of enthusiasm; but enthusiasm cannot last for ever in any community. While the enthusiasm lasts, men despise all worldly considerations and act only for the glory of God. And at the same time they are ready to make light of the needs of the intellect, to make religious zeal all in all, and to despise mere knowledge. But these powerful movements sooner or later lose their first energy....Then comes the necessity of clear definitions, of exact statements, of a scheme of the universe framed from the new point of view, and capable of being defended against the philosophic assaults of those who maintain the old order of things. It may be that the new movement had not sufficient intellectual force and rational basis to develop a new system of thought. In that case it is doomed at once to pass away....If however the new movement has enough vital force to frame a satisfactory scheme of the world, it may grow and flourish. It was thus with Christianity....But, unless Christianity had presented to the thinking part of mankind a system of the world and of human life which they felt to be higher and truer than others, it must have failed to make its way. For if the emotions are the sails of life, the intellect is the rudder....Religion is more closely connected with emotion and action than with thought, yet if we love religion we must think about it. And if we think about it at all, it is of the utmost consequence to think about it rightly.'

and necessary development. The emotional and physical accompaniments of the first reception of the Gospel were mere passing phenomena, perhaps unavoidable, like the excitement attending the preaching of Wesley or Whitfield; sayhow not to be encouraged. Indeed we have frequent warnings against them, as in St Paul's depreciation of the *charismata* as compared with charity; in his insistence on order and self-control, on worship with the understanding as well as with the spirit (1 Cor. xiv.); in his exhortation to the Thessalonians (2 ep. iii. 6—13) to go on quietly with their own business, undisturbed by the thought of the Day of the Lord at hand.

We may say then that Clement is entirely justified in his assumption that the working of the Divine Spirit was to be traced in the history of Greece and Rome as well as in that of Judaea; that philosophy had been to the Greeks what the law was to Jews, a covenant with God¹, a *παιδαγωγός* to bring them to Christ; that a Socrates or Plato, a Pythagoras or Cleanthes, who acted up to the light which he had received from heaven, was as truly a sharer of the heavenly citizenship as any devout Jew under the Old Dispensation². More generally we may say that it is only a partial aspect of God which is revealed to any individual, to any race, or to any age, and that the Jewish conception of God and of man needed to be supplemented by the Greek conception, just as in later ages the ecclesiastical conception of God is continually widened and modified by the scientific conception. The Church which is not always learning, which is merely traditional, is doomed to sterility, if it is not already dead. It does not of course follow that the Greek conception was on the whole as adequate as the Jewish conception. Clement allows that it is altogether defective as compared with the teaching of Christ³; yet still it is of use as a handmaid for the highest wisdom, just as the ordinary course of instruction is for philosophy⁴; it prepares the soul to receive the faith⁵, though even in a Greek it is not absolutely indispensable⁶. Clement would no doubt have maintained that

¹ *Str.* vi. 43, 67.

² *Protr.* § 66 foll., *Str.* i. 23, vi. 156.

³ *Str.* i. 23, 93, vi. 63.

⁴ *Str.* i. 20.

⁵ *Str.* vii. 70.

⁶ *Str.* vii. 11.

all the books in the world taken together cannot compare with the value of the revelation contained in the Scriptures: are we to censure him if he finds more of divine truth in the writings of Plato than in the books, say, of Chronicles and Esther, in other words, if he holds that the portion of the *Διαθήκη* which is contained in the latter is of less importance than that which is contained in the former?

I am far from asserting that Clement was never mistaken in accepting the Greek ideas. Whether he was or was not mistaken, is a matter for investigation; but we need not embarrass ourselves beforehand by the use of question-begging terms, and condemn his proceeding off-hand as a 'depotentialisation' and 'secularization' of the Christian religion¹.

¹ These terms occur in Harnack's *Hist. of Dogma*. See vol. II. p. 4, 'Catholicism preserved Christianity from being hellenized to the most extreme extent; but, as time went on, it was forced to admit into this religion an ever greater measure of secularisation.' 'It permitted the genesis of a Church which was no longer a communion of faith, hope and discipline, but a political commonwealth, in which the Gospel merely had a place beside other things': *ib.* p. 6 'The depotentialisation (depotenzierung) to which Christianity was here (in its ecclesiastical organisation) subjected, appears most plainly in the fact that the secularising of the Christian life was tolerated or even legitimised': p. 11 'In the case of the Alexandrines, heathen syncretism in the entire breadth of its development was united with the doctrine of the Church': p. 14 'The union of the Christian religion with a definite historical phase of human knowledge and culture may be lamented in the interest of the Christian religion, which was thereby secularised, and in the interest of the development of culture, which was thereby retarded': in p. 22 he praises the wisdom with which 'the bishops carried out the great revolution which so depotentialised the Church as to make her capable of becoming a prop of civil society and of the state, without forcing any great changes upon them': p. 105 'The ultimate motive (of the Montanists) was the effort to stop the continuous secularising of the Christian life': the same thing is said of the Encratites and Marcionites in p. 123, and of Novatian in p. 118: the followers of the last 'neither transformed the gifts of salvation into means of education, nor confused the reality with the possibility of Redemption; and they did not completely lower the requirement for a holy life' (p. 120): 'In this conception (that the Church alone saves from damnation, which is otherwise certain) the nature of the Church is depotentialised, but her powers are widened' (p. 118): 'To them (Clement and Origen) the ethical and religious ideal is the state without sorrow, the state of insensibility to all evils, of order and peace—but peace in God. Reconciled to the course of the world, trusting in the divine Logos, rich in disinterested love to God and the brethren, reproducing the divine thoughts, looking up with longing to heaven its native city, the created spirit attains its likeness to God and eternal bliss' (p. 337): it is apparently of this that we read just before 'No

What then is the extent of Clement's borrowing from philosophy? How far does he discriminate between one school and another? He tells us that tares have been sown in Greek as in Hebrew philosophy (*Str.* vi. P. 774) and compares the teaching of Epicurus to the heresies which vex the Church. In *Str.* i. P. 338 he defines more exactly what is the philosophy which he follows: φιλοσοφίαν οὐ τὴν Στωικὴν λέγω οὐδὲ τὴν Πλατωνικὴν ἢ τὴν Ἐπικούρειον τε καὶ Ἀριστοτελικὴν, ἀλλ' ὅσα εἴρηται παρ' ἑκάστη τῶν αἱρέσεων τούτων καλῶς, δικαιο-

one can deny that this sort of flight from the world and possession of God involves a specific secularisation of Christianity': p. 141 'Systematic theology always starts, as Clement and Origen also did, with the conscious or unconscious thought of emancipating itself from the outward revelation and community of worship, which are the outward marks of positive religion. The place of these is taken by the results of speculative cosmogony.'

I have stated before (note on p. xxiii) that this diagnosis of the Church of Clement and of Origen appears to me mistaken. It would be more applicable two hundred years later to the Church as we know it from the writings of Jerome and Chrysostom, though even then the cancer of worldliness was, I think, due less to intellectual, than to social and political causes. I will not however dwell further on this, but proceed to quote from Harnack what seems to me a perfectly accurate appreciation of Clement's great work (vol. ii. p. 324): this, which 'has been rightly called the boldest literary undertaking in the history of the Church, is the first attempt to use Holy Scripture and the Church tradition, together with the assumption that Christ, as the Reason of the world, is the source of all truth, as the basis of a presentation of Christianity, which at once addresses itself to the cultured by satisfying the scientific demand for a philosophical ethic and theory of the world, and at the same time reveals to the believer the rich content of his faith. Here then is found, in form and content, the scientific Christian doctrine of religion which, while not contradicting the faith, does not merely support or explain it in a few places, but raises it to another and higher intellectual sphere, namely, out of the province of authority and obedience into that of clear knowledge and inward intellectual assent emanating from love to God.' And again, 'Through Clement theology became the crowning stage of piety; the highest philosophy of the Greeks was placed under the protection and guarantee of the Church, and the whole Hellenic civilisation was at the same time legitimised within Christianity. The Logos is Christ, but the Logos is at the same time the moral and rational in all stages of development. The Logos is the teacher, not only in cases where an intelligent self-restraint, as understood by the ancients, bridges the passions and instincts, and wards off excesses of all sorts; but also, and here of course the revelation is of a higher kind, wherever love to God determines the whole life and exalts man above everything sensuous and finite. What Gnostic moralists merely regarded as contrasts, Clement, the Christian and Greek, was able to view as stages.... He was thus led to include the history of pre-Christian humanity in the system he regarded as a unity, and to form a theory of universal history

σύνην μετὰ εὐσεβοῦς ἐπιστήμης ἐκδιδάσκοντα, τοῦτο σύμπεπ-
τὸ ἐκλεκτικὸν φιλοσοφίαν λέγω. ὅσα δὲ ἀνθρωπίνων λόγων
ἀποτερόμενοι παρεχάραξαν, ταῦτα οὐκ ἂν ποτε θεῖα εἴποιμ'
ἂν. That is, he accepts as Divine teaching whatever sayings
of philosophers seem to him to promote religion and virtue. As
regards religion and the theory of the universe he finds this
teaching chiefly in Plato, as regards ethics in the Stoics, but

satisfactory to his mind. If we compare this theory with the rudimentary ideas
of a similar kind in Irenaeus, we see clearly the meagreness and want of
freedom, the uncertainty and narrowness in the case of the latter. '... Clement
was the first to grasp the task of future theology' (p. 328 f.). Yet just below we
read 'But does the Christianity of Clement correspond to the Gospel? We
can only give a qualified affirmation to this question. For the danger of
secularisation is evident, since apostasy from the Gospel would be completely
accomplished as soon as the ideal of the self-sufficient Greek sage came to
supplant the feeling that man lives by the grace of God. But the danger of
secularisation lies in the cramped conception of Irenaeus, who sets up authorities
which have nothing to do with the Gospel, and creates facts of salvation
(Heilsthatsachen aufrichtes) which have a no less deadening effect, though in a
different way.' 'What would be left of Christianity, if the practical aim given by
Clement to this religious philosophy were lost? A depotentiated system which
could absolutely no longer be called Christian. On the other hand there were
many valuable features in the ecclesiastical *regula* literally interpreted; and
the attempts of Irenaeus to extract an authoritative religious meaning from the
literal sense of Church tradition and of New Testament passages, must be
regarded as conservative efforts of the highest kind' (p. 331).

I yield to no one in my admiration of the qualities shown in the *Dogmen-
geschichte*. It is a stupendous monument of learning, combined with great
power of generalization, transparent honesty, and many-sided sympathy. And
the result is perhaps the most interesting and stimulating book that has ever
been written on what would commonly be regarded as a dry subject. I wish it
could be made a text-book in all our schools of theology. What appear to me
the defects of the book spring partly from its excellences. The perpetual
activity of thought leads to over-hasty generalization; and hence the original
generalization has continually to be modified by others, given sometimes in
a note or in the next sentence, which are quite at variance with it, so that it is
very hard to get a total impression. At least that is my experience. I do not
know that there is anything in my text for which Harnack's authority might
not be cited, but then it may equally be cited for quite the opposite view.
It reminds me of the wavering of the needle, after the compass has been
shaken, before it finds its way back to the north. Perhaps, however, nothing
could be better than this for rousing independent thought on the part of the
reader. Only it behoves the latter to be constantly on his guard against the
assumptions which he will meet with in every page; and to keep in mind that
a student is guilty of treason to the cause of truth if, either from too great
regard for authority or from delight in novel and brilliant combinations, he
neglects to prove all things to the very best of his power.

for both he leans much on the authority of Philo, the great leader in the work of reconciling Hebraic and Hellenic thought.

My space does not allow me to give a full account of Clement's obligations to philosophy thus understood; I will therefore confine my attention mainly to the book which is the subject of this volume, the Seventh Miscellany.

The first and most general modification in the form of religious teaching introduced by Clement is the adoption of the philosophic method. This is alluded to in *Str.* VII. 1 *ἐναργεστέρους δ, οἶμαι, πρὸς τοὺς φιλοσόφους χρῆσθαι προσήκει τοῖς λόγοις, ὥς ἐπακύν ἐκ τῆς παρ' αὐτοῖς παιδείας ἤδη γεγενησμένους δύνασθαι*, and shortly below it is stated that the modification is in form only, not in the substance of the teaching. This method is fully explained in *Strom.* VIII. It is the dialectic of Plato, commencing with the thirst for knowledge which is caused by the consciousness of ignorance, and proceeding by way of question and answer to define the subject treated of, and so to advance step by step from what is admitted to what is still matter of dispute. The first principle in reasoning is necessarily indemonstrable; *ἐπὶ τὴν ἀναπόδεικτον ἄρα πίστιν ἢ πᾶσα ἀποδείξις ἀνάγεται* (§ 7). Reference is made to this in *Str.* VII. 95 *πίστει περιλαβόντες ἀναπόδεικτον τὴν ἀρχήν*, § 98 *ἢ πίστις οὐσία ἀποδείξεως*, § 95 *τῇ τοῦ κυρίου φωνῇ πιστούμεθα τὸ ζητούμενον, ἢ πασῶν ἀποδείξεων ἐχεγγνωτέρα, μᾶλλον δὲ ἢ μόνῃ ἀποδείξις οὐσα τυγχάνει*. See Index s.v. *ἀρχή* and *ἀπόδειξις*. Definition and division are treated of in VIII. 9—21. We have examples of both in Bk VII. 3 where *θεραπεία* is defined and divided into species; *θεοπρέπεια* is defined in the same §, and *ἄθεος* and *δεισιδαίμων* in § 4. Specimens of Disjunctive Syllogism are found in § 6: 'either God cares not for man, which might arise from want of will, or want of power, or want of knowledge (but all these are shown to be impossible); or He cares for all, *ὅπερ καθήκει τῷ κυρίῳ πάντων γενομένῳ*.' In § 17 we have the Stoic definition of *ἐπιστήμη*, in § 18 the philosophic division of *ἀνδρεία*. In § 20 rhetorical arguments are said to be too superficial to establish the truth. In §§ 28 foll. we have a sceptical argument probably taken from some Academic source, to show that the supposed necessity of material enshrinement proves the non-existence

of the enshrined God. Again in § 37 we have a most unnecessary and unsatisfactory argument to prove that God can hear and see without having a human body. In § 55 we have definitions, very unsatisfactory ones, I allow, of *γνώσις* and *σοφία*, and again of *γνώσις* and *πίστις* in § 57, of *σοφία* in § 70, of *γνώσις* in § 71. It is a fault in Clement, perhaps from an amiable syncretism, or a wish to see his subject from all sides, that he often tries to combine various definitions instead of adhering to one. In § 68 we have a definition of *ὁμόνοια*, in § 80 the Stoic definition of *δουλοῦν*. In § 93, speaking of the criteria of truth, he distinguishes between the senses, which are common to all, and the logical criteria, in the use of which we have to be trained. No attention is to be paid to arbitrary assertion: we must submit to the dictates of reason: inconsistency is a sign of error (§§ 94, 95, 97, 100, 103). The heretics refuse to listen to argument, though they do not formally deny the possibility of proof. They refuse to meet us because they are afraid of being confuted, and meanwhile they impose on their fellows by sophisms (§ 91). The heretics profess to find their doctrines in Scripture, but they reject some of the sacred writings, and they lay stress on isolated passages, without regard to the context or the natural sense of words; whereas the true way to get at the meaning of Scripture, and so to learn what is the teaching of the Holy Spirit, is to compare one part with another, the Prophets with the Gospel and Epistles; and to consider that no interpretation can be true, which is inconsistent with the character of God, and with the tradition handed down in the Church from the Apostles (§§ 38, 96, 97, 99, 104).

Dr Bigg says (p. 51) that 'the great Platonic maxim' of the Alexandrines, 'that nothing is to be believed which is unworthy of God,' makes reason a judge of revelation.' It is balanced, as we have seen, by another maxim, viz. the respect due to Church or Apostolic tradition. But it is of great importance in reference to the employment of the system of allegorical interpretation. Marcion and others had laid stress on the fact of the difference between the idea of God in the O.T. and in the N.T., and explained this by the supposition of an inferior and

superior Deity. Clement, following the example of Philo, adopted the Stoic method of explaining away the immoralities of the Greek mythology by the method of allegory; not that this method was peculiar to the Stoics,—it was known to the Greeks in the time of Plato¹ and to the Jews long before Philo²—but it was brought to perfection by the Stoics.

Clement again was not the first Christian to apply this method to the O.T.:—it had been used by St Paul, by the writer of the Epistle of Barnabas and by Irenaeus. It was thus a recognized principle of interpretation, and Clement makes use of it partly as a cover under which to introduce ideas which might be otherwise suspected. Examples from the Seventh Book of the Miscellanies will be found *s.v.* 'Allegory' in the English Index, one of them taken from the New Testament.

We will now consider some typical examples of cases in which Clement seems to me (1) to have been right in borrowing from philosophy, (2) to have been wrong in borrowing, (3) to have been wrong in refusing to borrow, (4) to have been both right and wrong in the use he has made of philosophy. I leave it to my readers to apply these categories for themselves in the instances which follow. Take first the conception of God. The Stoics believed in the *immanence* of a material Deity: the Platonists in the *transcendence* of the Idea of Good. Philo carried the Platonic view to a higher abstraction. The mind of the universe is *κρείττων ἢ ἀρετὴ καὶ κρείττων ἢ ἐπιστήμη καὶ κρείττον ἢ αὐτὸ τὸ ἀγαθὸν καὶ αὐτὸ τὸ καλόν*³. Clement even goes further. By the method of elimination (*ἀνάλυσις*) he strips from concrete existence all physical attributes, and then, by removing the three dimensions of space, arrives at the conception of a point having position. Remove position and you have the pure Monad⁴. But even this is not enough: in *Paed.* I. P. 140 we read *ἐν δὲ ὁ θεὸς καὶ ἐπέκεινα τοῦ ἐνὸς καὶ ὑπὲρ αὐτὴν μονάδα*. Similarly in *Str.* V. 81 *πῶς γὰρ ἂν εἴη ῥητὸν ὃ μῆτε γένος ἐστὶ μῆτε διαφορὰ*

¹ *Phaedr.* 229.

² See Funk's *Jewish Encyclopaedia* under 'Allegory.'

³ *De Opif.* 2x, quoted by De Faye, p. 218.

⁴ *Cl. Str.* v. 71 quoted by De Faye and Bigg, p. 68.

μήτε εἶδος μήτε ἄτομον μήτε ἀριθμός, ἀλλὰ μήτε συμβεβηκός τι μήτε ὃ συμβέβηκέν τι... καὶ ὀνομάζωμεν αὐτό ποτε οὐ κυρίως, καλοῦντες ἦτοι ἐν ἡ τὰγαθὸν ἢ νοῦν ἢ αὐτὸ τὸ ἐν ἡ πατέρα ἢ θεὸν ἢ δημιουργὸν ἢ κύριον, οὐχ ὡς ὄνομα αὐτοῦ προφερόμενοι λέγομεν, ὑπὸ δὲ ἀπορίας ὀνόμασι καλοῖς προσχρώμεθα. Is there any real distinction between this deification of zero, and a speculative atheism? In point of fact, however, it is with Clement only an exaggerated way of saying that man can know nothing of God except through God's revelation of Himself in the Word, as he himself confesses (*Str.* v. 82) *λείπεται δὲ θεῷ χάριτι καὶ μόνῃ τῷ παρ' αὐτοῦ λόγῳ τὸ ἀγνωστον νοεῖν*. Nor does it appear, that this abstract speculation had any influence on Clement's positive view of the Divine Nature, except in one respect which I shall presently notice. God is the First Cause (*Str.* vii. 2), Omnipotent (*ib.* §§ 5, 12), Omniscient (§ 36), Omnipresent (§§ 35, 51), Creator and Governor of the world (§§ 69, 20), the Lover of all that He has made (§ 69), the Cause of eternal Salvation (§ 48), the Guardian of our faith and love (§ 56), the Benefactor of all, not of necessity, but of His own free-will (§ 42), His goodness is shown in His justice (§ 73, *Paed.* i. 88 *ἀγαθὸς μὲν ὁ θεὸς δι' ἐαυτόν, δίκαιος δὲ ἥδη δι' ἡμᾶς, καὶ τοῦτο ὅτι ἀγαθός*). The one point in which Clement was led astray by his theological abstractions, is his condemnation of the Stoic doctrine of the identity of divine and human virtue (§ 88), following, in this, Aristotle and the later Academy. It would seem that such a negation must have led straight to the denial of the Incarnation; but here too his theory is not allowed to influence his practical belief. 'Man may be assimilated to God by knowing God, by the indwelling of the Word, by knowledge, by piety, by justice, by purity, by placability, by exemption from passion'. Compare also *Protr.* i. 8 *ὁ λόγος τοῦ θεοῦ ἄνθρωπος γινόμενος, ἵνα δὴ καὶ σὺ παρὰ ἀνθρώπου μάθῃς πῇ ποτε ἄρα ἄνθρωπος γένηται θεός*.

My next example shall be the nature and use of punishment. Here Clement's view is mainly based on Plato. The object of punishment (*κόλασις*) is the reformation of the offender; pain inflicted with a different object is vengeance (*τιμωρία*). God *κολάζει*, for ἡ *κόλασις* is ἐπ' ἀγαθῷ καὶ ἐπ'

¹ See references in Kays, p. 136.

ὀφείλει τοῦ κολαζομένου: but he does not take vengeance, for τιμωρία is ἀνταπόδοσις κακοῦ ἐπὶ τὸ τιμωροῦντος συμφέρον ἀντεμπομένη (*Paed.* I. 140, cf. *Str.* VII. 102). It is a means of education employed in the case of those who will not yield to gentler influences (*Str.* VII. 6, 7). It is not confined to this life, see § 12, 'Those who are more hardened are constrained to repent by necessary chastisements, inflicted through various preliminary judgments or through the final judgment by the goodness of the great Judge'; § 78 'The gnostic pities those who undergo discipline after death and are brought to repentance against their will by means of punishment'; *Str.* IV. 37 *fin.* 'There are two forms of repentance, the more common the fear which follows wrong-doing, the rarer the inward shame arising from conscience, whether it be in this world or another, since no region is without God's goodness.' In one passage Clement, like Plato, speaks of the ἀνίατοι, *Str.* I. 171 *fin.* ὅταν δέ τινα οὕτως ἔχοντα κατίδη ὡς ἀνίατον δοκεῖν, εἰς ἔσχατον ἀδικίας ἐλαύνοντα, τότε ἤδη τῶν ἄλλων κηδόμενος... ὥσπερ μέρος τι τοῦ παντὸς σώματος ἀποτεμών, οὕτω πον τὸν τοιοῦτον ὑγιέστατα ἀποκτίννυσι, and again in § 173 τελεώτατον ἀγαθὸν ὅταν τινα ἐκ τοῦ κακῶς πράττειν εἰς ἀρετὴν... μετάγειν δύνηται τις, ὅπερ ὁ νόμος ἐργάζεται. ὥστε καὶ ὅταν ἀνηκέστω τινὶ κακῷ περιπέσῃ τις, ὑπὸ τε ἀδικίας καὶ πλεονεξίας καταληφθεὶς, εὐεργετοῖτ' ἂν ὁ ἀποκτιννύμενος· εὐεργέτης γὰρ ὁ νόμος τοὺς μὲν δικαίους ἐξ ἀδίκων ποιεῖν δυνάμενος, ἣν μόνον ἐπάτειν ἐβελήσωσιν αὐτοῦ, τοὺς δὲ ἀπαλλάττων τῶν παρόντων κακῶν. Here annihilation seems to be regarded as the destiny of the ἀνίατοι, but in *Ecl. Proph.* § 26 he interprets the words πῦρ ἦλθον βαλεῖν ἐπὶ τὴν γῆν as implying δύναμιν τῶν μὲν ἀγίων καθαρτικὴν, τῶν δὲ ὑλικῶν, ὡς μὲν ἐκεῖνοί φασι, ἀφανιστικὴν, ὡς δὲ ἡμεῖς ἂν φαίμεν, παιδευτικὴν, see my note on *Str.* VII. § 34 *fin.* τὸ νοερὸν πῦρ.

I do not remember that Clement ever attempts to deal with the passages of Scripture which seem to imply endless punishment. And the only ones of an opposite tendency which he quotes seem to be 1 Pet. iii. 19 'the spirits in prison' (*Str.* VI. 44), Job xviii. 22 (*ib.*), Isa. iv. 4 'when the Lord shall have purged the blood of Jerusalem by the spirit of judgment and the spirit of burning' (*Paed.* III. 48), 1 Cor. iii. 10 (*Str.* V. 26),

Ezek. xvi. 53 (on the restoration of Sodom), apparently alluded to in *Adumbr.* P. 1008. He twice refers to a remarkable passage in *Hermas* (*Sim.* 9. 16) founded on 1 Pet. iii. 19 f. See *Str.* II. 43 f. 'The Shepherd, speaking plainly of those who had fallen asleep...says that the Apostles and teachers, who had preached the name of the Son of God and fallen asleep, preached to those who had fallen asleep before them, and bestowed upon them the seal of their preaching. Accordingly they descended with them into the water and again ascended. They descended alive and ascended alive. But the others descended dead, but ascended alive': also *Str.* VI. 44 *fin.* 'Wherefore the Lord preached the Gospel to those in Hades, according to what is written "Hades says to Destruction, we have heard his voice"...The Lord preached the Gospel to those who perished in the Flood, or rather to those who were fettered and kept in watch and ward...we have also read that the Apostles did the same: ἐχρῆν γάρ, οἶμαι, ὥσπερ κἀνταῦθα, οὕτως δὲ κάκεισε τοὺς ἀρίστους τῶν μαθητῶν μιμητὰς γίνεσθαι τοῦ διδασκάλου, in order that they might call to repentance those who had lived in the righteousness of the law and of philosophy, but had ended their life οὐ τελείως ἀλλ' ἁμαρτητικῶς... If then the Lord descended to Hades for no other end but to preach the Gospel, it was either to preach the Gospel to all, or to the Hebrews only. If to all, then all who believe shall be saved, on making their confession even in that other world, ἐπεὶ σωτήριοι καὶ παιδευτικαὶ αἱ κολάσεις τοῦ θεοῦ εἰς ἐπιστροφὴν ἀγούσαι καὶ τὴν μετάνοιαν τοῦ ἁμαρτωλοῦ μᾶλλον ἢ τὸν θάνατον αἰρούμεναι... Thus is shown the goodness of God and the power of the Lord to save with equal justice all that turn to Him, whether here or elsewhere. For the active¹ power of God is not confined to this world, but is at work everywhere and at all times.' In the same strain he continues to the end of § 52.

What is Dr Hatch's attitude in regard to such teaching as this? He professes to object to the hellenizing of Christianity and to speculation about matters of faith; and there can be no doubt that Clement's view of punishment is distinctly hellenistic, and involves much free speculation on a matter which the

¹ Perhaps we should read here *ἐνεργητικὴ* for *θεωρητικὴ*.

majority of contemporary Christians would have regarded as beyond the region of debate. And yet when I read such words as the following 'The Spirit of God has not ceased to speak to men: it is important for us to know not only what He told the men of other days, but also what He tells us now' (p. 84), I am at a loss to understand why free thought on religion should be right for us now, and wrong for Clement in the 2nd century. Still more when I read in p. 237 the eloquent panegyric on 'Origen's sublime conception of an infinite stairway of worlds with its perpetual ascent and descent of souls, ending at last in the union of all souls with God'—a conception which differs from Clement's only in one point, viz. that there is no 'descent of souls,' no falling away from God and from blessedness in another world,—I begin to doubt whether Dr Hatch has really made clear to his own mind what it is he dislikes; whether it is not rather the setting the stamp of Church authority on speculation, than the freedom of speculation in itself. I cannot but think that, if the question had been fairly put to him, he would have acknowledged that the great need of our time, as of every age of the Church, is the multiplication of men like Clement, equally gifted on the side of religious thought and on the side of religious emotion, utterly fearless in the pursuit of truth of every kind, because they have an absolute faith in the God of truth and know Him to be the God of love.

I proceed now to the broad distinction made between the 'gnostic' and the ordinary believer, a distinction which Clement held to be founded on St Paul's distinction between the grown men, who have put away childish things and passed out of the rudimentary discipline of ordinances, and the children, who must still be fed with milk (see Lightfoot's n. on Phil. iii. 15). To this we have an allusion in *Str.* VII. 67 *παῖδες ἐν πίστει, οὐδὲν ἄνδρες ἐν ἀγάπῃ, καθάπερ ὁ γνωστικός*. The distinction was also to be found in philosophy, as in Plato's ideal State, where the Guardians do right on principle and insight, as opposed to the Auxiliaries who do right from habit and training; and, more broadly and offensively, in the Wise Man and the Fool of the Stoics; and the *πνευματικός* and *ψυχικός* of the pseudo-Gnostics. Clement's interest in the sub-

ject is partly controversial: he is altogether opposed to the Gnostic view that there is a difference of nature and of kind between these two classes. In his view the difference is one of degree; all are alike saved by faith, and by the God-given power of free choice, working through the ability which divine grace supplies. There are different stages in the heaven-ward progress, faith, knowledge, love, all culminating in the *κληρονομία* (§ 55). The difference between the lower and the higher stages is shown in various ways: he who is merely *πιστός* is actuated by fear, or hope of reward; the gnostic by the motive of love (§ 67); the perfection of the former consists in abstaining from evil, that of the latter in doing good (§ 79); the former prays at a fixed time and place for seeming good, the latter everywhere and at all times for that which is really good (§§ 35, 38, 40, 43); in the latter virtue has become a second nature (§ 46), in the former it is a struggle against inveterate habit; the latter has trained himself to apathy, the former is still labouring to acquire self-control (§§ 13, 67, 74, 84); the latter is sinless (§§ 14, 80), equal to the angels (§§ 57, 78), is already holy and divine, bearing God within him and being borne of God (§ 82), *ἐν σαρκὶ περιπολὼν θεός* (§ 101).

There is certainly much room for criticism in this view of the two stages of Christianity. Clement has evidently been too much attracted by the Stoic ideal. We should all agree that he is wrong in regarding apathy as a part of Christian perfection, and speaking of Him who wept over Jerusalem and over the grave of Lazarus as *ἀπαθὴς ἀνδρῶν γεγόμενος*¹. It is extraordinary that he was not struck with the contradiction between such a view and the exalted place he has himself assigned to love,—between love which is life, sensitiveness carried to its highest point, and apathy which is death. The

¹ See § 7, and *Str.* vi. 71 where it is even denied that Christ suffered hunger or thirst, or was accessible to any movement whether of pleasure or pain. So the Apostles after the Resurrection were not liable to emotion of any sort, not even to zeal or joy or desire [and yet Clement had read the 2nd epistle to the Corinthians]. Shortly afterwards he endeavours to show that love is not a *πάθος* (§ 78): *πῶς ἀπαθὴς μένει, φησὶν, ὁ τῶν καλῶν ἀγαγόμενος; ἀλλ' οὐκ ἔστιν, ὡς βούλει, οὐτοὶ τὸ θέλον τῆς ἀγάπης· οὐ γὰρ ἔστιν ἐνὶ ἑαυτοῖς τοῦ ἀγαπᾶντος ἡ ἀγάπη, στεφανιωτὴ δὲ ἐκείνους εἰς τὴν ἀδελφότητα τῆς πίστεως ἀποκαθιστάνουσα τὸν γυναικίον, χρίσιν καὶ τόπον μὴ προσδίδουσαν.*

own goodness cares for us, who are by nature wholly estranged.' In *Str.* VII. 87 we read 'Ye were justified by the name of the Lord, ye were made by Him to be just as He is just, and ye were joined in closest union with the Holy Spirit': in § 76 he speaks of the Resurrection power of the Lord exhibited in the gnostic; in § 9, of the blessed hierarchy linked together by the magnetic attraction of the Spirit, in which all the members are saved by and through the One great High Priest; in § 35 'the gnostic, being always in the uninterrupted presence of God, is raised above himself in action, word and temper'; § 12 'God made all things to be helpful for virtue, in so far as might be without interfering with the freedom of man's choice, in order that He who is indeed the One alone Almighty might, even to those who can only see darkly, be revealed as a good God, a Saviour from age to age (*ἐξ αἰῶνος εἰς αἰῶνα*) through the instrumentality of His Son.' On humility we may compare what is said of the gnostic in § 75 *συστελλόμενος ἐφ' οἷς ἐπεγκυλίεται τῇ τοῦ βίου ἀνάγκῃ, μηδέπω καταξιούμενος τῆς ὧν ἔγνω ἐνεργοῦσης μεταλήψεως.*

Dr Hatch has much to say on the introduction of the double standard into the Christian Church (p. 162 foll.). After dwelling on the ideal purity of the earlier Christian communities, he speaks of the 'enormous change' which passed over them in the latter half of the second and the earlier half of the third century mainly owing to theory superseding practice, doctrine being exalted above morality. The lowering of the general tone led to an outward and an inward secession. The Puritans, i.e. the Montanists, 'endeavoured to live on a higher plane than their fellows,' and followed 'such counsels of perfection as abstinence from marriage and from animal food.' This was known by the name of *ἄσκησις*. After the banishing of the Montanists, the same tendency showed itself in the Monks within the Church. The consequence was that less and less strictness was expected of the ordinary layman.

I will not stop to inquire how far this description is in accordance with facts. My object is to consider how far it can be truly alleged that Clement's teaching tended to produce such a result. It certainly cannot be said that he lowers the standard

for laymen. He expects *δσκησις* of all: he vindicates for all, man, woman, child, slave, the right to philosophize (*Str.* iv. 58 f.). He does not insist on abstaining from animal food, though he allows that it may sometimes be useful (*Paed.* II. 10 f., *Str.* VII. 32); on the other hand he defends marriage as superior to celibacy (§ 70). He insists continually on the duty of the gnostic towards other men (§§ 3, 4, 16, 18, 19, 21 &c.); lays small stress on the distinction between clergy and laity; thus in *Str.* VI. 106, after speaking of the appointment of Matthias in place of Judas, he says that even now those who have exercised themselves in the Lord's commandments and lived perfectly according to the Gospel may be enrolled *εἰς τὴν ἐκλογὴν τῶν ἀποστόλων* οὗτος πρεσβύτερός ἐστι τῷ ὄντι τῆς ἐκκλησίας καὶ διάκονος ἀληθῆς τῆς τοῦ θεοῦ βουλήσεως, ἐὰν ποῇ καὶ διδάσκη τὰ τοῦ κυρίου, οὐχ ὑπ' ἀνθρώπων χειροτονούμενος οὐδ', ὅτι πρεσβύτερος, δίκαιος νομιζόμενος, ἀλλ', ὅτι δίκαιος, ἐν πρεσβυτερίᾳ καταλεγόμενος, κὰν ἐνταῦθα ἐπὶ γῆς πρωτοκαθεδρίᾳ μὴ τιμηθῇ κ.τ.λ., cf. *Str.* VII. 77. Again, there is no broad line of demarcation between the gnostic and the man of faith. All 'must start with faith and, having waxed strong in it by the grace of God, must thus attain to insight concerning Him, as far as is possible' (VII. 55). The gnostic desires that his brother's sins may be imputed to him (VII. 80). Clement classes himself amongst those for whom the gnostic prays 'that we may be comforted about our sins and converted to knowledge' (§ 79). In all his good actions the gnostic shuns ostentation (§§ 77, 81).

Lastly, is it true that Clement lays more stress on orthodox doctrine than on a good life? Those who called themselves *ὀρθοδοξασταί* were the men who repudiated all aid from reason and professed to follow faith alone. Clement held it to be his bounden duty to seek for truth in every way. Faith was worthless if it were faith only in the sound of words, without understanding their meaning: *ἐμοὶ πρόκειται βιοῦν μὲν κατὰ τὸν λόγον καὶ νοεῖν τὰ σημαινόμενα...σωθῆναι γὰρ εὖ οἶδ' ὅτι καὶ συνάρασθαι τοῖς σώζεσθαι γλιχομένοις βέλτιστόν ἐστιν* (*Str.* I. 43—48). So far from his pressing the claims of doctrine apart from practice, I think it may be safely asserted that he never lays stress on doctrine except with a practical aim in

view. His ideal Christian is characterized at least as much by prayer¹ and love as by knowledge and thought. To know what is right, to do what is right, and to help others to do the same, are the ἀποτελέσματα of the gnostic². It may perhaps be objected that these characteristics are not always to be found together; that there may be much love where there is not much knowledge, and *vice versa*; but at any rate the fact that they are joined together by him as components of the Christian ideal is sufficient to show how little he is liable to the charge of turning Christianity into an abstract system of doctrine³.

I will end with a list of philosophical terms used by Clement in *Strom.* VII.⁴

ἀγροικία, Arist., see n. on p. 116. 20.

ἀγωγός, Plato, p. 18. 5.

ἀθλητής, Stoic, p. 22. 10, 116. 12, cf. for the same metaphor δαίψα p. 116. 11, παγκράτιον p. 32. 15.

αἰρεῖ δὲ λόγος, Platonic, see Index s.v.

αἰσθητά ἡ νοητά, Plato, p. 4. 15.

ἀκολουθίαν σώζειν, perhaps Peripatetic; the phrase occurs in Alex. Aphrod. quoted under σώζω in Stephanus, p. 104. 2.

κατὰ τὸ ἀκολουθεῖν ἢ κατὰ τὸ προηγούμενον and similar phrases, Stoic, p. 152. 25, and n. p. 122. 6.

ἀλλότρια ἢ οἰκία, so τὰ ἐκτός (τὰ ἔξω and τὰ ἐφ' ἑμῶν, Stoic, p. 106. 29, p. 136. 1.

ἀλογον μέρος ψυχῆς, Platonic, p. 54. 27.

ἀμετάπτωτος, Arist., see below, Index of Greek words s.v.

ἀναθυμίασις, Arist., p. 24. 4.

ἀνάκρασις, Stoic, p. 138. 7.

ἀνεπιστρεψία, Epict., p. 34. 19.

ἀνορέκτως, Arist., p. 52. 15.

¹ All his life is a festival of prayer and praise, an uninterrupted converse with God. See s.v. 'Prayer' in the Index.

² See *Str.* II. 46, VII. 4.

³ I may notice here an expression used by Dr Hatch (p. 165) where he says that the tendency to asceticism was increased by 'the strain and despair of an age of decadence.' This is true enough of the pagans, but not, I think, of any large body of Christians during the first four centuries. Of Clement it is the very opposite of truth. He makes joy (χαρά) the mark of the Church and gladness (εὐφροσύνη) of the gnostic (*Str.* VII. 101). Harnack describes him as a bold and joyous thinker (vol. II. 328), Bigg (p. 72) says 'No later writer has so serene and hopeful a view of human nature,' 'His idea of the Saviour is larger and nobler than that of any other doctor of the Church.'

⁴ One of the greatest desiderata for the study of Patristic Literature is a complete glossary of post-Aristotelian philosophy to the death of Proclus.

ἀπάθεια and ἀπαθής, Stoic, see Index s.v. Apathy, and cf. ἀπροσπαθής and ἐμπαθής.

ἐπερίσπαστος, περισπᾶς, Stoic, see Index s.v.

ἐπιδόξιος, cf. ἀρχὴ ἀναδόξικτος, Arist., see Index.

ἐποκατάστασις, Stoic, p. 98. 17.

ἐπροσπαθής, προσπαθής, Stoic, p. 110. 7.

ἐσκησις, συνέσκησις, Plato, see Gr. Index and 'Virtue' in Eng. Index.

γνώθι σεαυτόν, p. 32. 27.

διήσεις Χ ἔξις, Arist., p. 112. 11.

διακριτικὴ νόησις, Plato, p. 64. 16, see *Addenda*.

διαλεκτικός, Arist., p. 178. 8.

δίκα, Stoic, p. 28. 4.

δοίκτησις, Stoic, p. 14. 28.

ἐγκρατής, ἐγκρατεύομαι, ἀκρατής, Arist., see Gr. Index and 'Virtue' in Eng. Index.

ἐγκύκλιος παιδεία, Arist., Philo, p. 32. 2.

ἐγγχειρία, ἐπιχείρημα, παρεγγχειρήσις, Arist., Philo, see Index.

εἰκόν, ἰσομοῖα, ἰσομοίωσις, Plato, see Index.

ἐμπαθής Χ ἀπαθής, Stoic, see Index.

ἐναποκειμένοις, Plato, p. 72. 10.

ἐπαιλος, Plato, p. 128. 30.

ἐπιδόξιος Χ προφορικός, Stoic, p. 68. 21.

ἐνέργεια Χ ἔξις, Arist., p. 114. 2.

ἐυστασις, Stoic, p. 102. 23.

ἐξομοῖα, see εἰκόν.

κατ' ἐπακολούθημα, Stoic, p. 122. 6, see above on ἀκόλουθος.

τὸ ἐπείκεινα αἰτιον, Plato, p. 4. 19.

ἐπγεννηματικός, Stoic, p. 84. 7.

ἐπίστασις, Arist., p. 98. 7.

ἐπιτυχάνω Χ περιπίπτω, Stoic, cf. Epict. *Ench.* 2 ὁρίζεαι ἐπαγγελία ἐπιτυχία οὐ ὁρίγῃ, ἐκκλίσεις ἐπαγγελία τὸ μὴ περιπεσεῖν ἐκείνη θ' ἐκκλίνεται, see Index.

ἐραστής (ἀληθείας), ἐραστός, Plato, p. 18. 5.

ἐραστικός, Arist., p. 178. 7.

εὐάριστος, εὐαριστίω, εὐαρίστησις, Stoic, p. 34. 2 and Index.

εὐμνησσία, Stoic, p. 180. 18.

εὐλογιστία, Stoic, p. 82. 3.

εὐπαθής, Stoic, p. 64. 20.

εὐτασία, τόπος, ἀτονία, Stoic, p. 80. 23, 166. 6.

ζῶπυρον, Plato, p. 194. 9.

ἥθικὸς τόπος, ὁ, Arist., p. 194. 7.

θερραλία, τὰ, Plato, p. 112. 7.

θεαράω, see Plato and Arist. in n. on p. 104. 6.

θεσμός, a Stoic name for God, p. 28. 16.

θεαρία, Plato, p. 18. 7.

θεραπευής, Plato, p. 102. 14.

- καθῆκον, τὰ, Stoic, p. 90. 5.
κατάληψις, καταληπτικές, καταληπτές, Stoic, see Index.
κατορθώω, κατορθώμα, κατέρθωσις, κατερθωτικές, Stoic, see Index.
κόλασις ἢ τιμωρία, Plato, Arist., see Index, and n. on p. 160. 14.
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μίασα, τὰ=ἀδιάφορα, Stoic, p. 28. 11.
μετουσιε θερμόντεος θερμόν, Plato's μίθεξις, p. 138. 9.
μονάς, Pythag., p. 190. 9.
ολακίζω, Heracl., p. 8. 21.
οἴησις, Stoic, p. 164. 4.
ὁμόνοια ἢ ἡ περὶ ταῦτὸ συγκατάθεσις ἴσσι, Stoic, p. 118. 8.
παράστασις, παραστατικές, Stoic (7), p. 88. 20, 22.
περίχω, Stoic, p. 28. 4.
περίστασις, περιστατικές, Stoic, p. 28. 16, and Index.
περιτροπή, Stoic, p. 16. 30.
περιωπή, Plato, p. 8. 24.
πνεῦμα, Stoic, p. 16. 12.
προαίρεσις, προαιρετικές, Arist., see Index.
προηγούμενος, -ως, Stoic, p. 152. 28, 122. 18.
προκοπή, προκόπτω, Stoic, p. 16. 28 and Index.
πρόνοια, esp. Stoic, see Index.
προσβολή, Plato, p. 76. 27.
πρωτουργός, Plato, p. 14. 21.
πτερώ, Plato, p. 68. 28.
πῦρ νοερόν οὐ φρόνιμον ἢ π. πανφάνον, Stoic, p. 60. 11.
σπερματικῶς, Stoic, p. 146. 15.
συγκατάθεσις, Stoic, see p. 28. 1 and Index.
συμπεριφύρομαι, -φορά, Stoic, see Index.
ὅλη κακῶν αἰτία, Plato, p. 28. 2.
ὑπομονητικός, ὑπομονετικός, Arist., p. 140. 7, 112. 20.
φαντασία πρόχειρος, καταληπτική, Stoic, p. 176. 7, 160. 8.
φίλαυτος, φίλαυτία, Arist., Index.
φιλοθέμενος, Plato, Index.
ψοφοδείης, Plato, Index.

CHAPTER III.

CLEMENT AND THE MYSTERIES¹.

NEXT to philosophy the most powerful spiritual influence in the Hellenic world of the second century was that exercised by the Mysteries; the former appealing to the reason and judgment, the latter to feeling and imagination. As long ago as the time of Pindar, the Eleusinian Mysteries were famed as ennobling men's ideas of life and of death². In the great revival of religious feeling which took place about the time of the Christian era, partly owing to the loss of national independence, and the consequent decay of higher secular interests; partly to the recognition that philosophy, while it awoke the sense of individual responsibility, had yet failed to explain the deeper riddles of life; men turned more and more

¹ On the subject of this chapter see Purser's articles on 'Eleusinia,' 'Mysteria,' 'Orphica' in the new edition of Smith's *D. of Ant.*; Ramsay on 'Mysteries' in *Enc. Brit.*; Lenormant in *Cont. Rev.* for May, July, Sept. 1880; Döllinger *Gentile and Jew*, vol. i. Book III.; Hatch *Influence of Greek Ideas*, 1890, pp. 283—309; Gardner *Exploratio Evangelica*, 1899, pp. 325—345, 456 f.; Inge *Christian Mysticism*, App. B, 1899; Anrich *Das antike Mysterienwesen in seinem Einfluss auf das Christenthum*, 1894; Wobbermin *Beeinflussung des Urchristenthums durch das antike Mysterienwesen*, 1896.

² Clement (*Str.* III. 518) quotes Pindar speaking of these mysteries *δλβιος ἔσται ἰδὼν καὶ εἰς ἐνὶ χθονί· οἷδε μὲν βίον τελευτὰν οἷδεν δὲ διδόσθον ἀρχάν*; cf. the Homeric Hymn to Demeter 476—482, and Cicero (*Legg.* II. 36). Plato gives an uncertain sound: on the one hand, in the *Phaedo*, p. 69 c, we read *κυνδυνεύουσιν οἱ τὰς τελετὰς ἡμῶν καταστήσαντες οὐ φαῦλοί τινες εἶναι, ἀλλὰ τῷ ὄντι πάσαι αἰτίαι εἶναι ὅτι δι' αὐτῶν καὶ ἀνέλκονται εἰς Ἄϊδον ἀφικέσθαι ἐν βροβίῳ κείνῳ, ὃ δὲ καταβαρύνει τε καὶ τετελευμένους ἐκείνῳ ἀφικόμενος μετὰ θεῶν οἰκίσει*: on the other hand he speaks (*Rep.* II. 364. ff. and 366) of the evil effect of the Orphic teaching in persuading men that the wrath of heaven against sin may be averted by *ambrosia* and *revels* of the *ἄδης* *θεοί*.

to those mystic rites which professed to provide healing and rest for the sick and weary soul, to enable it to enter into communion with God and look forward with hope to a blissful immortality¹. The influence of the Mysteries is reflected in Christian writers from opposite points of view. In the first place there is an attempt to lessen the prestige of the Pagan mysteries by calling attention to the frivolities and obscenities connected with them (Clement *Protr.* 12—24). In the next place there is an attempt to show that the Christians also have their own far worthier mysteries, secret rites and secret doctrines, which were imparted only to the initiated. I shall presently point out the allusions to the latter effect which may be found in Clement: but before doing so it may be well to give a very brief account of the nature and character of the Eleusinian Mysteries so far as may serve to explain the allusions which follow, and then to illustrate from earlier writers, Pagan as well as Jewish and Christian, the use of figurative language borrowed from the Mysteries.

The disappearance and seeming death of the seed in the ground and its springing up into the living plant, with its suggestion of man's resurrection from the dead, are symbolized in the story of Demeter and Persephone, who were honoured in Attica by the Lesser Mysteries held in spring

¹ Ramsay in the *Encycl. Brit.* speaks of the Mysteries as 'an attempt of the Hellenic genius to take into its service the spirit of Oriental religion.' Wobbermin distinguishes the following elements in the influence of the Mysteries (1) the *soteriological* motive ('moment'), which he finds in the epithet *σωτήρ* frequently appended to Chthonian deities, compare Clem. *Protr.* II. 26 τὸν γὰρ εὐεργετῶντα μὴ συνιδόντες θεὸν ἀνέπλασαν τινὰς σωτήρας Διωκεῖοντες καί... Ἀσκληπίον ἱατρόν, Plut. *Mor.* 1119 π τὰς συνεφευγμένας τοῖς θεοῖς προσεγγίας ἀποσπῶντες, εὐανταφείτε θυσίας, μυστήρια, πομπάς, δαπνάς. τινὲς γὰρ... σωτήρας θύομεν... μὴ ἀναλιδόντες σωτήρας; (2) the *henotheistic* motive, or religious syncretism, by which separate deities were confounded together as being different names for the same Being; (3) the *dualistic* motive, combining terror and love in such names as Erinyes—Eumenides, Ἀΐδης—Εὐβουλή; (4) the *ethical* motive, shown in the demand for purity of heart and life, in purification and asceticism; (5) the *eschatological* motive shown in the constant reference to the rewards and punishments of another life. Inge gives a more useful analysis in p. 354, where he specifies as the main features of the Mysteries which passed into Catholicism 'the notions of secrecy, of symbolism, of mystical brotherhood, of sacramental grace, and, above all, of the three stages in the spiritual life, ascetic purification, illumination, and *θεωρία* as the crown.'

on the banks of the Ilissus, and by the Greater Mysteries held in autumn at Eleusis. The former were a necessary preliminary to the latter¹. Two years at least were as a rule required before the *μύστης* of the former could become an *ἐπίστης* of the latter, thus completing his initiation into the Greater Mysteries. The first step to be taken by a candidate for admission to the latter was to apply to one who was already *ἐπίστης*, and satisfy him that he was *ἀγνός ἀπὸ παντός μύσους*, and then to receive instruction from him as to the necessary purifications. If the instructor (*μυσταγωγός*) was in doubt on any point, he might appeal to the *ἐξηγητής*, who was a special adviser on questions of casuistry. The candidate had then to abstain from certain viands, especially fish, for nine days, during which occurred the immersion in the sea, following the proclamation *ἄλαδε μύσται*, and the great torch-bearing procession in which the image of Iacchus was carried along the Sacred Way from Athens to Eleusis². At Eleusis there followed two *παννυχίδες* in which the initiated represented Demeter seeking for her daughter. After this they partook of the *κυκεών*, the Eleusinian sacrament of mint, meal and water, and were finally admitted by the *δαδούχος* from the outer darkness into the brilliantly lighted temple, where the holy drama was enacted before their eyes, and the sacred relics were exhibited by the *ιεροφάντης*. Death was the punishment for divulging the mysteries³.

¹ Plato *Gorg.* 497 c, εὐδαίμων εἰ, ὃ Καλλίαλεῖς, ὅτι τὰ μεγάλα μερόμεναι πρὶν τὰ σμικρὰ· ἐγὼ δ' οὐκ ἔμην θεμετὸν εἶναι.

² The worship of Iacchus is said to have been joined to that of the goddesses by Epimenides at the end of the seventh century B.C.

³ The quotations which follow will illustrate some of the above statements: Hec. C. iii. 2. 36 vetabo qui Cereris sacrum volgarit arcanas sub isdem sit tacitibus, Strabo x. 717 ἡ κρήνη ἡ μυστικὴ τῶν ἱερῶν σεμνοποιεῖ τὸ θέϊον, μιμουμένη τὴν φέου αὐτοῦ ἐκφεύγουσαν τὴν ἀλσθην, Synesius *Dion* 47 fin. Ἀριστοτέλης ἀξιοῖ τοὺς τελούμενους οὐ μαθεῖν τι δεῖν, ἀλλὰ παθεῖν καὶ διατεθεῖναι, γινόμενους δηλονότι ἐνταφίσαι, Arist. *Ranas* 148 foll. μετὰ τοῦτ' ὅφεις καὶ θηρί' ὅφει μυστα...εἰτα βέρβερος πάλιν...ἐν δὲ τούτῳ κείμενους, εἰ που ζήναι τις ἠδίκησε πόσις...ἐνταῦθεν αἰδῶν τίς σε περιέσσω πρὸς, ὅφει τε φῶς κάλλιστον...καὶ θιάσου εὐδαίμονας...Οὗτοι δὲ δὴ τότε εἰσιν· Οἱ μεμνημένοι, id. 326 Ἰακχ', ὃ Ἰακχε δλθὲ τὸνδ' ἀνὰ λειμῶνα χορεύουσι δάουσι ἐς θανάτους...ἀγνὸς δάουσι μετὰ μύσταισι χορεύει...ἔγχετε φλογίαις λακκάδας ἐν χορῇ τινάσσου, id. 354 εὐφημῶν χρεὶ κάλλιστασθαι τοὺς ἡμετέροισι χορεύουσιν, ὅπως ἔκτατος ταῦτα λόγων ἢ γυνήμην μὴ καθαρεύει, id. 454 μέντοι γὰρ ἡμῶν φῶς καὶ φέγγος διαρῶν ὅντων, ὅσοι μεμνημέν' ἀπορῶν τε διέφμεν τρέπων, *Class. Str.*

The Mysteries of Eleusis were the most famous, but they did not stand alone. The Phrygian Cybele and Sabazius, the Persian Mithras, the Egyptian Isis and Osiris and Serapis, the Syrian Adonis, the Samothracian Cabeiri, the Cretan Zagreus, all had their mystic thiasus, and their secret rites, which by their common meal and other ceremonials were supposed to establish an intimate communion between the deity and the worshipper. In all the common object was the attainment of *σωτηρία* in this life and the next.

I proceed now to give examples of the use of figurative language borrowed from the Mysteries. One of the most striking is found in Plato's allegory of pre-natal existence (*Phaedrus* 250): 'Beauty not only shone brightly on our view at the time when in the heavenly choir we followed in the band of Zeus...and were initiated in that which I fear not to pronounce the most blessed of all mysteries, *εὐδαίμονα φάσματα μνούμενοι τε καὶ ἐποπτεύοντες ἐν αὐγῇ καθαρὰ καθαροὶ ὄντες.*' Philo I. p. 146 *fin.* (introducing an allegorical interpretation) *τελετὰς ἀναδιδάσκωμεν θείας τοὺς τελετῶν ἀξίους τῶν ἱερωτάτων μύστας...ἐκείνοις δὲ οὐχ ἱεροφαντήσομεν κατεσχημένοις ἀνιάτῳ κακῷ...ταῦτα, ὃ μύσται κεκαθαρμένοι τὰ ὅτα, ὡς ἱερὰ ὄντως μυστήρια ψυχαῖς ταῖς ἑαυτῶν παραδέχεσθε καὶ μηδενὶ τῶν ἀμυήτων ἐκλαλήσατε*, II. p. 447 ὥσπερ ἐν ταῖς τελεταῖς ἱεροφαντηθέντες, ὅταν ὀργίων γεμισθῶσιν, πολλὰ τῆς πρόσθεν ὀλιγορίας ἑαυτοὺς κακίζουσιν ὡς...βίον τρίψαντες ἀβίωτον ἐν ᾧ φρονήσεως ἐχήμευσαν. Elsewhere Philo strongly condemns the mysteries as betokening a jealous and exclusive spirit (II. 260). Epictetus III. 21. 13 foll. contrasts the teaching of a glib reporter of philosophical phrases with that of a true philosopher in the following terms: *τί ἄλλο ποιεῖς ἢ τὰ μυστήρια ἐξορχῇ καὶ λέγεις 'οἴκημά ἐστι καὶ ἐν Ἐλευσίνι, Ἰδου καὶ ἐνθάδε. ἐκεῖ ἱεροφάντης· καὶ ἐγὼ ποιήσω ἱεροφάντην.*

γ. 689 *init.* οὐκ ἀπεικόνει καὶ τῶν μυστηρίων τῶν παρ' Ἑλλήνων ἀρχαί μὲν τὰ καθάρσια, καθάπερ καὶ ἐν τοῖς βαρβάροις τὸ λουτρίον· μετὰ ταῦτα δὲ ὅτι τὰ μικρὰ μυστήρια διδασκαλίας ὑπόθεσιν ἔχοντα καὶ προπαρασκευῇ τῶν μελλόντων· τὰ δὲ μεγάλα περὶ τῶν συμπάντων ὃ μανθάνει ἐπὶ ὑποδείκνυται, ἐκπορεύει δὲ καὶ περινοεῖν τῇ τε φύσει καὶ τὰ πράγματα, *Protr.* 13 Ἀπὸ καὶ Κέρη ὄραμα ἐγερσένθην μυστικόν, καὶ τὴν πλάσιν καὶ τὴν ἀρπαγὴν καὶ τὸ πένθος αὐτῶν Ἐλευσίς ἐρευνᾷ, *Str.* VII. 27 πρὸ τῆς τῶν μυστηρίων παραδόσεως καθαρμοὶ τιναὶ προσέγνω τοῖς μυσταῖς μάλιστα ἀξίωσεν, *ib.* 88 οὐκ ἐκκελεύει δὲ τὸ μυστήριον.

ἐκεῖ κήρυξ· κἀγὼ κήρυκα καταστήσω. ἐκεῖ δαδούχος· κἀγὼ ἱερέυχον. ἐκεῖ δᾶδες· καὶ ἐνθάδε'...ἄλλον τρόπον δεῖ ἐπὶ ταῦτα ἰδεῖν· μέγα ἐστὶ τὸ πρῶγμα, μυστικόν ἐστιν, οὐχ ὡς ἔτυχεν, αὐτὸ τῷ τυχόντι δεδομένον.

We find references to the Mysteries in the LXX, e.g. Dan. ii. 29 ὁ ἀποκαλύπτων μυστήρια ἐγνώρισέ σοι ἃ δεῖ γενέσθαι, Wisdom xiv. 23 ἡ γὰρ τεκνοφόνους τελετὰς ἡ κρύφια μυστήρια...ἔγνωτες, οὔτε βίους οὔτε γάμους καθαρὸς ἔτι φυλάσσουσιν, ii. xii. 5 ἐκ μέσου μύστας θιάσου, ib. viii. 4 (σοφία) μύστις ἐστὶ τῆς τοῦ θεοῦ ἐπιστήμης, and N.T. e.g. Matt. xiii. 11 ὑμῖν δέδοται γνῶναι τὰ μυστήρια τοῦ θεοῦ. The word is frequently used by St Paul in reference to the Gospel revealed in Christ: see Col. i. 26, where Lightfoot says 'this is not the only term borrowed from the ancient mysteries, which St Paul employs to describe the teaching of the Gospel. The word τέλειος just below (ver. 28) seems to be an extension of the same metaphor. In Phil. iv. 12 we have the word μεμύημαι, and in Eph. i. 14 σφραγίζεσθαι is perhaps an image derived from the same source. So the Ephesians are addressed as Παύλου συμμύσται in Ign. Eph. 12. The Christian teacher is thus regarded as a ἱεροφάντης (see Epict. III. 21. 13) who initiates his disciples into the rites. There is this difference however; that, whereas the heathen mysteries were strictly confined to a narrow circle, the Christian mysteries are freely communicated to all. There is therefore an intentional paradox in the use of the image by St Paul.' Cf. also Rom. xvi. 25, 26, Eph. v. 32 (of the mystical meaning of the marriage union), and Eph. iii. 3—5 cited by Clement Str. v. P. 682. Besides the direct reference to the Mysteries, we find the word ἐπόπτης used in 2 Pet. i. 16 ἐπόπται γενηθέντες τῆς ἐκείνου μεγαλειότητος, and there are two technical terms connected with the Mysteries, which are employed by writers of the N.T. when speaking of Baptism: these are φωτίζω and σφραγίζω. For the former compare Heb. vi. 4 ἰδύνατον τοὺς ἅπαξ φωτισθέντας...καὶ μετόχους γενηθέντας πνεύματος ἁγίου...καὶ παραπεσόντας πάλιν ἀνακαινίζειν εἰς μετάνοιαν, ib. x. 32 ἀναμνησθε τὰς πρότερον ἡμέρας, ἐν αἷς φωτισθέντες πολλὰν ἄβλησιν ὑπεμείνατε παθημάτων; for the latter, Rev. vii. 3 μὴ ἀδικήσητε τὴν γῆν...ἄχρι σφραγίσωμεν τοὺς δούλους τοῦ θεοῦ ἡμῶν ἐπὶ τῶν προσώπων αὐτῶν, Eph. i. 13 ἐν ᾧ (τῷ

Χριστῷ) ἀκούσαντες τὸν λόγον τῆς ἀληθείας, τὸ εὐαγγέλιον τῆς σωτηρίας ὑμῶν...πιστεύσαντες ἐσφραγίσθητε τῷ πνεύματι τῆς ἐπαγγελίας τῷ ἁγίῳ, *ib.* iv. 30, 2 Cor. i. 22¹.

I turn now to Clement's use of mystical terms, and will deal first with his references to rites, and then with the references to doctrine. *Paed.* I. 26 βαπτιζόμενοι φωτίζεσθαι², φωτίζεσθαι υἱοποιούμεθα, υἱοποιούμενοι τολοίμεθα, τολοίμενοι ἀναπαυτίζεσθαι...καλεῖται δὲ πολλαχῶς τὸ ἔργον τοῦτο χάρισμα καὶ φῶς καὶ λουτρὸν...φῶς δι' οὗ τὸ ἅγιον ἐκτελεῖται τὸ σωτήριον ἐκτελείται, τοῦτέστιν δι' οὗ τὸ θεῖον ὀξυνούμεν, § 27 ὁ μόνος ἀναγεννηθεῖς...φωτισθεὶς ἀπήλλακται μὲν παράχρημα τοῦ σκότους, ἀπέληφεν αὐτόθεν τὸ φῶς, § 28 οἱ βαπτιζόμενοι τὰς ἐπισκοτούσας ἁμαρτίας τῷ θείῳ πνεύματι...ἀποτριψάμενοι...φωτεινὸν δῖμα τοῦ πνεύματος ἴσχομεν, φῶς δὴ μόνῃ τῷ θεῷ ἐκτελείμεν, § 30 μία χάρις αὕτη τοῦ φωτισμοῦ τὸ μὴ τὸν αὐτὸν εἶναι τῷ πρὶν ἢ λούεσθαι τὸν τρόπον: *Protr.* § 120 ὃ τῶν ἁγίων ὡς ἀληθῶς μυστηρίον, ὃ φωτὶς ἐκπράττει. ἐξελονχεῖται τοὺς οὐρανοὺς, καὶ τὸν θεὸν ἐκτελείσας ἅγιος γίνομαι μυστήριον, ἐκφανεῖ δὲ ὁ κύριος καὶ τὸν μύστην σφραγίζειται φωταγωγῶν: *Q. D. S.* 42 ὁ δὲ πρεσβύτερος ἀναλαβὼν οἶκαδε τὸν παραδοθέντα νεανίσκον...ἐφάνη καὶ μετὰ τοῦτο ὑψήκε τῆς πλείονος ἐπιμελείας...ὡς τῶν αὐτῶν φυλακτήριον ἐπιστήσας τὴν σφραγίδα τοῦ κυρίου. Clement's language about the Eucharist, as is natural from the less prominent position assigned to it by him, is less tinged with reminiscences of the Mysteries; still we meet with such phrases as the following: *Paed.* II. 29 μυστικὸν στέβελον³ ἡ γραφὴ αἵματος ἁγίου οἶνον ὠνόμασεν, *ib.* I. 43 ὃ τοῦ παραδόξου μυστηρίου· ἀποδύσασθαι ἡμῖν τὴν παλαιὰν ἐγκελεύεται φθορὰν ...καινῆς δὲ ἄλλης τῆς Χριστοῦ διαίτης μεταλαμβάνοντας...γὰρ σωτήρα ἐκτελειώσασθαι, *ib.* II. 20 ἥς (εὐχαριστίας) οἱ κατὰ πίστιν μεταλαμβάνοντες ἀγιάζονται καὶ σῶμα καὶ ψυχὴν, τὸ θεῖον

¹ The evidence for the use of these terms in the Mysteries is given by Wobbermin in his book *On the Influence of the Mysteries upon Early Christianity*, pp. 144—172.

² The technical terms are distinguished by thick type.

³ For the mystical use of this word compare Wobbermin pp. 174—182, where he refers to *Protr.* 15 τὰ στέβηλα τῆς μύστης τῆς, *ib.* 16 Ζαβαζίων μυστηρίου στέβηλον, *ib.* 23 τῆς θείας τὰ ἀπόρρητα στέβηλα, *ib.* 18, *Orig. c. Cels.* III. 51 where the catechumens are described as οἱ οὐδὲν τὸ στέβηλον τοῦ ἀποκαθάρθαι ἀναλαβόντες.

κράμα, τὸν ἀνθρώπου, τοῦ πατρικοῦ βουλήματος πνεύματι καὶ λόγῳ συγκεκρίαντος μυστικῶς.

It is chiefly however in reference to doctrine that Clement employs these figures, as in *Str.* I. 13 μεταδίδοναι τῶν θείων μυστηρίων καὶ τοῦ φωτὸς ἐκάνου τοῦ ἀγίου τοῖς χωρεῖν δυναμένοις συγκεχώρηκε...τὰ ἀπόρρητα λόγῳ πιστεύεται οὐ γράμματι, ἰδ. τὰ μυστήρια μυστικῶς παραδίδονται, § 14 ἐκλέγων ἐπιστημόνως...δεδιώς μὴ...παιδὶ μάχαιραν...ὀρέγοντες εὐρεθῶμεν, ἰδ. V. 66 γάλα ἢ κατήχησις...βρῶμα δὲ ἢ ἑσπτική θεωρία, ἰδ. II. 47 θεωρία μεγίστη ἢ ἑσπτική, ἰδ. IV. 3 τελειωθείσης τῆς προθέσεως ἡμῖν...τότε δὴ τὴν τῷ ὄντι γνωστικὴν φυσιολογίαν μετίμεν, τὰ μικρὰ πρὸ τῶν μεγάλων μνησθέντες μυστηρίων ὡς μηδὲν ἐμποδῶν τῇ θείᾳ ὄντως ἱεροφαντίᾳ γίνεσθαι, IV. 162 ἡμᾶς ὁ σωτὴρ μυσταγωγῇ, V. 56 ἑξηγητοῦ τινος καὶ καθηγητοῦ χρεῖαν ἔχειν ἡμᾶς βούλονται, § 57 οὐ γὰρ θέμις ὀρέγειν τοῖς ἀπαντῶσι τὰ μετὰ τοσούτων ἀγώνων πορισθέντα, οὐδὲ μὴν βεβήλοις τὰ τοῦ λόγου μυστήρια διηγείσθαι, § 63 οὐ γὰρ φθονῶν παρήγγειλεν ὁ κύριος ἔν τινι εὐαγγελίῳ 'μυστήριον ἐμὸν ἐμοὶ καὶ τοῖς υἱοῖς τοῦ οἴκου μου,' § 79 τὸ ἔρρητον τοῦ θεοῦ...ὑπὲρ οὐρανὸν τὸν τρίτον ἀρχεται λαλεῖσθαι ὡς θέμις τοῖς ἐκεῖ μυσταγωγῶν τὰς ἐξελεγμένους ψυχάς', VII. 4 τὰ θεία μυστήρια παρὰ τοῦ μονογενεοῦ¹ παιδὸς ἐκμαθῶν, ἰδ. 6 ὁ παιδεύων μυστηρίους τὸν γνωστικόν, ἰδ. 43 χορὴ μυστικῆς τῆς ἀληθείας, ἰδ. 97 the heretics μὴ μαθόντες τὰ τῆς γνώσεως τῆς ἐκκλησιαστικῆς μυστήρια, ἰδ. 106 μυσταγωγὴ τῆς τῶν ἀσεβῶν ψυχῆς καθίστανται².

For the reasons and the subjects of this reticence, I may give in condensed form portions of the article on 'Disciplina Arcani' in the *D. of Chr. Ant.* It arose 'out of the principles (1) of imparting knowledge by degrees in methods suited to the capacity of the recipients, and (2) of cutting off occasions of profaneness by not proclaiming the mysteries of the faith indiscriminately to unbelievers.' These principles find support in the distinction between 'milk' and 'strong meat,' and in the warning against 'casting what is holy to dogs.' Thus arose a distinction between the degrees of knowledge permissible to

¹ Cf. 2 Cor. xii. 3 foll.

² On the use of this word in the Mysteries see Wobbermin pp. 113 foll. and the Orphic quotation in Clem. *Str.* v. 124.

³ See also *Protr.* 12, *Str.* v. 669, vii. 27, 88 quoted above.

catechumens and to believers, and a spirit of reticence on the more mysterious doctrines of the faith, whether in speech or writing, when it might be accessible to the heathen. Again, in Alexandria especially, doctrines and facts of Scripture were expounded esoterically to the initiated (*γνωστικοί*), while their deeper meaning was disguised from others by an 'œconomy.' Origen (*c. Cels.* I. 7), enumerating the doctrines which were not hidden, mentions the birth, crucifixion and resurrection of the Lord, the resurrection of the dead, and the last judgment, but omits the doctrine of the Holy Trinity and of the Atonement.

So far I have confined my attention to the Eleusinian Mysteries, but 'it is not easy to draw a definite line between these and the forms of worship which went on side by side with them. Not only are they sometimes spoken of in common as mysteries, but there is a remarkable syncretist painting in a non-Christian catacomb at Rome, in which the elements of the Greek mysteries of Demeter are blended with those of Sabazius and Mithras in a way which shows that the worship was blended also'.¹ Clement joins the Sabazian with the Eleusinian Mysteries, but does not, I think, mention Mithras, though the similarity of his rites to the Christian sacraments is admitted both by Pagan and Christian writers, each side retorting the charge of plagiarism on the other, just as was done in regard to the resemblances between Greek philosophy and the Scriptures². In both cases we may allow that there was a

¹ Hatch p. 290 f.

² Cf. Justin *Apol.* i. 66 (the institution of bread and wine was imitated in the Mithraic Mysteries by the demons) *ὅτι γὰρ ἀπὸς καὶ σοφίαν ριζήσαν ἐν ταῖς τοῦ μυστηρίου τελεαῖς κατ' ἐπιλόγην τοῦτο ἐτελεσθε*, Tert. *Præscr.* 40 (diabolus) ipse quoque res sacramentorum divinorum idolorum mysteriis simulatur. Tingit et ipse quosdam utique credentes et fideles suos; expositionem delictorum de lavaero repromittit...Mithra signat illie in frontibus milites suos; celebrat et panis oblationem et imaginem resurrectionis inducit, Orig. *c. Cels.* vi. 22, cited by Hatch *loc.* For the Mysteries of Isis compare the account given by Apuleius of his own initiation (*Met.* xi. 21 foll.). The priest is speaking, 'inferum claustra et salutis tutelam in deæ manu posita, ipsamque traditionem ad instar voluntariæ mortis et precariæ salutis celebrari; quippe cum transactis vitæ temporibus iam in ipso finitæ lucis limine constitutos, quibus tamen tuto possint magna religionis committi silentia, numen deæ soleat alioce et sua providentia quodam modo renatos ad novæ reponere rursus salutis curricula.'

reciprocal influence. The Christian Fathers were of course mistaken in regarding all that was good in philosophy as a theft from Christianity; but it is a mistake on the other hand to suppose that the Jewish Dispersion, which had such an extraordinary influence on Greek thought in Alexandria, could have been entirely without influence elsewhere, especially when we remember how many of the Stoics were of Eastern origin¹. And so with the Mysteries. There can be no more doubt that these were modified in their later stages, to compete with the rival forces of Christianity, than that the romance of Apollonius and the reforms of Julian were suggested by the story of the Gospels and the ascetic training and philanthropic activity of the Church. On the other hand, there were original elements in these Mysteries (as we have seen in regard to the Eleusinia), which were akin to Christianity and helped to prepare the way for it; and there were other elements which, whether for good or evil, could easily be absorbed in it. How far was this actually the case? Dr Hatch traces the influence of the Mysteries down to the Middle Ages, and thinks that it was wide spreading and on the whole injurious. Mysteries take the place of the simple rites and open teaching of the early Church. Baptism no longer follows immediately on conversion, but is sometimes deferred to the end of life, and is always preceded by a long course of instruction. It is administered, as a rule, only once a year with ceremonies closely resembling those of Eleusia. A more recent writer carries back this influence to the New Testament itself. 'The great difference between the teaching of the Synoptic Jesus on the one hand, and the teaching of Paul, of the Fourth Evangelist, and of the author of the *Hebrews* on the other, is just that the latter is permeated, as the former is not, by the ideas of spiritual communion, of salvation, of justification and mediation: ideas which had found an utterance, however imperfect, in the teaching of the thiasoi... Christians are, like the Pagan Mystae, called upon to be *θεοι* and *ἀγιοι*. And in the second Corinthian Epistle Paul speaks of the Eucharist in a manner which shows that already, in the churches which he had founded, it had taken

¹ See Lightfoot, *Phil.* p. 278 foll.

the mystic and sacramental position which it has never since lost. It would be misleading to speak of this change...as due to the direct influence of the Pagan thiasí. My contention is quite different. I maintain that the language of the Pauline and Johannine writings shows the translation of Christianity on to a new level by the reception and the baptism into Christ of a set of ideas which at the time, coming from a divine source, were making their way into the various religions of the human race. These ideas...passing into ordinary Christianity... more fully adapted it for human reception.' Dr Percy Gardner, from whom I have taken this quotation, expresses a regret that 'the nobler doctrines of cults like those of Apollo and Athena' had less influence than the mysteries on the development of early Christianity. 'The divine nobleness of moderation and order, the charm of the *mens sana in corpore sano*, the beauty of a perfectly proportioned character, of manliness and a noble ambition, perfect freedom in thought and aspiration, in fact the whole range of higher Hellenic religious ideas were omitted in the web of Christianity'.¹ This complaint is much the same as that made by J. S. Mill, where he deplores that the feminine virtues of Christianity were not combined with the manly virtues of Stoicism'; and no doubt there has been much to justify such complaint at particular times and in particular portions of the Church; but if we look to the Ideal held before us in the New Testament itself, I do not think we can better the saying of the old dramatist, that in it we have depicted before our eyes

'The first true gentleman that ever breathed.'

If there is less talk about *ἀνδρεία* and *μεγαλοψυχία* and *ἐπιείκεια* and *τὸ καλόν* than in Plato or Aristotle, there is more of the substance of these in St Peter's words 'whether it be right in the sight of God to hearken unto you more than unto God, judge ye' (that worthy pendant to the magnificent 'But if not' of Daniel); and again in St Paul's description of *ἀγάπη* and of the 'armour of God,' and his list

¹ *Espl. Evang.* pp. 240 foll.

² *Liberty*, pp. 80 L., 112.

of the things which should occupy a Christian's thoughts (Phil. iv. 8), and in St James' description of the wisdom from above. My chief reason however for touching on the subject here is to point the contrast between Dr Hatch and Dr Gardner on the introduction of Hellenic ethics into Christianity. The latter deploras that Christian morality was not hellenized: the former, as we saw in the last chapter, considers that it was hellenized by Ambrose's adaptation of Cicero's *Offices*, and regards this as a mark of the degeneration of Christianity.

CHAPTER IV.

ESTIMATES OF CLEMENT¹.

THE piety and learning of Clement, his power as a teacher and philosopher, are spoken of in the highest terms by succeeding Fathers².

The 4th of December was known in the middle ages as St Clement's Day. In the sixteenth century Pope Clement VIII. omitted his name from the martyrology at the instance of Baronius, and his judgment was confirmed by Boniface XIV. in 1748, when the matter was again brought before him by the admirers of the Alexandrian doctor; the grounds of the decision being the uncertainty as to the details of his life, the absence of proof as to his cultus, and the doubts raised as to his orthodoxy, though on this last point the Pope refused to pronounce. The original author of the doubts as to Clement's orthodoxy is Photius, a learned writer of the ninth century, who said that his treatise entitled *Hypotyposes* contained Gnostic errors, whether belonging to Clement himself or interpolated by heretics. We have fragments of this book, which certainly are opposed to orthodox doctrine, and also to what is said elsewhere by Clement himself; and there is every reason to believe that they are merely quotations from Gnostic writers with a view to commenting upon them. However, it must be allowed that he is sometimes incautious in his expressions. In one passage of the *Miscellanies* he seems

¹ The greater part of this chapter is a reprint from an Article which appeared in the *Expositor* for July, 1902.

See *Testimonia Veterum* in Dindorf's ed., vol. 1. pp. lv to lxiv.

to hold a kind of docetic view of the Person of our Lord, implying that His humanity was apparent only, *e.g.* that food was not really needed by Him; but this is not supported by anything else in his writings.

In the discussion between Fénelon and Bossuet on the disinterested love of God, Clement is quoted by both sides as an authority. In our own day his teaching and his method are being recalled by eminent French Catholics as giving an example of what is needed in order to meet the difficulties of a period of transition. The Abbé Cognat (1859) quotes with approval the words of Bossuet that in Clement's works we have 'une parfaite apologie de la religion chrétienne,' and contrasts his methods with those of the traditionalists, who deny the rights of reason, and declare an internecine strife between science and theology. Monseigneur Freppel, in his lectures delivered in 1865, says that Clement's boldness and largeness of view are enough of themselves to give him a high position in the history of theology. No defender of the faith ever studied so deeply the relations between science and faith, between the natural and the supernatural order. He has given a sketch of Christian science extending from the philosophy of history to the heights of mystical theology, which in its main lines is of permanent value. Eugène de Faye in his book, published in 1898, on the *Relation of Christianity to Greek Philosophy*, compares our age with that of Clement as a period of transition, in which the germs of the future are fermenting. 'We cannot be indifferent to him and his work. He is the true creator of ecclesiastical theology. In him the rational and mystical elements are equally mixed. He has a beautiful trust and a noble serenity which mark the depth of his Christianity. He feels himself possessed of a divine virtue which ensures to him the victory. He fears no one. He dares to measure himself against the philosophy and the spirit of his age, because he feels himself able to dominate them, *i.e.* to appropriate all that they offer of good. He feels in himself that the Truth has made him free. He is at once the firmest of believers and the most inquisitive and independent spirit that has perhaps ever appeared in the Church. Unhappily the legalistic spirit of Tertullian and

Cyprian prevailed over the free spirit of Clement and of Origen. It remains for Christians of to-day to revert to the wider theology¹.

Of English writers who have held Clement in esteem, perhaps the most deserving of mention are the following. Maurice (in his *Ecclesiastical History*, p. 233) says: 'Clement's writings, though they are often censured as being learned and philosophical and mystical, were, I am convinced, written with a more distinctly practical purpose, and produced a more practical effect, than any which we have received from this or from almost any century'; (p. 239) 'I do not know where we shall look for a purer or a truer man than this Clement of Alexandria. I should like to be able to tell you more of his countenance and manner, as well as to give more particulars of his history.... But we must be content to make his acquaintance through the words which he has spoken. Judging from these he seems to me *that* one of the old Fathers whom we should all have revered most as a teacher and loved most as a friend.'

Bishop Westcott, speaking of the writings of Clement, says his three books 'correspond in a remarkable degree, as has frequently been remarked (Potter *ad Protr.* l.), with the stages of the Neo-Platonic course, the *Purification* (*ἀποκαθάρσις*), the *Initiation* (*μύησις*) and the *Vision* (*ἐκπνεῖα*).... If Clement had done no more than conceive such a plan, his service to the Gospel of the kingdom would not have been unfruitful. As it is, the execution of his work, if it falls short of the design, is still full of precious lessons. And when it is frankly admitted that his style is generally deficient in terseness and elegance; that his method is desultory, and his learning undigested; we can still thankfully admire his richness of information, his breadth of reading, his largeness of sympathy, his lofty aspirations, his noble conception of the office and capacities of the Faith.' 'The *Stromateis* is an endeavour to claim for the Gospel the power of fulfilling all the desires of men and of raising to a supreme unity all the objects of knowledge, in the soul of the true gnostic.' 'Towards this great unity of all science and all life Clement himself strove; and by the

¹ The quotation is condensed.

influence of his writings he has kept alive in others the sense of the magnificent promises included in the teaching of St Paul and St John, which by their very grandeur are apt to escape apprehension. He affirmed once for all, upon the threshold of the new age, that Christianity is the heir of all past time, and the interpreter of the future. Sixteen centuries have confirmed the truth of his principle, and left its application still fruitful.' (*D. of Chr. Biog.* I. pp. 561, 562, 566.)

I will conclude with a quotation from Hort's *Ante-Nicene Fathers* (p. 93): 'In Clement, Christian Theology in some important respects reaches its highest point. With all his manifest defects there was no one whose vision of what the faith of Jesus Christ was intended to do for mankind was so full or so true'; (p. 90) 'What he humbly and bravely attempted under great disadvantages...will have to be attempted afresh, with the added experience of more than seventeen centuries, if the Christian faith is still to hold its ground among men; and when the attempt is made, not a few of his thoughts and words will probably shine out with new force, full of light for dealing with new problems!'

¹ For estimates by Harnack and Bigg see above Ch. II. p. xxxiii n. and p. xlvii n.

CHAPTER V.

THE TEXT OF THE *STROMATEIS*.

THE *Stromateis* have been preserved to us in a single ms. (L) of the 11th century belonging to the Laurentian Library at Florence (Laur. v. 3). This was used for the Ed. Pr. (V), brought out by Victorinus at Florence in 1550. A copy of L, made in the 16th century, is now in the Paris Library. This was used by Potter for his edition (Oxf. 1715). The latest edition, by G. Dindorf (Oxf. 1869), was based upon a collation of L made by J. Müller. A far more careful collation has since been made by Dr Otto Stählin with a view to his new edition of Clement. Dr Stählin has most kindly supplied me with a copy of his collation of *Strom.* VII, which has been tested by independent collations made by the Rev. P. Mordaunt Barnard and by myself.

As regards the condition of the text of the ms. from which L is derived, Prof. Bywater has the following remarks (*J. of Philology* IV. 304). 'The main difficulties connected with the critical study of Clement arise from three sources: (1) besides the recognized palaeographical causes of corruption, the text seems to have suffered from the transposition and repetition of words occurring in lines immediately above or below that on which the copyist was engaged; (2) words, and sometimes whole lines, have dropped out; (3) the Codex Laurentianus, which is our sole authority for the *Stromateis*, must be the descendant of a ms. which frequently exhibited words in a mutilated form through contraction and possibly also through injury similar to that sustained by the Bodleian Plato, where the ends of the lines are frequently illegible through damp.'

Prof. Bywater's remarks are illustrated and confirmed by the corruptions noted in the present book, which may be classified under the following heads. The classified statement may also serve to justify suggested emendations.

ANALYSIS OF CORRUPTIONS.

A. Vowel Changes.

(a) *Short and long interchanged.*

e = η or γ.

o = ω or φ.

(b) *Itacism.*

i = η.

i = ei.

η = ei.

(c) *Other vowel changes.*

ai = e.

ai = η.

a = e.

a = ei.

ai = ei.

a = ω.

a = oi.

e = o.

ei = o.

o = ou.

ou = ω.

ω = ei.

Omission or insertion of i subd.

B. Consonant Changes.

π = τ.

τ = δ.

δ = θ.

τ = γ.

δ = γ.

λ = δ.

ρ = ν.

σ = final i

ν = final i

ν = final ε

ν = final υ

See H (b) on Confusion of Terminations.

θ = o.

δ = a.

C. Breathings and Accents.

Drop-Loss of Letters or Syllables.

Omission at beginning.

in termination.

Internal omission.

Omission of repeated syllable.
of article.
of negatives.
of &v and other particles.
of preposition.
of longer words or clauses.

E. Additions.

Addition by immediate repetition.
by repetition from context.
Addition of initial letters or syllables.
Terminational addition.
Insertion of article.
of &v and other particles.

F. Wrong division of syllables.

G. Insertion from margin.

- (a) *Remarks of reader.*
- (b) *Words accidentally omitted and afterwards wrongly inserted in Text.*

H. Confusion of Inflections and Words.

- (a) *Abbreviations misunderstood.*
- (b) *Terminations confused.*
 - (1) *Cases.*
 - (2) *Gender and Number.*
 - (3) *Voices, Moods and Tenses.*
 - (4) *Other terminations.*
- (c) *Interchange of Words.*
 - (1) *Interchange of prepositions and other short words.*
 - (2) *Interchange of longer words resembling one another in sound, appearance or significance.*

I. Misplacement of Sentences.

K. Loss of Sentences.

EXEMPLIFICATION OF THE ABOVE CORRUPTIONS¹.

(A) VOWEL CHANGES.

(a) *Short for long and vice versa*².(1) ε=η and η. § 3 *μῆν* L, *μῆν* J; §§ 5, 6, 35 *ἡ* L, *ἡ* M; § 13 *ἡ* L, *ἡ* S, *αἱ*; § 41 *ἐπιγεωώσκειται* L, *ἐπιγεωώσκειται* H; § 69 *λέγεται* L, *λέγεται* P; § 103 *ἐθελήσκει* L, *ἐθελήσκει* D; § 101 *ἔδω* L, § *ἔδω* S.(2) ο=ω and ω. § 8 *οὔτος* L, *οὔτος* H; §§ 23, 51, 86 *τῷ* L, *τῷ* SD; § 34 *ἐπαρίσκει* L, *ἐπαρίσκει* Grot.; § 41 *δίδωται* L, *δίδωται* D; § 53 *αἰνέ* L, *αἰνέ* M; § 2 *τῷ* L, *τῷ* D; § 5 *ἔδω* L, *ἔδω* H; § 30 *τῷ* *κατακείναι* L, *τῷ* *α. Herm.*; § 44 *οὔτος* L, *οὔτος* Barn.; § 50 *θεῶν* L, *θεῶν* S; § 81 *τῷ* L, *τῷ* M; § 109 *κατακαίωσαν* L, *-σαν* M; § 103 *ἐργάζεσθαι...θελόντων* L, *-ζόντων* *add.*(b) *Itacism*.(1) ι=η. § 5 *παντὶ* L, *πάντῃ* S; § 17 *κτίσιν* L, *κτῆσιν* S; § 25 *καταλαβέντων* L, *καταλαβέντων* S; § 26 *αἰφῆρα* L, *αἰφῆρα* S; § 36 *χρίσται* L, *χρίσται* S.(2) ι=α. § 20 *ἐκτίσιν* L, *ἐκτίσιν* S; § 20 *πιστικαὶ* L, *πιστικαὶ* M; § 20 *αἰαίνε* L, *αἰαίνε* *add.*; § 34 *ἐπικαίωται* L, *ἐπικαίωται* S; § 27 *συνεῖδεν* L, *συνεῖδεν* Bentley; § 47 *ἴσιν* L, *ἴσιν* H.(3) η=α. § 3 *ἡ* *δ'* L² (§ *δ'* SD), *αἱ* *δ'* M after L¹; § 24 *ἡ* L, *αἱ* S; § 104 *ἴσιν* L, *αἱ* *ut Herm.*; § 34 *συγγενεὶ* L, *συγγενῇ* SH; § 51 *ἡ* L, *αἱ* S; § 101 *Ἀριστοτέλη* L, *-λα* S; § 100 *λαμπρόν* L, *λαμπρόν* *add.*(c) *Other vowel changes*.(1) α=ε. § 30 *ἐπαρίσκειται* L, *ἐπαρίσκειται* S; §§ 63 *βίαι*, 70, 78 *ἔργη* L, *αἰφῆ* S, *cf.* § 94; § 101 *ἔρεται* L, *αἶρεται* S; § 88 *γίνεσθε* L, *γίνεσθαι* S; § 111 *μολαίσι* L, *μολαίσι* S.(2) α=η. § 85 *κρίνῃ* L, *κρίναι* D.(3) α=ε. § 9 *ἐφορέωντων* L, *ἐφορέωντων* H; § 29 *ἐνδύοντων* L, *ἐνδύοντων* Lowth; § 71 *ἐπείγων* L, *ἐπείγων* S.(4) α=α. § 71 *ἐπείγων* L, *ἐπείγων* S.¹ Among the emendations which follow are some which I have not admitted into the text, but which seem to me quite allowable.² Explanation of symbols.A. Arcerius in Sylburg's ed.
Barn. P. M. Barnard.
Byw. Bywater in *J. of Phil.*
Canterus, in Sylburg.
D. Dindorf, ed. 1869.
Grot. Hugo Grotius.
Heins. Heinsius, ed. 1614.
Herv. Simon Harvetus, ed. 1590.
Hoesch. Hoeschel in Sylburg.H. Hort.
J. H. Jackson.
Kl. Klotz, ed. 1831.
L. The Laurentian ms.
Lowth, in Potter's ed.
M. Mayor.
P. Potter, ed. 1715.
S. Sylburg, ed. 1592.
V. Victorinus, ed. pr. 1550.

- (5) $\alpha = \epsilon$. § 106 αἰλαῖαν L, αἰλαῖαν M, see (3).
 (6) $\alpha = \omega$. § 30 θυσίαν L, θυσίαν H; § 104 ὅς L, de Lowth.
 (7) $\alpha = \omicron$. § 26 πολυφλοίσβοι L, πολυφλοίσβοο S; § 96 μαχίμενοι L, -να M.
 (8) $\epsilon = \omicron$. § 48 ὄντων L, ἐν τῶν H; § 69 ὄρῃ L, ἰρῃ S; § 72 συμφέρω L, συμφόρῃ S; § 30 οὐ L, εὖ J; § 105 ἐπεσπρίντων L, -ρίστων Hesv.
 (9) $\omicron = \epsilon$. § 17 ἀλλὰ πείθεσθαι L, ἀλλ' ἀποθείσθαι M.
 (10) $\omicron = \omega$. § 51 τὸ ψεύδεσθαι, τὸ ψευδαρκεῖν L, τοῦ ψ. δις M; § 56 διὰ τοῦ L, διὰ τὸ H; § 82 τοῦ ἀμαρτῆσαι L, τὸ ἀμ. M; § 97 περὶ τὸ L, περὶ τοῦ M; § 98 τὸ πᾶς L, τοῦ πᾶς M.
 (11) $\omega = \omicron$. § 8 τοῦ δυναμένου L, τῇ -νῃ S; § 38 κατ' ἀλλήλους L, καταλλήλους Heina; § 42 τεταγμένους L, τεταγμένους P; § 46 τοῦδε L, τῆδε M; § 55 ἀνθρώπων L, ἀνθρώπου P.
 (12) $\omega = \alpha$. § 97 προχείρους L, προχείρους M; see (13).
 (13) *Omission or insertion of εὐθεσιστ.* § 3 παρεχομένη L, -μένη KL; § 4 ἡ L, ἡ S; § 30 τῇ μαρῇ L, τὸ μαρὰ S; § 63 αὐτῇ L, αὐτῇ Hesv.

(B) CONSONANT CHANGES.

- (1) $\pi = \tau$. § 13 ἐπι L, ἔτι P; § 3 ὅτῃ L, ὅπως H; § 26 πέσα L, πέσα Grot.; § 31 ἱμῶν L, ἱπνὸν S; § 98 οὔτε L, οὔτω Hesv. $\pi = \tau$. § 66 ἄλλαν ἀποῖαι L, δηλονότι οἰαι J.
 (2) $\tau = \delta$. *τε and δι confused in* §§ 6, 7, 17, 26, 35, 44, 51, 66 ad.
 (3) $\delta = \theta$. § 7 οὐδ' L, οὐδ' KL; § 37 τοῦδ' L, τοῦδ' S.
 (4) $\tau = \gamma$. § 23 αὐτῇ L, Αβγῃ Grot.; § 29 ἐγύρτω L, Τυρίων J; § 46 γυνία L, ἀπονία M.
 (5) $\delta = \gamma$. § 47 δ' οὐν L, γοῖν M; § 48 τε L, γε J; § 52 τῆς L, γῆς S.
 (6) $\lambda = \delta$ ($\Lambda = \Delta$). § 27 φιλάζων L, Φαδία (ζητεῖν Grot.
 (7) $\mu = \nu$. § 38 ψη. μαθήματα L, ἀναθήματα H; § 48 διαμονή L, διανομή M; ἰδ. τιμώμενος L, τιμῶν ἦν δε J.
 (8)¹ $\sigma = \text{final } \epsilon$. § 3 ὅτῃ L, ὅπως H; § 28 παιδιᾶς L, παιδιᾶ Barn. (παιδιαῖς H); § 32 τῆς θυσίας L, τῇ θυσίᾳ H; § 43 αὐτῆς L, αὐτῇ M; § 45 ἀμεταστάτῃ L, ἀμεταστατός S; § 70 ψη. τῇ τῆς ἀληθείας προνοίᾳ L, τῆς τῇ ἀληθείᾳ προνοίας M; § 84 τῆς L, τῇ S.
 (9) $\nu = \text{final } \epsilon$. § 13 τῇ λειτουργίᾳ...τῇ διδασκαλίᾳ...τῇ εὐνοίᾳ L, τὴν λειτουργίαν κ.τ.λ. S; § 44 χρωμένη L, χρωμένην S; § 45 ἐνδεικνυμένων L, ἐνδεικνυμένη H; § 69 αὐτῇ L, αὐτὸν H.
 (10) $\nu = \text{final } \epsilon$. § 4 καταδουλωμένων L, -μένων S; § 27 συνειδὼς Bentley; § 35 ὁμοίων L, ὁμοίως S; § 44 ἀξιολόγως L, ἀξιολόγων H; § 48 τὴν σωτηρίαν L, τῆς -ρίας M; § 53 ψυχῆς L, ψυχὴν M; § 76 γενόμενος L, γενόμενον S.
 (11) $\nu = \text{final } \alpha$. § 28 λεφαστίνου L, -τινον S; § 48 παρ' αὐτῶν L, παρ' αὐτοῦ S; § 67 καρὸς L, καρὸν M; § 77 αὐτὸν L, αὐτοῦ J; § 95 ἴτερον L, ἰτίρον Heina; § 95 ἀνθρώπων L, ἀνθρώπου M.

¹ Compare with 8—11 the examples of Confusion in terminations below H (b).

(12) $\theta = \alpha$. § 30 $\alpha\theta$ λήμασι L, θυλήμασι Grot.; § 63 μεμνήσθαι αὐτῇ L, μέμνητο αὐτῇ Euseb.

(13) $\delta = \alpha$ ($\Delta = A$). § 47 ἀποβλήθηναι δι' L (= ἀποβλήθην <δι> δι'), ἀποβλήθην δι' H.

(C) BREATHINGS AND ACCENTS.

These are constantly wrong in the MS. Thus μονῇ has the accent on the penultimate in § 55 (corrected by J), and αἰνοῦ is regularly written αἰνοῶ (see Index a.v.).

(D) LOSS OF LETTERS OR SYLLABLES.

(a) *Omission at beginning.* § 38 μαθήματα L, ἀναθήματα H; § 46 γωνία L, ἀγωνία M; § 57 ἰδίως L, αἰδώς P; § 69 μισοπόνηροι L, ἀμνησιπόνηροι Lowth; § 76 ἔρατά L, ἄρατα Lowth; § 25 θεῖν L, ἐσθίειν M; § 47 ἐνδείς L, ἀνενδείς M; § 56 κρεμασθῆ L, ἐκκρεμασθῆ M; § 99 οὖν L, γοῦν M (cf. §§ 44, 17); § 111 τύχων L, ἐντύχων S; § 107 ἦν L, τῆν S; § 90 κίβδηλον L, ἀκ. Rensch.

(b) *Omission in terminations.* § 8 βελτίω L, βελτίων S; § 16 ὑπεράνω L, ὑπεράνω ἂν H; § 21 ἀμοιβῇ L, ἀμοιβῆν S; § 40 καταλείπειν L, καταλελοιπέναι J; § 57 ὑποταγμένη L, -ην H; § 69 ἐπιδῶ L, ἐπιδῶν M; § 12 ἀραῖω L, ἀραῖον D.

(c) *Internal omission.* § 13 καταληπτῇ L, καταληπτικῇ P; § 21 οἴκου L, αἰίσκου M; § 27 περιβήτωσαν L, περιβευσάτωσαν Bentley; § 29 δεδαλμένοι L, δεδαδαλμένοι S; ἰδ. ἐνιδρυμένοι L, ἐνιδρυόμενοι H; § 83 γενέσθαι L, γνήσεσθαι M; § 36 συγκάττυσι L, συγκατάρτυσι J; § 51 εὐρεῖν L, εὐραεῖν Heins.

(d) *Omission of repeated syllable.* § 65 μὴ κατὰ δι L, μὴ κα<κα> τὰ δι S; § 96 πρὸς τοῖς L, πρὸς <τὸ> τοῖς M; § 103 καίουσαν L, <καί> καίουσαν M; § 31 τὰ δῖρωτα L, τὰ δῖρωτα <δ> M; § 4 ἀποτελείσματα L, ἀπ. πρῶτον (= α') D.

(e) *Omission of article.* § 7 σοφία L, ἡ σ. H; § 15 ἄλλοι L, οἱ ἄλλοι M; § 65 μὴ L, τὰ μὴ Barn.; § 51 πρὸς ἑαυτὸν L, π. τοὺς ἑαυτοῦ M; § 94 πρὸς τοῖς L, πρὸς τὸ τοῖς M.

(f) *Omission of negative.* § 50 ὡς ἀδικῶν L, οὐχ ὡς ἀδικῶν M; § 83 γνωμένων L, γνωμένων οὐδὲν M; § 96 βιαζόμενοι L, μὴ β. M.

(g) *Omission of ἂν and other particles.* § 29 πῶς...ποιοῖ L, πῶς ἂν... π. M; § 37 ἀναμείναι L, ἀναμείναι ἂν D; § 41 δοίη δι L, δοίη δι ἂν Barn.; § 48 ἀφίλειτο L, ἀφ. ἂν D; § 90 προφασίσαιτο L, πρ. ἂν D; § 82 φήσαιμεν L, φ. ἂν D.

δέ, καί, τε, μιν, γάρ, οὖν, ὥς. § 5 μετὰ L, μετὰ δι M; § 31 τοῦτον L, ταῦτον δι H; § 47 ἄρα L, δ' ἄρα M; § 58 κατὰ L, καί κατὰ M; § 69 παρορμήσουσι L, καὶ π. M; § 2 ἄχρονος L, ἀχρονος καὶ P; § 30 ἔν L, ἔν γάρ Abbott; ἔλ μὴ καρδίαν L, μὴ γάρ κ. M; § 71 τῷ L, τῷ γάρ M; § 51 ταύτῃ L, ταύτῃ μιν M; § 19 μαθῆναι L, μαθὼν ὥς H; § 81 ἑαυτὸν L, ὥς ἑαυτὸν M; § 109 μήτε L, μὴ' οὖν M; § 27 κενὸν L, κενὸν οὖν M.

(h) *Omission of preposition.* § 83 τὰ πάντα ἐνὲ τοῦ παντοκράτορος θεοῦ ζῶντων L, ἐφ' ἐνὲ M.

(i) *Omission of longer words or clauses, (1) sometimes owing to recurrences of the same sound or letters, as in § 5 init. εἰδέναι <ἐνεργεῖ> M; § 17 <τὰ συνέχοντα> τὰ μὲν M; § 18 <πάντα> πρᾶσσων H; § 81 ἐπεὶ <πᾶσι> M; § 32 οὐδὲν <ἐνθου> (= ἐνθρόνου) M; § 35 <οἷον> οἷα M; § 37 τῶν, <τῖνα> M; § 47 δι' εὐλαβείας <καὶ εὐλογιστίας> M; § 72 ἐν αὐτοῖς <τοῖς αὐτοῦ> ἦγρουν M; § 86 δοκᾶν <δῶν> M; § 80 ἀσφαλῆς δι' ἐν τῇ συμπεριφορᾷ L, ἀσφαλῆς δι' <ἵστα> ἐν τ. σ. M. (2) *Sometimes apparently owing to the effacement of the word in the archetype, as in § 17 ἀργεῖς <κρατεῖν> P; § 41 δοίη δι' <ἐν καὶ μὴ αἰτήσασιν> Barn.; § 80 καὶ τοῦ L, καταμεγαλοφρονῶν τοῦ M; § 93 ἐτιγνῆ L, ἐπίγνω <μετὰ χαρᾶς λαβὼν> M; § 101 περὶ L, <τούτους> περὶ Heina.; ἰδ. κριθεῖσιν <ἀκολουθεῖν> S; § 102 τοῦτε δι' <ἡδυσμενῶν> M; § 111 οὐχ L, οὐχ <ἡδυσμένην> M.**

E. ADDITIONS.

(a) *By immediate repetition (dittography).* § 11 ἐντολὰς ἐς L, ἐντολὰς H; § 22 βάρβαροι οἱ L, βάρβαροι H; ἰδ. ἀδυσωδαῖμων ἐν L, ἀδ. H; § 25 ὅφιν ἐν L, ὅφιν H; § 29 εἶναι ἐνιδρύσει L, ἐνιδρύσει M; § 37 τοῦδ' ἔνεκα καὶ ἵνα L, om. καὶ M; § 47 ἀποβληθῆναι δι' L, ἀποβληθὲν δι' H; § 82 νιθεσίαν ἀνακόλουθα L, νιθεσίαν ἀκόλουθα Barn.; § 96 ἴνα. οὕτως repeated; § 100 ἦν ἐν L, ἦν M bis; ἰδ. τῶν repeated L; § 55 διδάσκονται [ταῖς] L; § 88 ἀποστᾶσαι ἃ L, ἀποστᾶσαι M.

(b) *Repeated from context.* § 30 κομιδῇ μέχρι L (repeated from κομιδῇ ψιλῇ below), μέχρι Herm.; § 36 διὰ τῆς δωρίας L, om. διὰ as taken from following διὰ λόγου H; § 98 δι' ἣν ἐκείνην τὴν συμποτικὴν διὰ τῆς ψευδοσύμου ἀγάπης πρωτοκλισίαν ἀσπάζονται L, om. second διὰ M (cf. § 43 where διὰ is inserted before χάριν by L¹ from previous line and corrected by L²); § 54 ὁσίως προσηρώμενος L, ὅς. προσσηρώμενος Morell, om. ὁσίως as it occurs just before M; § 84 ἀλλ' οὐδὲ μὴν L, om. ἀλλ' as inserted from preceding ἀλλ' οὐ M.

(c) *Addition at beginning.* § 29 ἀγύρτου L, τυρίου J.

(d) *Addition at end.* § 2 ἐκμανθάνειν L, ἐκμανθάνει M; § 17 ἔχειν L, ἔχει S; § 92 ἐν μόνῃ τῇ ἀληθείᾳ καὶ τῇ ἀρχαίᾳ ἐκκλησίᾳ L, ἀληθεί M.

(e) *Insertion of article.* § 56 τῶν θεῶν L, θεῶν S; § 78 ὁ γνωστικός L, γνωστικός M; § 69 τοὺς διεχθρεύοντας L, om. τοὺς M; § 99 τοῦτε κενούς L, κενούς Hoeschl; § 100 τοὺς τὰς L, τὰς Herv.

(f) *Insertion of ἐν or other particles.* § 28 ἐν ἦν L, ἦν J; § 4 φιλόθεός [τε] S; § 14 κελύων [καὶ] M; § 18 [καὶ] δι' ἦν H; § 54 βασιλεῖα [καὶ] M; § 57 ἐπιστήμης [καὶ] S; § 62 καὶ λόγῳ [καὶ] D; § 69 πρὸς [τε] τοὺς M; § 78 [καὶ] τὴν μὲν M; § 80 δίκαια καὶ τὴν L, δικάϊαν τὴν M; ἰδ. λάθῃ ἢ L, λάθῃ ἢ M; § 108 [καὶ] ἐν M; § 43 μόνον [δ'] ἐνδοθεν Heina.; § 39 τοῖς [δ'] D; § 106 δήπου [γάρ] M; § 81 οὐκ αὐτοῖς αἰτήσεται ὁ γνωστικός [οὐ] χρημάτων περιουσίαν εἰς μετάδοσιν M.

(F) *Wrong Division of Syllables.* § 11 αὐτοῖς L, αὐ τοὺς S; § 15 οὐκ ἀθεοράκασι L, οὐ καθ. S; § 17 ἀλλὰ πείθεισθαι L, ἀλλ' ἀποθείσθαι M; § 18 ἀμαρτί L, ἀμα τι ἀμα.; § 26 ἐν τοῖσδε δασύας L, ἐπὶ τοῖσδε ὁρᾷ μὲν S; ἰδ. ἐνα L, ἀ τὰ M; § 27 τοῦτους σι δεῖ L, τοῦτου σ' ἴδει Grut.; § 22 ἀμαρτί-

σω και τοῖς αἰνοῖς L, ὁμοίως ἕκαστοι ἑαυτοῖς H; § 32 ῥυμουλαεὶ L, ῥυθμῇ ἔλας M; § 36 κατ' ἀλλήλους L, καταλλήλως Heina; § 43 ἄπαν τι πρόσωπον L, ἀπαντιπρόσωπον H, ἀπ' ἀντιπρόσωπον J; § 46 οὐδον' οὐδ L, εὐθετούτων H (εὐθετῶν J, εὐθετῶν M); § 48 τιμώμενος L, τιμῶν ἦν ὅτι J; § 49 διὰ τὸν δύσσοι-
στον κεκὸν βίον διέκοσιν L, διὰ τὸ ἦδὺ τοῖς τὸν α. β. δ. H; § 59 ἀνάλωγον L, ἀνὰ λόγον M; § 63 μεμνήσθαι L, μέμνησο δ' Εὐα; § 67 ἐπὶ τὸ μὴ L, ἐπιτομή S;
§ 76 ἀποκάθαρσιν L, αὐτοῦ, ἐκάθαρσιν J; § 80 καλῶς L, καὶ ἄλλους M; § 106
Θεοδᾶκ διακηκῶναι L, Θεοδᾶ διακηκῶναι Bentley.

(G) INSERTION FROM MARGIN.

(a) *Remark of reader.* § 81 ἀπαιτεῖ παρὰ κυρίου [οὐχὶ δὲ καὶ αἰτεῖ;],
om. words in brackets M; § 37 καθάπερ ἤρρεσεν τοῖς Στωικοῖς L. Anthropo-
morphism being the doctrine of the Epicureans and absolutely contrary to
the Stoic view, CL must have written 'Ἐπικουρείας, which may have been
changed to Στωικοῖς from a marginal note (κ. ἡρ. τ. Στ.) on τὸ εὐπαθὲς τοῦ
ἀέρος just below.

(b) *Words accidentally omitted in text and afterwards inserted in the
wrong place.*

§ 33 (Aesop said) τοῖς ἔς κεκραγῆναι μέγιστον· συνειδῆναι γὰρ αὐτοῖς εἰς
οὐδὲν ἄλλο χρησίμως [ὅταν ἔλκωνται] πλὴν εἰς τὴν θυσίαν L; the words in
brackets are placed after μέγιστον by Rittershus. Probably they were
omitted, from illegibility or accident, in the text of the ms. from which L
is derived, afterwards inserted in the margin and wrongly transferred to
the text.

§ 37 ἀλλὰ [καὶ τὸ εὐπαθὲς τοῦ ἀέρος] καὶ ἡ ὀξύτατή συναίσθησις τῶν
ἀγγέλων...καὶ ἄνευ τῆς αἰσθητῆς ἀκοῆς ἅμα νοήματι πάντα γινώσκει. It
seems impossible that CL should speak of the air as perceiving, apart from
the sense of hearing. But the Stoics, in explaining the process of hearing
and vision, dwelt much on the agency of the air, and the words κατὰ—ἀέρος
would be quite in place two lines before, after δψεως. If they were accident-
ally omitted, and afterwards supplied in the margin, they may have been
wrongly inserted as we find them in L.

§ 41 ὡ' ἐν τοῖς σωζομένοις διὰ τῆς σωτηρίας [κατ' ἐπίγνωσιν] ὁ θεός...
δοξάζηται L: it seems necessary to read διὰ τῆς κατ' ἐπίγνωσιν σωτηρίας,
the misplacement in L being probably due to the accidental omission of κατ'
ἐπίγνωσιν and their subsequent insertion from the margin.

Id. ἔνα...ὁ θεός [δοξάζηται καὶ] ὁ μόνος ἀγαθὸς καὶ ὁ μόνος σωτὴρ δι' υἱοῦ ἐξ
αἰῶνος εἰς αἰῶνα ἐπιγινώσκειται L. This reads far more naturally if we
suppose that δοξάζηται καὶ originally followed υἱοῦ and was wrongly trans-
ferred from the margin.

§ 47 πεπεισμένος [καὶ] ὡς ἔστιν ἕκαστον τῶν πολλόντων κέκτηται τοῦτο L.
Probably καὶ originally preceded κέκτηται, was lost by dittography (καὶ κε),
then supplied in margin and wrongly reinserted.

§ 52 [ῥίς] βεβαίαις ἐπὶ τούτων (sc. τῶν ἀγαλμάτων) τιθέμενοι συνθήκας L.
The sense seems to require that βεβαίαις should be predicative and the
article prefixed to συνθήκας.

§ 53 *ἡδούλωτος οὗτος ἐν φόβῳ, [ἀληθὲς ἐν λόγῳ,] καρτερικὸς ἐν πάσῃ, μηδὲ ἐν τῇ προφορικῇ λόγῳ ψεύσασθαι θέλων* L. The clause in brackets naturally follows after *πάσῃ*, being explained by the subsequent clause.

§ 59 *ἐπὶ τῇ χρήσιν τῶν ἐπὶ ἀρετῇ [καὶ ἐπὶ ἀρετῇ] καταστρεφόντων τῇ πρᾶξιν κατευθύνει* L. The words in brackets appear to have come from a marginal correction (*ἐπὶ ἀρετῇ* for *ἐπὶ ἀρετῇ*), which was then added to the text, with a following *καὶ* and the change of *ἐπὶ* to *ἐπὶ*, to give an appearance of sense.

§ 63 (*ἡ γνώσις*) *πίσιμα βεβαιώτατον ἐνεργήσεν τῇ τῶν μελλόντων [ἐπιίδων (ἐπιίδος L')] ἀπολήγει* L. Here D simply omits *ἐπιίδων*. It seems more probable that *ἐπιίδος* originally preceded *ἐνεργήσεν* and that *βεβαιώτατον* was read instead of the superlative. The *πλ. ἐπιίδων* may have been introduced after the comparative had given place to the superlative.

§ 72 *παρθίνου...ὡς κακῶν ἀπεσχημέναι, προσδεχόμεναι δὲ...τὸν κύριον, καὶ τὸ οἰκίον ἀνάπτουσαι φῶς εἰς τὴν τῶν πραγμάτων θεωρίαν [φρόνιμα ψυχαί].* The words in brackets probably preceded *τὸ οἰκίον* in the archetype and were added at the end from the margin in a later *ms.*

§ 82 *μήτε μὴ γνοῦς τὸν θεόν, μάλλον δὲ γνωσθεὶς τε πρὸς αὐτοῦ, ἐπὶ τίλει...ἐνδεικνύμενος* L. Here D brackets *μήτε*, and Herv. inserts a *καὶ* after *τίλει*. The only change required seems to be the removal of *τε* from *γνωσθεὶς* (where it is quite out of place) to follow *τίλει*, where it will correspond to *μήτε*.

§ 85 *διὰ τί οὐχὶ μάλλον ἀδικεῖσθε; φησί, διὰ τί οὐχὶ μάλλον ἀποστερεῖσθε; ἀλλὰ ὑμεῖς ἀδικεῖτε [καὶ ἀποστερεῖτε] (εὐχόμενοι κατὰ τούτων δηλοῦσι τὴν κατ' ἔργον πλημμελοῦντων) καὶ ἀποστερεῖσθε τῇ τοῦ θεοῦ φιλελευθροφιλίας...τοῖς ἀδελφοῖς* L. The words in square brackets are probably a marginal correction (adopted by P and succeeding edd.) of the second *καὶ ἀποστερεῖσθε*, which makes no sense.

§ 88 *ὁ ταύτη κολλώμενος τῇ πόρῃ τῇ παρὰ τὴν διαθήκην ἐνεργεῖ [ἄλλο σῶμα γίνεται οὐχ ἄγιον] εἰς σάρκα μίαν καὶ βίον ἰθνηκὸν καὶ ἄλλην ἐπιίδα* L. The words in brackets should come after *ἐπιίδα*. At present they break the construction *κολλώμενος εἰς*.

Id. ὁ δὲ κολλώμενος τῇ κυρίῳ ἐν πνεύματι πνευματικὸν σῶμα [τὸ διάφορον τῇ συνόδῳ γίνεσθαι] L. The words in brackets have no construction as they stand. They come in naturally after *κυρίῳ*, as a cognate accusative to *κολλώμενος*.

§ 93 *ἀλλ' [ὅς τοις] τοῖς πολλοῖς καὶ μέχρι νῦν δοκεῖ ἡ Μαριὰμ λεχθὲν εἶναι...οὐκ οὕτως λεχθὲν...τοιαῦτα δ' ἡμῖν αἱ κυριακαὶ γραφαὶ* L. The general purport of the passage is to show that the Scriptures are the standard of truth. The reference to the Virgin is merely incidental and illustrative. This would be plain with the reading *ὅς τοῖς πολλοῖς ὅς τοις*. Probably the scribe's eye passed from the 1st to the 2nd *ὅς* and *τοῖς πολλοῖς* was afterwards added in the margin and the text.

§ 98 *πάντα μάλλον ἐπομένους...ἢ περ μεταπίδονται [ἐπὶ φιλοφιλίας] τῇ αἰρήσει* L. The words in brackets should be placed before *ἐπομένους*.

Doubtless they were omitted owing to the repeated *ἐν*, and restored from the margin in the wrong place.

§ 101 *καίτοι μεμαθήκαμεν ἄλλο μίντοι εἶναι ἡδονήν* L, *καὶ μίντοι μεμαθήκαμεν ἄλλο εἶναι ἡδονήν* M (*καίτοι* having been accidentally written for *καὶ μίντοι*, we may suppose *μίντοι* to have been added in the margin and wrongly inserted in the text).

§ 106 (The teaching of the Lord) *ἐνὸς Αἰγυψίου [καὶ Τιβερίου] Καίσαρος ἀφ' ἑαυτοῦ, μυστοῦντων τῶν Αἰγυπτίων χρόνων τελειοῦται* L. The word *Τιβερίου* is evidently a marginal correction of the 2nd *Αἰγυψίου*, inserted in the wrong place with a *καὶ* to introduce it.

§ 109 (Some light may be derived) *ἐκ τοῦ κατὰ τὰς θυσίας νόμου περὶ τοῦ Ἰουδαίου τῶν χυδαίων περὶ τοῦ τῶν αἰρέσεων μυστικῶς διακρινομένου, ὡς ἀκαθάρτων, ἐνὸς τῆς [περὶ καθαρῶν καὶ ἀκαθάρτων (φύων) θείας ἐκκλησίας* L. The removal of the words in brackets from their present position shows the construction of *θείας ἐκκλησίας*: their insertion after *νόμου* by Lowth explains the reference to the law; while the repeated *περὶ* makes it easy to understand why they should have been lost from their true position.

(H) CONFUSION OF WORDS OR INFLEXIONS.

(a) *Abbreviations misunderstood.* § 58 *πνεύματος* L, *πατρὸς* H; § 61 *πρῶτος* L, *πνεῦμα* M; § 17 *γνωστικὸν* L, *γνώσιν* M; § 37 *τῇ ἀρρήτῃ* L, *τῷ ἀρρ.* H; § 65 *κατὰ τὸν αὐτὸν* L, *κατὰ ταῦτόν* M; § 79 *φασούμενος* L, *φάσας* S. I have noticed two examples of the termination *-ος* being mistaken for *κύριος*, *Str.* III. § 89, P. 475 *τῷ ἑρῶντι κυρίῳ τῆς αἰχμαλώτου γενομένη οὐκ ἐκπρίπτει χαρίζεσθαι τῇ ἡδονῇ*, where we should read *ἐρωτικῷ*, and *Str.* IV. § 165, P. 639 *αἱ ἀγαθαὶ πράξεις ὡς ἀμείνους τῷ κρείττονι τῷ πνεύματι κυρίῳ προσάπτονται, αἱ δὲ φιλήδονοι καὶ ἀμαρτητικοὶ τῷ ἥττονι τῷ ἀμαρτητικῷ περιτίθενται*, where we should read *πνευματικῷ* corresponding to the following *ἀμαρτητικῷ*.

(b) *Terminations confused.*

(1)¹ *Cases.* (Nom. and acc.) § 4 *καταδεδουλωμένον* (to suit previous acc.) L, *-ου* S; § 5 *φῶς πατρός* (to suit following *ὅλος*) L, *πατρός* S; § 16 *ἀναστρεφόμενον* (to suit previous acc.) L, *ἀναστρεφόμενοι* H; § 57 *ὑποταγμένη* (to agree with subject of preceding *ἵστιν*) L, *ὑποταγμένοι* (agreeing with subject of *γίνεσθαι*) H; § 76 *γενόμενος* L, *γενόμενον* S; § 81 *δὲ αὐτὸ τὸ εἶναι γνωστικὸν αὐτὸς ἐργάζεται* L, read *γνωστικός*, as the subject of the inf. is the same as the subject of the sentence.

(Nom. and gen.) § 8 *πρωτοῦργος κινήσεως δύναμις* L, *πρωτοῦργου κ. δ.* (as in Plato) H; § 10 *καθ' ἐκάστην ἐκάστης* (to agree with preceding *μεταβολῆς*) L, *ἐκάστη* H (in apposition to *περιτροπαί*); § 19 *ἐκ τῆς τῶν συμβάντων καὶ ἐκταναμένης συνηθείας* L, *ἐκ τῆς τῶν συμβαινόντων ἐκταναμένης συνηθείας* (to agree with the following *ἀρετῇ*) M.

(Nom. and dat.) § 9 *συνκινεῖται μικροτάτῃ σιδήρου μαῖρα τῇ τῆς Ἡρακλείας λίδου πνεύματι διὰ πολλῶν...ἐκταναμένη δακτυλίων* L, *...ἐκταναμένης* (agreeing

¹ Compare above on Vowel and Consonant changes.

with πνεύματι Lowth; § 40 ὅσα μὴ χρησιμεύει γινόμενα ἐκεῖ L, γινόμενα § 41 ἢ μόνον ἢ αἰήσις κατὰ τὴν τοῦ θεοῦ βούλησιν ἀπονευρημένην γίνονται ἀπονευρημένη Heina.

(Acc. and gen.) § 11 ἐπαιώντας τὰς βαρβάρους φιλοσοφίας L, ἐπ. τῆς φ. H; § 13 (ψυχὰς) ταυτότητι τῆς ὑπεροχῆς ἀπάσης τετιμημένης διαμένει ἀπάσας H; § 48 τὰ πᾶν συναίρεται (συναίρεται H) πρὸς τὴν τελειότητα σωτηρίαν L, τῆς σωτηρίας M; § 53 μέχρι τῆς συμπεριφορᾶς διὰ τὴν τὴν πᾶσαν σωτηρίαν συγκαταβαίνων φλῆς L, φιλὴν M; § 80 (Job) προσπαθέσθαι πᾶν διὰ τῆς πρὸς τὸν κύριον ἀγάπης L, διὰ τὴν...ἀγάπην Heina; § 99 (τοῦτον αἰρετικὸν κενὸν εἶναι φάμεν) τιμωρόντας ὡς ἀληθῆς κατὰ τὴν ἀγρίαν ἀμνημόντιαν ἐξάρχοντας δογμάτων L, κικριζόντων M.

(Acc. and dat.) § 34 (τὰ πτηνὰ τρέφεται) συγγενὲς τῷ ἀέρι τὴν ψυχὴν κεκτημένα L, συγγενῇ S; § 55 τοὺς ἀξίους σφᾶς αὐτοὺς τῆς διδασκαλίας παραχομένους οἷον παρακαταθήκη ἐγγειρίζεται L, τοῖς ἀξίοις...παρεχομένους Herv. § 86 αὐτοῖς L, αὐτοῖς M.

(Gen. and dat.) § 8 τοῦ δυναμένου (to suit preceding gen.) ...ἀποδοδίδωμι τὴν ἐκείνου διοίκησιν L, τῷ δυναμένῳ S; § 10 παντὸς τοῦ ὄλου ἐκπύου τοῦ τοῦ γνῶσεως ἀγάπῃ ἐπιβεβληκότος τῇ θεωρίᾳ L, τῇ τῆς γνῶσεως ἀγάπῃ odd.; § 32 ἐκκαλυπτομένης ἅμα τῆς θυσίας καὶ τῆς διανοίας ἀπάσης τῷ θεῷ L, τῇ θυσίᾳ H; § 55 ἵσται ἡ γνῶσις τελειώσει τις ἀνθρώπου ὡς ἀνθρώπου L, ὡς ἀνθρώπου P; § 64 ψυχὴ τελεία ἀρετῇ κεκοσμημένη ἐκ...φύσεως ἀσκήσεως λόγου συνηνεχμένη L, συνηνεχμένη Lowth, συνηνεχμένη M.

(2) Gender and Number. (M. and f.) § 29 τὴν ἐκκλησίαν ἑρὼν ἐν εἰπομεν θεοῦ, τὸ πολλοῦ ἔξιον...βουλευόμεναι διὰ τοῦ θεοῦ εἰς νεὼν πεπονημένοι L, πεπονημένοι M; § 72 τοῖς ἡγιασμένοις παρθένους L, ἡγιασμένους odd.; § 96 ὁ μὲν πιστὸς τῇ κυριακῇ φωνῇ ἀξιώπιστος, εἰκότως ἀν...πρὸς τὴν ἀνθρώπων εὐεργεσίαν ἐνεργουμένη L, ἐνεργουμένη P, ἐνεργούμενος M; § 100 (as a soldier must not leave his post) οὕτως οὐδὲ ἐν ἰδωκεν ὁ λόγος ἀρχοντα εὐλόγησαν γνῶσεώς τε καὶ βίου ληπτόν τάξιν L, ...ἐν ἰδωκεν ὁ λόγος, ἐν ἀρχοντα εὐλόγησαν, ληπτόν τάξιν Herv. (when the ἐν before ἀρχοντα was lost, the ἐν before ἰδωκεν was naturally changed to ἐν).

(M. and n.) § 5 κράτιστον ἐν οὐρανῷ ἄγγελος τὸ πλησιαιτέρον κατὰ τόπον καὶ ἤδη καθαρώτερον τῆς...ζωῆς μεταλαγχάνων L (mistaking the adverbial use of πλησιαιτέρον), ὁ πλησιαιτέρον M; § 22 (ὁ γνωστικὸς θεοσιβής) σεμνόν, μεγαλοπρεπές, εὐποικτικόν, ...ἀπάντων ἀρχηγὸν ἀγαθῶν...εἶναι τὸν μόνον θεὸν πεπεισμένος L (taking the m. σεμνόν as n.), μεγαλοπρεπὴ J; § 80 τὸ δὲ ὅσιον τὰ πρὸς τὸν θεὸν δίκαια καὶ τὴν πᾶσαν οἰκονομίαν μνησί L, Barnard reads ὅσιος, i.e. 'the word ὅσιος,' referring to the quotation just before: δίκαια seems to have been altered from δικαίον to suit τὰ, and καὶ to have been inserted for a construction. § 96 φθάσαντες δι' ἐξενεγκῶν...δέγματα ψευδῆ σχεδὸν ἀπάσας ταῖς γραφαῖς μαχόμενοι καὶ δι'...ἀλογημένοι...ἐπαρνοῦνται L, μαχόμενα M.

(S. and pl. of nouns) § 12 μεταβάλλει πᾶν τὸ ἐνάρτεον εἰς ἀμείων οἰκήσεις L (expecting the a. οἰκῶν after τὸ), ἀμείωνος D; § 13 (τὰς ψυχὰς) ὑπερβασινοῦσας ἐκείνης ἐξίας τάξεως τὴν πολιτείαν, καθ' ἃς αἱ μακρότεροι...οἰκήσεις...διακεκλήρωται L (taking ἐκείνης τάξεως as antecedent to ἃς); it seems better to

read *ἦν* referring to *πολιτείαν* M. § 34 *συναγόμενα* L, *συναγόμενον* S; § 56 *ἔνα δὲ εἶναι τὸν θεὸν διὰ τῶν* "ζητούντων τὸ πρόσωπον τοῦ θεοῦ" *ἱερῶν* L; this is a parallel case to § 80 τὸ *ὅσιος*, and H has restored τοῦ, referring to the use of the word *ζητούντων* in Pa. xxiv. quoted a little before. § 84 *ἄμυνον οἶμαι ὑπερβίσθαι τὴν τοιαύτην φιλοτιμίαν...τοῖς ποιεῖν ἐθέλουσι καὶ προσεκπονεῖν τὰ δόγματα...ἐπιτρέψαντες* L, *ἐπιτρέψαντας* S (to agree with the subject of *ὑπερβίσθαι*), *ἐπιτρέψας* M. § 95 *εἰ τις ἐξ ἀνθρώπων θάριον γίνουσι* L, *ἐξ ἀνθρώπου* (as shortly afterwards) M. § 108 τῶν δ' *γνώστικος* *οἱ μὲν ἀπὸ δόγματος προσαγορεύονται, ὡς ἡ ἀπὸ Οὐαλεντινίου καὶ Μαρκερίωνος καὶ Βασιλείδου* L; as these were distinct sects, we should probably read *οἱ*.

(S. and pl. verbs) § 23 *ἡ φησι* L, *ἡ φασι* Herv.; § 28 αὐτοὶ *φησὶν* L, αὐταὶ *φασιν* S. § 31 *ἀλλ' οὐκ ἂν οὐδαμῶς φησὶ...τρέφεισθαι τὸν θεόν* L, *φασὶ* S. § 104 *καί, φησὶν, ἡ γνώσις εἴρηται φυσικῶν* L, *φασὶν* Arcer. § 69 *ἔστι μὲν οὖν ἀ...πρὸς τινων κατορθοῦνται* L, *κατορθοῦνται* edd. § 74 *ὁ γνωστικὸς οὗτος περὶζεται ὑπ' αὐθενὸς πλήρ...διὰ τὴν τῶν συνόντων ἐφίλειαν. ἐπιτρέπονται γοῦν...διὰ τῆς ἀνδρικῆς παρακαλούμενος ὑπομονῆς* L. The subject is here *οἱ συνόντες*, not *γνωστικὸς*, and the pl. must be restored.

(3) *Voices, Moods and Tenses.* (Act. and pass.) § 67 αὐτῶν *μάλα καταγίνονται τὸ ἀκαμπές τῆς ἐγκρατείας εἰς τὰς ἡδονάς* L, *καταγίνονται* M. § 105 *μεγαλοπρίκιαν τῆς σοφίας τῆς κατὰ τὴν μάθησιν ὑψηλοτάτης διδασκῶν* L, *ὑψηλοτάτης* Lowth (but see Stählin in *Addenda*).

(Ind. and Inf.) § 17 (τῇ ἀνδρείᾳ *κατακίχρηται ἐν τῇ ὀργῇ κρατεῖν*) *καὶ καθάλου πρὸς πᾶν τὸ...ψυχαγωγῶν ἡμᾶς ἀντιτάσσεται* L, *ἀντιτάσσεσθαι* P. § 25 (iambic line) τὰ πρᾶγματα, *ὡς πέφυκεν, οὕτως γίνεσθαι* L, *πράγμαθ'...* γίγνεται Theod. § 27 *καθαρούς τινες προσάγειν τοῖς μνείσθαι μιλλουσιν ἀφαισθαι* L (under the influence of preceding inf.); *ἀξιοῦσιν* S. § 38 τὸ δὲ *εὐχεσθαι καὶ ὀρέγεσθαι καταλλήλως γίνεσθαι* L (owing to preceding inf.), γίνονται P. § 105 (γνώσομαι τὴν δύναμιν τῶν πεφυσισμένων) *εἰ μεγαλοφρόνης, ὅπερ ἐστὶν ἀληθές...τὰς γραφὰς συνάνα* L (making *συνάνα* subject of *ἐστίν*), *συνάνα* S.

(Ind. and Part.) § 66 *οἱ μὲν ἀφορμὰς παρέχοντες σφίσιν αὐτοῖς, ἐπιρριπτοῦντες ἑαυτούς* L, *παρέχουσιν* H. § 76 τὸν κύριον ὁρᾶν νομίζει τὰς ὕψεις... *χειραγωγῶν· ἂν βλίπειν δοκῇ, ἀ μὴ βλίπειν ἐθέλῃ, καλᾶζον τὸ ὁρατικόν, ὅταν...συναίσθηται* L, *καλᾶζει* M. § 109 τὴν μάσιν δ' *νλοῦ πρὸς τὸν πατέρα παραπίμπουσιν οὐκ ἔχουσιν* L (to suit preceding participle), *ἔχουσιν* edd.

(Inf. and Part.) § 5 *πίστις...τὸ κατὰ μηδὲνα τρόπον ἄδικα ὁρᾶν, τοῦτ' εἶναι πρίπον φηλεῖσθαι τῇ ἐπιγνώσει τοῦ θεοῦ* L, *ἡγούμενον* M. § 19 *μαθὲν ἄρα δεῖ πιστὸν εἶναι* L, *μαθὲν <ὡς> ἄρα κ.τ.λ.* H. § 79 *σπειδων ἐπὶ τὸ εὐχαριστῆσαι καὶ ἐν Χριστῷ γινόμενος ἄξιον ἑαυτὸν παρασχῶν...ἔχειν τὴν δύναμιν τοῦ θεοῦ* L, *παρασχῶν* Barn. § 83 *οὐδὲ ἀσχύνηται ἀποθανεῖν εὐσυνείδητος ὃν τοῖς ἔξουσiais ἐφθῆναι* L, *ἀποθανὲν* (making *ἀσχύνηται* govern *ἐφθῆναι*) Lowth.

(Ind. and Subj.) *ἐν ᾧ ἄρα ἐκινῆσθαι* L, *ἐκινῶν* M.

(Part. and Subj.) § 39 *ἔταν μακαρία μὲν αὐτῇ τυγχάνη ἐπεὶ προκαταβερμένη* L; here the subjunctive *διαπράττειται*, trusted by *μὲν...δι* with *τυγχάνη*, seems to have been altered to suit the preceding participle. § 80 *ἀσφαλὲς δι' ἐν συμπεριφορῇ ὁ γνωστὸς μὴ λάβῃ* L; ἢ ἡ συμπεριφορὰ διάθεσις γίνηται L, *ἀσφαλὲς δι' <ἔστω> ἐν...μὴ λάβῃ* L; συμπεριφορὰ...γενόμενη M. § 87 (*καταργήσει τοὺς οὕτω βιούντας*) *ὅς δὲ αὐτοὺς ἐσθλὴν γενόμενος, μὴ οὐχὶ δι' ἐσθλότητας ἵνα* (ὥς μὲν κατὰ τὸ ἀκλόουτον, αὐτοὶ δὲ τὸ προηγούμενον τῇ γνώσει προσεστέχοντας L, *προσεστέχων M.*

(Ind. and Opt.) § 7 *καταλείπει ποτ' ἂν* L, *καταλείπει ποτ' ἂν* D. *εἰ σὺ δ' ἂν ἔστι* L, *πῶς δ' ἂν εἴη* D. § 95 *προστέχουμεν* L, *προστέχων* σε *προστέχουμεν ἂν* D.

(Opt. and Subj.) § 8 *κἂν εἰς ἀρχὴν κατασταλῇ* L, *καταστῇ* M. § 69 *ἐν τῇ* τις *μάλιστα ἐπιθῇ* L, *ἐπιθῇ* M. § 85 *πῶς δ' ἂν* τις *καὶ ἀγγέλου κρήνῃ* L, *κρίναι* D.

(Pres. and Perf.) § 28 *ἰδρύεται* L, *ἰδρύται* δις M. § 29 *ἐνιδρυμένον* L, *ἐνιδρυόμενον* H. § 103 *παραδιδόμενα* L, *παραδεδομένα* M.

(Pres. and Aor.) § 14 *γενόμενους* L, *γενόμενους* H. § 20 *περιγενόμενος* L, *περιγενόμενος* H. § 105 *ὑποσυρύντων* L, *ὑποσυρύντων* Hean.

(Pres. and Impl.) § 30 *ἐνέμισθ'* L, *νέμισθ'* Kl.

(Fut. and Aor.) § 7 *ἐξομολογήσεσθαι* L, *ἐξομολογήσασθαι* S. § 83 *γενέσθαι* L, *γενήσεσθαι* M. § 92 *ὁμολογήσειν* L, *ὁμολογήσει* D.

(4) *Other terminations.* § 35 *νύκτα* L, *νύκτωρ* M. § 66 *ἀντι* L, *ἀντι* S.

(c) *Interchange of words.*

(1) *Prepositions, whether simple or in composition, and other short words.*

§ 26 *ἐν τοῖσδε* L, *ἐπὶ τοῖσδε* D; § 8 *εὐπάθειαν* L, *ἐμπάθειαν* H; § 61 *ἐπαγωνίσασθαι* L, *ἐπαγωνίσασθαι* H; § 29 *ἀνιδρυτον* L, *ἐνιδρυτον* Lowth; § 104 *ἀναπεμπόμενος* L, *παραπεμπόμενος* M; § 9 *ἐφορώντων* L, *ἀφορώντων* H; § 16 *ἀπογράφοντες* L, *ὑπογράφοντες* H; § 29 *ἐφ' αὐτοῦ* L, *ἐφ' αὐτοῦ* Heina; § 71 *ἐπείγων* L, *ἀπείγων* S; § 77 *ἀποβάλλον* L, *καταβάλλον* M; § 78 *περισπώμενος* L, *ἐπισπώμενος* M; § 102 *πρὸ τῆς προνοίας καλαζόμεθα* L, *πρὸς τ. π. κ. edd.*; § 9 *προσέκουσα* L, *προήκουσα* S; § 54 *προτρεπόμενος* L, *προτρεπόμενος* Morell; § 61 *πρόσεισιν* L, *πρόισιν* Hean.; § 96 *πρόισθαι* L, *προσίσθαι* Heina; § 101 *προκρίτον* L, *προσκριτόν* M; § 107 *ἐπήκουσεν* L, *ἐπήκουσεν* Dodw.; § 1 *συμπεριλαμβάνοντες* L, *συμπαράλαμβάνοντες* S; § 35 *κἂν καθ' αὐτὸν μόνος ἂν τυγχάνη καὶ ὅπου* L, *κἂν ὅπου* M; § 61 *κἂν νόσος* *εἴη καὶ τὴ* L, *κἂν τὴ* M; § 17 *καὶ τῷ* L, *κἂν τῷ* D; § 37 *καὶ τὸ εὐπάθει* L, *κατὰ τὸ εὐπ.* M; § 89 *ἔχει φιλοσοφίην καὶ ἰουδαίειν* L, *ἔχει* M; § 101 *καὶ περὶ* L, *ἢ <τούτους> περὶ* Heina; § 109 *ἰδραϊότης τῶν* L, *ἰδρ. καὶ* M; § 16 *καὶ ὕλης* L, *τὴν ὕλης* M; § 37 *δυνάμει τῇ ἀρρητῇ* L, *δ. ἐν τῇ ἀρρ.* H; § 31 *δοξάζοντες ἃ μεμαθήκαμεν* L, *δ. ἐν μ.* H; § 107 *ἔν ἀρχαίαν* L, *τὴν ἀρχ.* S; § 21 *καθάπερ ἂν* L, *κ. γὰρ* Hean., *κ. οὕτω* M; § 1 *οἷός τις* L, *οἷός τις* H.

(2) *Interchange of longer words of similar sound, appearances or significances.* § 3 *τὰς διακοσίας* L, *τ. θεραπείας* M. *Ἰδ. τὴν βελτιωτικὰν ἐνδυναμύμενος* *θεωρίαν* L, perhaps *θεραπεύειν* (as in § 68 *θεραπεύειν* pr. m. corr. as *θεωρίαν* L) M.

§ 8 ἐπιστάθαι L, ἐπιστάθαι S. § 9 συγκινεῖται καὶ μικροτάτῃ σιδήρῳ μοῖρα L, μικροτάτῃ M. § 11 ἐπιτομήν L, ἐπίτομον M. § 15 καλείται L, κηλείται Lowth. § 17 καλὰ L, κατὰ S. § 33 καλῶς L, κακῶς edd. § 19 συμβάντων L, συμβαίνοντων M. § 20 λείπειται L, λείπει Byw. § 21 ἀριστα L, ἀριστὰ S. § 24 λυγέθων L, ληγέθων S, θύλακον Porson. § 25 περιελθόμενον L, περιελθόμενον S (cf. for similar interchange Paed. II. § 81 ἐνελθόμενον, where the MS. has ἐνελθόμενον, and Str. IV. § 72 ἐνελθόμενος αὐτοῦ, where D reads αὐτοῖς after Grabe, but I should prefer ἐνελθόμενος with a middle sense). § 29 παθῶν L, πάντων M. Ib. ἀγύρτου L, Τυρίου J. § 23 ἄθως L, ἄθως S. § 34 δῆγμα L, ἔρεισμα M. Ib. ἅπαντα L, ἅπαντας Cyril, ἐπαρχαίς Porson. § 35 αὐτὸν L, υἱὸν M. Ib. ἐντίχων L, ἐνθίως H. § 47 οὐδὲ ἀφαιρούμενον τινὸς οὐδὲ ἐνδοῦς γινόμενον L, ἀφαιρούμενον edd. Cf. § 48 τὸ πᾶν συναίρεται πρὸς τὴν τελειότητα L and § 103 τὸ...ταῖς ἡδοναῖς συναίρεται ἐκλογόμενον L, where H reads συναίρεται and συναίρομενον. § 48 τιμῆς ἐπισκοπῇ L, τηρήσας ἐπ. M. Ib. διαμονὴ L, διαμονή M. § 49 συντίθεται τοῖς κινέτερον πεπιστευκόσι L, κοινότερον M. § 50 ἐν τῷ πάθει αἰτῶν τοῦ διακουσμένου L, διακουσόμενον M. Ib. οἶται L, ὁμῖται H. § 55 τοῦτο L, ταῦτῃ S. § 59 βαναύτους L, βασάνους P. § 66 κακία L, κακὴ M. § 69 εὐροίμεν L, εἰποιμεν J. § 74 τῶν αὐτῶν L, τοιοῦτων Heins. § 77 ποιῶν L, ποθεῖν Lowth. § 84 δοκεῖν L, δεικνύει M. § 85 κτήσιν L, κρίσιν M. Ib. τοῖς L, τοῦτο M. § 86 ἀντιδικῶν L, ἀνταδικῶν M. § 93 ἰδίξουσι L, ἰδιόξουσι M. § 95 τὸν ἑαυτοῦ βίον ἐπιτρέψας τῇ ἀληθείᾳ L, ἐπιτρέψας Herv. Ib. περιβαλόντες L, περιλαβόντες M. § 98 ἐκπορίζομενοι L, ἐκπονούμενοι M. Ib. κἄν L, κἄν edd. § 101 ἄνοια L, ἄγνοια Herv. § 99 ἐνέργειαν L, ἐνέργειαν Hoersch. § 102 ἐνεργῆς L, ἐναργῆς S. § 105 ἡ σοφία ἐνεφυσίωσεν τὰ ἑαυτῆς τέκνα. οὐ δὲ πού τῷ φον ἐνεποίησεν ὁ κύριος ταῖς μαρκαῖς κατὰ τὴν διδασκαλίαν L, Stählin suggests τοῖς μαρκαῖς. § 107 Μαρκίαν L, Μάρκος Gieseler. § 108 ὑποθέσεων L, ὑποστάσεων M. § 110 τρόπου L, τόπου Herv. Ib. ἐπὶσχέσειν L, ἐπὶσχεσιν M. § 111 στοιχείῳ L, στοιχῷ S.

(I) MISPLACEMENT OF SENTENCES.

In some cases it is possible to find a natural collocation for the intrusive sentence, as in § 18, p. 30. 12—14 δικαιοσύνης—οὐρανῷ, which, as it stands, breaks the connexion between the thought of the gnostic being in want of nothing himself (πλουτῶν μὲν—τάχαθού) and the thought of his generosity towards others (ταῦτῃ καὶ μεταδοτικός). If, on the other hand, we place it before πλουτῶν, the words συνεῖναι τοῖς ἐν τῇ γῇ καὶ οὐρανῷ follow naturally on the sentence σώζων τε—πλημμελῶν, in which the gnostic is said to be a citizen, not of this world only, but of a higher order. In § 28, p. 66. 18—22, the sentence διόπερ οὐδεὶς ἐπιθυμῇ πάματος—πολιτεύσθαι, has nothing to do with what immediately precedes or follows, as to the true object of prayer; but it carries on the thought of the last sentence in § 28 ὅς μὲν ἔχειν τὰ ἀγαθὰ...εἶναι δι' ἀγαθόν, except that the particle διόπερ seems out of place. It is more difficult to find a place for the sentence εὐ γὰρ εἰ δὲ ἀφροσύνη—ἀπὸ κακίας φερόμενα in § 66, p. 112. 29—114. 6. This is a very obscure statement on the relation of action to

habit, which comes in the middle of a straightforward passage, that there can be no true courage apart from reason and knowledge and I must confess I have not been able to find any suitable for it.

(K) LOSS OF SENTENCE.

In § 47, p. 82. 15 it seems to me that something has been lost | *πεισμένος ὡς ἔστιν ἕκαστον τῶν μελλόντων καὶ ἀκτῆται τοῦτο, ἀνδρῆς* (MS. *ἐνδεῖς*) *καὶ ἐπιδείκνυται πρὸς τὸ ἐπιβάλλον μετρίαν.* The missing link would, I think, be something of this sort: *ἀσθρόν δὲ ἔστι δὲ τὸ οὕτως ἀκτῆσθαι.* So in § 72, p. 126. 7, I think something has been lost after *ἀνέκτεται.* The preceding sentence tells us that 'he who eradicates the passions of his soul causes his own death.' Then follow *ὡς ἔστιν ἀτροφία μὲν ἢ ἀγνοία τῆς ψυχῆς, τροφή δὲ ἢ γνῶσις.* It would seem that we want some such connecting link as *οὗ γὰρ ὁ θεὸς ἀνέκτεται* might be easily lost owing to the recurrence of *ἀνέκτεται.*

Dr Kenyon of the British Museum was kind enough to read the foregoing paper, and allows me to print his remarks upon it.

'The corruptions are so many and various that no single cause can account for them all. Some of them (ε for η, ε for α, ε for η or ε, η for ε, etc.) are common vowel changes, due no doubt to modifications in pronunciation. Others are easy errors of transcription, owing to similarity of letters as ω=α, π=τ, τ=γ, λ=γ, δ=α, and in some hands ε=α, μ=ι. Others, namely the confusion of terminations, seem to point straight to an ancestor in which contractions were used, and probably one in which terminations were simply omitted (as often in papyri, the last written being raised above the line as a sign of contraction, e.g. *γυνεσ* = *γυνεσθ*) rather than one in which the terminations were represented by certain symbols, like the later mediaeval minuscules. Others, and a great many, are simple blunders, of which no palaeographical explanation can be given, and which, if they only occur in moderate numbers, need only be ascribed to the human frailty of the copyist; but when they are very frequent they rather suggest a transcript from a damaged ancestor. Everything points to that being the case here; but there is the further question whether we can determine what sort of a manuscript this damaged ancestor was. The *Stromateis* MS. itself being of the 11th cent., it must have been transcribed from an uncial copy, or else from an early minuscule, which would probably be as clear as an uncial. It is difficult, however, to imagine these corruptions as arising from an uncial MS. (especially those which appear to be due to transpositions and misplacings of words) lines in an uncial MS. being large and clearly distinct; moreover, it is highly improbable that contracted terminations would be largely omitted in an uncial or 10th century minuscule. The phenomena presented in the text of the *Stromateis* seem rather to suggest a papyrus archetype, with a considerable number of contracted terminations, and having a

some damage to its surface. Surface damage, by rents or rubbing, occurs of course much more easily on papyrus than on vellum. Moreover the lines would be closer together than in a vellum uncial ms., and consequently marginal adscripts would be more easily misplaced. The free use of abbreviations implies a copy not of the highest class, and this again allows more possibilities of obscure writing and inaccurate copying. Of course it is not likely that a papyrus ms. is the *immediate* ancestor of L, since such a ms. would hardly be in circulation in the 11th century, and in the course of transcription during the vellum uncial period efforts may have been made to rectify the defects of the archetype.'

VARIOUS READINGS IN QUOTATIONS FROM CLEMENT.

As the text of the *Stromateis* is derived from a single corrupt ms., it is important to test this, as far as possible, by quotations from Clement contained in other writers. Portions of the Seventh Book are quoted by Eusebius, Theodoret, Photius, and Johannes Damascenus, as well as in the various forms of the *Sacra Parallela* attributed to the last, and in other Florilegia.

Taking these in order, we find in Eus. *H. E.* III. 30 a quotation from § 63, P. 869 (p. 108. 26—110. 4) *φασὶ γοῦν—τελεία διάθεσις* with the following variants:

l. 27. *τὴν αὐτοῦ γυναῖκα ἐγομίνην τὴν ἐπὶ θάνατον* L, τ. *αὐτοῦ γ. ἀπαγομένην τὴν ἐπὶ θανάτῳ* Eus. The Greek of the latter is certainly more classical than that of the former, but (with the exception of the reflexive pronoun) it may be doubted whether the text of L is not what Clement wrote.

p. 110. 2. *τῆς εἰς οἶκον ἀνακομιδῆς* L, several mss. of Eus. have *ἐπ' οἶκον*.

l. 3. *προτρεπτικῶς τε καὶ παρακλητικῶς* L, om. *τε* Eus.

l. 4. *μνησθῶ αὐτῇ* L, a plain corruption of *μνησο ὧ αὐτῇ* given by Eus.

l. 6. *ἡ μέχρι τῶν φιλότων τελεία διάθεσις* L, the idiomatic *μέχρι* is omitted by Eus. probably for brevity.

Theodoret *Aff. Gr.* 88 gives a paraphrase of §§ 24—26, P. 842 f. (p. 38. 16—42. 5), changing the order of the quotations from Menander and Philemon, and inserting remarks of his own, besides altering at will the expressions, e.g. reading *ἴγγορα* for *δελφάκια* in p. 40. 1. The following readings are worthy of note:

p. 38. 18—22. *ὧ πολυμήτοι θεοί* and the other metrical blunders of L are reproduced in Theod.

In l. 20 however Theod. has *σμερόλογος*, which is a metrical improvement on L's *μικρόλογος*.

p. 40. 3. οὕτω πανόσα τὰ σὰ οὐκ ἔφαγον τίνα L, πανόσα τὰ σὰ κατέφαγε τίνα Theod.

Ib. l. 4. τί δὲ καὶ θαυμαστὸν εἰ ὁ μὲν τὸν θύλακον διέτρεγεν οὐχ οὐδὲν φάγη; L, τί θαυμαστὸν εἰ καὶ ὁ μὲν τ. θ. δ. οὐκ ἔχον ὅτι φάγη Theod.

Ib. l. 5. τοῦτο γὰρ ἦν θαυμαστὸν ὅτι...τὸν μὲν ὁ θύλαξ κατέφαγε L, τοῦτο δὲ ἦν θ. δ. ...τ. μὲν ὁ θύλαξ κ. Theod.

Ib. l. 9. ὅτι εἶπεν τὸν δέξιν ἐν τῇ ἐπιγραφῇ περιληφμένον L, εἶπεν ἐν τῇ αὐτὸν ἐναλίσσαντες Theod.

Ib. l. 11. κατελιμμένον ἰδεῖσθαι L, κατελιμμένον τεθεῖσθαι Theod.

Ib. l. 18. Same unmetrical reading in both L and Theod.

Ib. l. 19. προῖον L, προσῖον Theod.

Ib. l. 20. πωλῶ L, ἀπωλῶ (contra metrum et sonum) Theod.

Ib. l. 23. πράγματα...γίνεσθαι (contra metrum) L, πράγμαθ'...γίνονται Theod.

p. 42. 3. ὁ καλλίνικος Ἡρακλῆς L, ὁ τοῦ Διὸς τοῦ καλλίνικος Ἡρακλῆς Theod. This reading and the one preceding would seem to show that Theodoret's ms. of Clem. was in some points superior to L.

Photius (*Bibl.* c. 111) quotes § 110, P. 801 (p. 194. 7—12) τοῦτον ἡμῶν εὑρισκον.

p. 194. 7, 8. τοῦ ἡθικοῦ τρόπου ὡς ἐν κεφαλαιῇ ἐπιγραφέντος L, τ. ἡθ. τρόπου ὡς ἐν κεφαλαιῇ ἐπιγραφέντος Phot. *male*.

Ib. l. 8. σκορδάην L, σκορδάην τε Phot.

Ib. ll. 8—10. τὰ ζώπυρα τῶν τῆς ἀληθοῦς γνώσεως ἐγκατασπειράσαντες δόγματα L. The true reading is, I think, ἐγκατασπειράσαντες δογμάτων, but Phot. agrees with L, excepting that he omits τῶν and has μαθήματα for δόγματα.

Ib. l. 12. τῶν ἀγίων παραδόσεων L, om. παραδόσεων Phot.

Damascenus (*De Imag.* i. p. 382) quotes §§ 62, 63, P. 868 *fn.* (p. 108. 3—16) οὐκ οὐκ—βίον.

p. 108. 3. οὐ μόνον ἐπαινεῖ ἀλλὰ καὶ αὐτὸς βιάζεται εἶναι καλός L, μένος om. καὶ τοῦ εἶναι Dam. *male*.

l. 6. ἐκ μαθήσεως τῆς ἀληθοῦς L, om. τῆς Dam.

l. 8. ὡς ἂν οὖν ἐπ' ἄκρον γνώσεως ἦσαν βιαζόμενοι, τῇ ἡθ. κεκοσμημένοι L, ἡθ. ...καὶ κεκοσμημένοι Dam. (misunderstanding construction of ὡς ἂν and βιαζόμενοι, as in l. 3, where he inserts τοῦ before the infin.)

l. 13. παμπόλους L, παμπόλους Dam.

l. 14. ἀπειροὺς δ' ὅσους ἡμῶν ἀριθμῷ λογιζόμενους ἀγγέλους L, λογιζόμενους Dam. (to agree with the subject, but it is not the business of the gnostic to count the angels. H. is certainly right in reading λογιζόμενους 'angels more than we can count').

l. 16. τὸν κορυφαῖον ἐκείνον κτήσασθαι βίον L, τὸν κορυφαῖον ἐκείνον Dam. *male*.

Quotations in the Florilegia¹.

Among the writings of Maximus Confessor (d. 655) is a Florilegium, entitled *Κρφάλμα Θεολογικόν* (Migne *Patrologia* vol. 91 pp. 719—1018) consisting of extracts from authors both sacred and profane. From this the *Melissea Antonii* was compiled at a much later date. A similar work, the *Ἱερὰ Παράλληλα* (Migne *Patr.* vol. 96 pp. 1042—1687, vol. 96 pp. 1—466), is attributed to Johannes Damascenus (d. about 760). The *Melissea Monacensis* is taken partly from Maximus and partly from Damascenus. Quotations from Clement are found in all of these. Of the *Parallela* three main recensions are known: (a) one in Vat. Gr. 1236, printed by Lequien in his edition of Damascenus, Paris 1712, vol. II. pp. 279—790, and a nearly identical text in an Escorial ms. (Q III. 9) collated by Mr. Bernard, to whom I am indebted for the readings. He cites them by Lequien's paging as 'Parall. Vat. et Scor.' (b) The 2nd in the Codex Rupefucaldinus (now Berol. Phill. 1450). The Clementine fragments are printed by Harnack (*Gesch. d. altchr. Litteratur* I. pp. 317 ff.) and Zahn (*F.* III. 17—41) as Par. Rup. (c) The 3rd recension is found in Paris reg. 923. This has not been printed. The quotations from *Str.* VII. are as follows:

§ 4, P. 830 *fn.* (p. 6. 27—p. 8. 3) καὶ μοι καταφαίνεται—ἐπικεκρυμμένα. p. 8. 1 εἴτε—ὑπαγορεύει L, om. Vat. Scor. 399, ὑπαγορεύει Rup. 130 (Harn. p. 324, Zahn III. 27), l. 2 καὶ τρίτον L, τρίτον Rup. Vat. [Both readings of Rup. seem to be improvements on L.]

§ 33, P. 850 (p. 56. 26) μητρόπολις κακίας ἡδονή L, μ. τῶν κακῶν ἡ ἡδονή Vat. Scor. 648, μ. κακῶν ἡδονή Rup. 244^b (Harn. p. 327, Zahn 27). [Rup. may be right.]

§ 41, P. 855 (p. 70. 27—29) ὥσπερ γὰρ πᾶν δὲ βούλεται δύναται ὁ θεός, οὕτως πᾶν δὲ ἐν αἰτήσῃ ὁ γνωστικός λαμβάνει. Vat. Scor. 399, Rup. 130^b (Harn. 324, Zahn 27). Om. γὰρ omnes, οὕτως omnes, δὲ ἐάν Scor. λαμβάνει] συγχάνει Scor.

§ 57, P. 865 *fn.* (p. 100. 3—11) ἡ μὲν—παραουμένη. Cited in Rup. 233^b (Harn. 320 f.), *Melissea* Ant. 5 (Zahn 27). l. 3 om. οὖν Rup. l. 5 βαβαία Ant. Mel. l. 7 καταληπτὸν L, ληπτὸν Rup. (καταληπτικὸν D). l. 9 ὡς προείπον om. Rup. l. 10 ἡ δὲ L, ἡδὴ Rup.

§ 59, P. 867 (p. 102. 21—23) πᾶσα οὖν ἡ διὰ τοῦ ἐπιστήμονος πρᾶξις εὐπραγία, ἡ δὲ διὰ τοῦ ἀνεπιστήμονος κακοπραγία. Cited in Vat. Scor. 649, Rup. 245^a and 263^a (Harn. pp. 321 and 327, Zahn 27). l. 22 ἡ om. Rup. 245^a. δὲ om. omnes. πρᾶξις L and Rup. 263^a, καὶ ἐμπεύρου πρᾶξις Vat. Scor. Rup. 245^a. δὲ (sec.) om. omnes.

§ 63, P. 868 (p. 107. 22—25) οὐ μνησικακεί—τὴν ἄγνοιαν αὐτοῦ. Cited in Vat. Scor. 399, Vat. 356 (*h*iat Scor.), Rup. 130^b (Harn. 324, Zahn 27),

¹ See Bernard's ed. of the *Quis Dives Salvetur* pp. xxiv and xix, *Loofs Studien über die dem J. von Damaskus zugeschriebenen Parallelen* 1892, Holl's *Scor. Parallela* 1896 (*Texte u. Unters.* vol. xvi. 1), Zahn *Forschungen* vol. III., Harnack *Gesch. d. altchr. Litteratur* I. pp. 317 ff.

Melissa Mon. 97^a (Zahn l.c.). l. 22 *μνηστικαὶ* *πὸ* l. *μνηστικῶν* *ἡ* *γνώσις* *πὸ* *omnes*. l. 23 *ἄξια* *omnes*. l. 24 *κωνσταντῶν* Vat. 399, not Scorr. l. 25 *om. αὐτοῦ* after *ἔργων* Vat. 356, not 399.

§ 73, P. 876 (p. 128. 8—11) *ὅταν οὖν—ἐδείξει γίνεσθαι*. Cited in Rup. 210^a (Harn. p. 320). l. 8 *om. οὖν* Rup. l. 9 *ἄλλὰ* Rup.

§ 80, P. 881 (p. 140. 15—18) *χρὴ γὰρ—παραπλήρυνται*. Cited in Scorr. Vat. 506, Rup. 5^b (Harn. 326 *fin.*). l. 15 *χρὴ γὰρ μῖτε, ἂν ἀγαθὰ ᾖ, προστεθῆναι τοῖς ἀνθρώποις οὐσι* l. *om. γὰρ* Scorr. Vat. Rup. *μῖτε ἀγαθὰ τινα προστεθῆναι τοῖς ἀνθρώποις οὐσι* Scorr. Vat. Rup. except that Scorr. has *προστεθῆναι*, Vat. *προσθεῖναι*.

§ 82, P. 882 (p. 144. 18) *ἔπειτα γὰρ τὰ ἔργα τῇ γνώσει ὡς τῷ σώματι ἡ σικιδ.* Cited in Vat. Scorr. 399, Rup. 130^b, Maximus 584, Melissa Ant. 56, Melissa Mon. 106^b (Harn. 324, Zahn 27). *om. γὰρ omnes. τῇ γνώσει τὰ ἔργα omnes.*

§ 99, P. 893 (p. 174. 8—12) *ὡς γὰρ ὀφθαλμοὶ—ἐκτενφλουμένης*. Cited in Vat. Scorr. 339, Rup. 237^a (Harn. 331). ll. 8—11 *ὡς γὰρ—παραρῆ* Rup. 109^b (Harn. 318, Zahn 27), Melissa Ant. 5 (Zahn l.c.). l. 8 *ὡς γὰρ* l. *ὡς* *πὸ* Vat. Scorr. Rup. 237^a, *ὡς* *πὸ* *ἡ* Rup. 109^b. *οὕτω* Vat. Scorr. *om. ἡ* Scorr. l. 10 *διδόναι* Vat. Scorr.

§ 100, P. 894 (p. 176. 16—18) *ὡς τοῖς—συνή.* Cited in Rup. 72^a (Harn. p. 317). l. 16 *τοῖς* Rup. *ἡ* *πὸ* l. *ἡ* Rup. l. 17 *ἀλήθειαν· αὐστηρὰ γὰρ* l. *ἀλήθειαν καὶ αὐστηρὰ* Rup.

Clementine Anthologies.

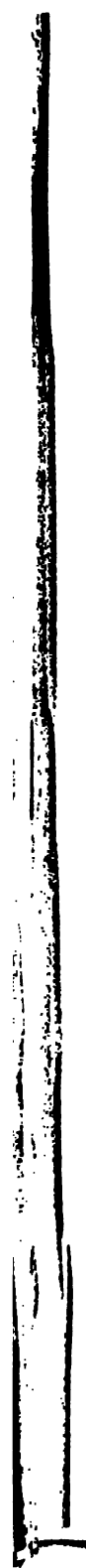
Besides the extracts from Cl. included in these Florilegia, Dindorf (vol. I. xvii. f.) refers to collections of Clementine extracts contained in certain mss. One of these is the Codex Ottobonianus 94 collated for Potter's edition by Montfaucon, another a ms. at Augsburg collated by Hoeschel for Sylburg's edition. Dindorf mentions a third in the Library of Naples (N. AA. 14), which is described as a paper codex of the 15th century, containing the three books of the *Paedagogus* (ff. 1—101) and a compendium of the seven books of the *Stromateis* (ff. 106—166). A fuller account is given in Dr Otto Staehlin's *Obs. Crit. in Clem. Al.* 1890 Erlangen. He found Hoeschel's own copy of Clement with various marginal readings in the Augsburg Library, of which Hoeschel was librarian for many years. Since then Staehlin¹ has discovered the actual ms. (Monac. 479) which was collated by Hoeschel, and has most kindly sent me his own collation, printed below. In p. 12 of the *Beiträge* he also describes another ms. (Ottob. 98) closely resembling the above, and thus summarises his conclusions (p. 16). The parent of the four mss. contained extracts from the *Paedagogus* and *Stromateis*. The extracts were imperfect, and the order was so confused that we find extracts from *Paed.* in the middle of *Strom.* v. and extracts from *Strom.* vi. at the beginning of the mss. In a letter dated Jan. 7, 1902 he gives little hope of any light being thrown on the text of

¹ See his *Beiträge z. Kenntnis d. Handschriften d. Cl. Alex.* 1896 Nürnberg.

Clement from these excerpts: 'Es wird mir immer wahrscheinlicher dass der Archetypus der vier Excerpthandschriften doch aus L stammt. Die Varianten lassen sich fast durchweg leicht als Abschreibfehler erklären. Uebrigens werde ich in diesem Frühjahr noch einmal nach Italien reisen und dann auch die drei übrigen Excerpthandschriften genauer prüfen.'

Excerpta e Clemente Alex. in Cod. Monac. gr. 479.

- D. III. 252. 25 *θεραπεία θεοῦ*—253. 2 *διάκονοι*.
 30 *δε*] *καί*.
 253. 9 *ἄσπερ*—253. 26 *ἐπικερυμμένα*.
 14 *γενόμενον*. 15 *ἢ δ' ἤ*. 16 *πρέπον τὸ ἐν marg. man. sec.*
 17 *εἰδός*. 23 *om. πρῶτον*. τὸ *corr. ex. τὸν*. 25 *ἐπικερ.] κεκρ.*
 257. 5 *ἔστιν*—257. 10 *τελειούμενοι*.
 5 *ἔστι*. 6 *ὡς supra lin. ab Hoeschelio additum.*
 7 *πάντα*] *πάντων* (*sic etiam Ott. 94 ap. Pott.*).
 267. 7 *ἔσπερ*—267. 12 *ἐπιβλέπει*.
 8 *κόσμον ὅλον*. 11 *πάντι*.
 268. 5 *ὀλίγα*—268. 7 *ἀπεικάζοντας*.
 268. 10 *καθ' ἑπ'—268. 11 ἐκπικραίνονται*.
 11 *ἐκπικρίνονται*.
 269. 12 *τοιούτον*—270. 8 *φάγη*.
 15 *ἐμβάδος ἐν marg. ab Hoesch., ἐν textu ἐβδομάδος*.
 270. 1 *σμπρόλογος*.
 270. 4 *θεασάμενος corr. man. sec.* 6 *ἐτι] τούτῃ*. *ἔφαγε*.
 278. 2 *ἔστι*—278. 15 *ἀρα*.
 8 *περὶ τοῦ θεοῦ; πότερον om.* 10 *ἄνδρα* (*ἐν marg. ab Hoesch. ἔνδρα*)
 12 *ἄλλ'*—13 *θίον om.*
 278. 17 *ἢ*—278. 18 *κυρίως*.
 279. 3 *εἰ*—279. 5 *χρηται*.
 17 *δ*—280. 4 *κρία*.
 17 *καὶ ὁ κομικός*. 18 *φησι*. 280. 3 *ἔχει*.
 280. 5 *διὰ*—280. 10 *λέγουσι*.
 5 *τινὲς διὰ τὸ*. 6 *ἐσθίουσι*. 10 *λέγουσα*.
 280. 16 *οὔτος*—280. 18 *νωχaleστέραν*.
 18 *νωχaleστέραν corr. pr. man.*
 283. 12—283. 13 *θεοῦ*.
 283. 15 *οὐδαμῇ*—283. 18 *προσίσταται*.
 17 *τὰ δὲ λέγομενα*.
 283. 19 *οὔτε*—283. 24 *ψυχὴν*.
 20 *οἶον] ἢ*. *τὴν om.* 23 *εὐώδης*.
 284. 1 *εἰπεῖ*—284. 17 *ψυχὴν*.
 7 *ἤρεσε*. 12 *αἰσθητικῆς*. 14 *λέγει*.
 284. 24 *ἄλος*—284. 26 *θεός*.
 β α
 25 *χρήσται τούτοις* (*α εἰ β suprascr. α man. pr.*).



24. *ἐπαγορεύ.*
 254. 20. *μαθαμί.*
 24. *ἀναθευκαγμέναι* corrected by pr.
 255. 4. *δε]* *τέ.*
 11. *αυτου* without breathing.
 20. *ραθυμος* without accent; breathing added by schol.
 29. *ταῖς* corrected from *ταῖς* by pr.
 256. 5. *ἐστίν.*
 7. *οὐκ* ^χ corrected by pr.
 20. *κατ' ἀλλήλου.*
 257. 1. *βελτία.*
 258. 2. *σιδήρων.*
 4. *δι ἄλλοι.*
 7. *ἐλιχθέντες.*
 13. *ἡσθίντα.*
 15. *ἐπίδωσω* (*ω* corr. fr. *ο*), i.e. *ἐπίδωσω* changed to *ἐπὶήνωσω*
 by pr.
 25. *ἑαυτὸν τοῦ τῆς γνώσεως.*
 259. 3. *ταῖς βαρβάρους* corr. fr. *ταῖς β.* by pr.
 15. *ἀμνησίη.*
 260. 7. *μακαρία* (thus accented).
 13. *ἐστιωμένας.*
 261. 13. *ἀποκτευνύοντας.*
 15. *τοῦδ' ἦν.*
 262. 3. *τις.*
 6. *οὐ καθορέασι] οὐκ ἀθεορέασι.*
 9. *ἴσαι.*
 25. *ὑπὲρ ἀνα.*
 263. 1. *ἀπίστων* corr. by pr.
 6. *γενήτωρ* corr. by pr.
 264. 8. *τῷ.*
 16. *ἐνδρείας* (*αι* changed to *ι* by pr.).
 22. *ὑπὲρ ἀνα.*
 265. 6. *πάσης] ἀπάσης.*
 13. *ἐδ'] ἐν'.*
 15. *ἡ ἀρετή]* *ἡ* erased by later hand.
 28. *καλῶ.*
 266. 10. *ἴσα.*
 15. *εἰ ἐπὶ* corr. by pr.
 267. 6. *καθοσιωμένους.*
 18. *θράκες τε πυροῦς.*
 268. 7. *ἀθεορέασι] ἀπῶν,* *ν* erased by pr.
 11. *ἡ φησι.*



14. οὐκ ἔτι.
 20. ἀγνοίῃς.
 232. 23. πάντη, as in 233. 1, 234. 22.
 233. 15. οὐδαμῇ.
 21. γογγύουσα.
 234. 6. τοῦδ' τοῦθ' (thus accented).
 23. β] ἦ.
 235. 15. μήποτε.
 19. εἰδότες] εἰδότες τε.

προσ|φον. Line ends with προσ, letters ep written above by

Schol.

20. τίνα (before τὰ) in margin by pr.
 24. οὐτός (i.e. οὗτος) corr. by pr.
 236. 4. ψηθυρίζουσες.
 14. βιαζόμεθα.
 20. ἐνάτην (not as D).
 237. 10. ἀν δ.
 22. ἐπεγνώσκειται.
 23. οὐδὲ μίαν.
 238. 23. λάβη.
 23. διὰ χάριν, διὰ erased by pr.
 δίδεται, ε corr. fr. ι by pr.
 239. 12. ἀντειλ (sic) = ἀντίειλεν.
 21. εἰ οὖν, γ' above the λ by pr.
 290. 20. χρωμένῃ.
 30. interpunction: αὐστηρὸς· οὐτος ἡμῖν αὐστηρὸς.
 291. 5. β] ἦ.
 10. γινόμεναι corr. by pr.
 17. οὐδ' ὀνειῶν] οὐθὺν' ὅσον.
 292. 18. ἄρα ὁ γνωστικός.
 23. ἀφαιρομένου.
 293. 6. χρῆσιν corr. fr. κτήσιν by pr. (not as D.).
 16. ὑγίαν δις.
 23. ὀλυμπί'.
 294. 21. No stop before εἰ.
 295. 6. ἐμίσσαι ὅρκος.
 296. 2 and 3. ἐμνῆται.
 7. ἔρκου.
 8. δεῖ Sylb. δεῖ L.
 16. πάντη, and so in p. 301. 15.
 298. 5. ποιῶν.
 299. 12. ἦ μὲν—ἦ δέ.
 19. διδάσκεται | ται (ται δις at the end of one line and the beginning of the next).

300. 7. κατὰ τῶν θεῶν.
 15. κεκληται corr. by pr.
 302. 23. σείζῃ.
 304. 2. ταύτῃ and so in 306. 12, 308. 25.
 5. αὐτὸν.
 16. ἐπὶ.
 20. μεταρρυθμιζόμενοι.
 23 and 24. ἔρει (with two accents).
 306. 2. ληΐδων corr. fr. ληΐδες by pr.
 307. 14. δεῦ corr. by pr.
 308. 4. μόνος ἢ θαρραλὺς corr. by pr.
 15. οὐδὲ τὰ] εἶνε τὰ (not εἶνε as D).
 18. ἀγνοία.
 22. κατοστεχνούονται.
 26. ἡ corr. by schol. into ἡ.
 309. 8. ὑπομύνοντες, the 2nd o in rasura by pr.
 12. δόξα.
 20. αὐτήν.
 310. 18. θεραπεῖαν corr. fr. θεωρίαν by pr.
 311. 1. τῇ, as in 313. 5.
 14. ποιούρη.
 16. πόσω.
 312. 9. ὡς οὕτως corr. by pr.
 18. μύμησιν corr. in marg. fr. μνήμην by pr.
 314. 11. καθάπερ καὶ ἡ χήρα.
 21. ἡγιασμένοις.
 30. συμφύρεθ.
 315. 5. εὐχή γὰρ αὐτῷ.
 316. 2. ἐπιτρέψῃ.
 6. εἰς μᾶρ πείραν καὶ μ. corr. by pr.
 28. ταύτῃ as in p. 318. 7, 319. 20.
 317. 1. ἐπιφωμίζονται.
 318. 12. δεικνύῃ.
 24. ῥῶον.
 319. 9. τῇδε.
 25. διπλή.
 322. 12. γινόμενον in marg. by pr.
 323. 9. ἐμβλέψῃς.
 14. ἀβραάμ.
 20. ἴμενος.
 324. 5. ἀποκεκαθαρμένοις.
 28. ἰστίον.
 325. 12. τολμᾷ.
 326. 2. ἀπειθείς. ε above α by schol.

12. καθόλην.
 22. τίς.
 327. 11. θεοῦ οὐ.
 14. τινέ.
 25. τῷ] τῷ.
 328. 17. οὐδ' ὅπως τι οὖν (not τις as D.).
 28. μονήν.
 329. 14. γίνεσθαι] γίνεσθαι.
 15. ἦν] ἦν.
 330. 12. παραβαίρει.
 29. ὑμῖν.
 331. 15. γλυκεία.
 332. 6. τὰληθῆ, corr. by pr.
 17. μόνη...ἀρχαία.
 333. 14. καὶ τὸ corr. by pr.
 19. ἐπιγνώ.
 23. ἀμνηστική.
 334. 3. βασιλεία.
 335. 26. προσωτέρω.
 336. 1. τεχνίται.
 5. ἀποδεικνύοντες.
 337. 5. πᾶσας ἐστίν.
 9. δόγματός ἐστι.
 11. πρὸς ἐτι.
 23. ἀποραθυμῆσαντες.
 25. ἐπηιρμένοντες ἐρίζοντες.
 29. αὐτοῖς.
 338. 2. κάλον.
 4. πολυθρυλήτου.
 23. Before ἐαυτῶν an erasure of three letters.
 29. ἀμνηστική (not as D. on 339. 4).
 339. 10. ληπτίον.
 20. τῶν βίς, at the end and beginning of lines.
 40. 4. ἐστι.
 12. τῷ.
 14. πρόσχη, a late hand interpolates : before σ.
 21. τῇ δοθείσῃ.
 41. 3. δύνασ'.
 19. πατρῶας.
 27. πρὸς] πρὸ.
 42. 17. ὑπεχέτω.
 18. ραθυμείν.
 19. ὁρεγνόμενοι...βιάζονται.
 43. 10. ἐκζητήσῃ.
 23. ἡμῶν.

344. 4. *τίπον.*
 7. *παραδιδόμενῃ.*
 13. *τῆς γραφῆς]* *τῆς γραφῆς*, in margin *ε* by pr.
 18. *ἐρμηνεύεται* in marg. by pr.
 22. *ὡς αὐτοῦ.* *σ* above the line by pr.
 345. 13. *εἰσεναι.*
 23. *οἱ.*
 24. *μίχα* ^ν *τῆς.* *γε* above the l. by pr.
 346. 24. *ἴσον.*
 347. 4. *ἐγκρατηῶν.*
 15. *(ὡς).*
 17. *ἰστέον.* *εἰ* corr. fr. *ε* by pr.
 348. 4. *ἔχουσιν.*
 27. *τῶν* in marg. *ε*.
 349. 8. *ἄρα* (sic) i.e. *ἄρα* corr. fr. *ἄρα* by pr.

CHAPTER VI.

ANALYSIS OF BOOK VII.

A. Defence of the gnostic Christian from the charges of atheism and immorality. What is the nature of his worship of God, what his idea of the Son. Man's nature is perfected by his free choice of good under the Divine guidance (§§ 1—13).

B. More particular description of the worship (§§ 14, 15), the knowledge (§ 17), and the virtue of the gnostic (§§ 18—21).

C. Heathen superstition is really atheism (§§ 22—28).

D. What constitutes true worship in regard to place, time, symbolism, sacrifices, incense, fasting, festivals (§§ 29—37), prayer, praise, study, instruction, self-discipline (§§ 38—49).

E. The gnostic has no need of oaths (§§ 50, 51): his word is always in accordance with his thoughts and with his life, unless reserve is needed medicinally, for the good of others (§ 53). As a teacher, his aim is to mould his scholars after the image of Christ (§ 52).

F. (§§ 55—88). Fuller description of the gnostic. Gnosis is built on faith, grows into love, and is consummated in the Beatific Vision. The gnostic not only does right actions, but does them on right principles. Starting with admiration, he has his eye always fixed on heaven, and so rises above temptations of sense, and acquires the habit of virtue. Difference of the particular virtues (courage, justice, temperance) as seen in the gnostic and in others. His whole life is a communion with God: he loves righteousness not for its results but for its own sake. His sufferings, his meekness, his self-mortification, his sympathy with others, his readiness to forgive, his readiness to die. The perfection of the gnostic exhibited in 1 Cor. vi.

G. (§§ 89—110). The existence of sects and heresies is no ground for denying the truth of Christianity, any more than for denying the use of philosophy and medicine. Heresy proceeds from self-conceit, rashness and haste, but is over-ruled for good, as it calls out more patient study and more earnest effort on the part of the true gnostic. The word of God is the criterion of truth. Heretics misapply Scripture, not caring to search out its true sense, and being ashamed to own themselves in the wrong. True knowledge does not puff up, but elevates and enlightens. Mystical meaning of the Jewish law respecting unclean animals.

§ 1. The true gnostic is the truly religious man: he is wrongly accused of atheism by philosophers; in addressing whom ratiocination should be employed, rather than scriptural proof, for which place will be found in a later treatise. To superficial judgment our Miscellanies may differ from Scripture; but they are based upon it, and differ in language only, not in meaning.

§ 2. The gnostic alone worships God rightly. True worship leads to loving God and being loved by Him (cf. below, p. 6. 21 foll.). The reverence of the gnostic is proportioned to the worthiness of its object. In the world of sense he honours rulers; in teaching, the most ancient philosophy and prophecy (below, p. 162. 5 f., § 107); in the spiritual world, the Son, the beginning of all things. The Father, the ultimate cause, is made known through the Son to those elected for knowledge; is to be worshipped in silence (Pa. 4. 4; Eccl. 5. 2; below, p. 72. 9, 10, § 43).

§ 3. Service of God consists in self-discipline and love which fosters the divine in a man's self (below, § 13). Service of man is double, meliorative (as medicine and philosophy), ministrative (as that paid by children and subjects). In the Church the service of presbyters is meliorative, that of deacons ministrative. Both are performed by angels (below, p. 8. 15, 10. 21, 16. 9) and by the gnostic. True devotion is shewn in doing good to man for God's sake and living as one who will hereafter become God (pp. 5 and 7).

§ 4. Three marks of the gnostic: to know, to do, to teach (below, § 52). He is far removed from atheism, and from the superstition by which the real man is brought into bondage. The Son teaches us the Divine Mysteries (p. 10. 10).

§ 5. Faith in its first stage (i.e. the O.T.) imparts the knowledge of God; in its second (after the teaching of the Saviour) the conviction that absolute sinlessness is involved in the knowledge of God (cf. 1 Joh. 3. 4—10). Devotion is the best thing on earth. The angel who is nearest to the Throne is best in heaven. But far beyond all, is the Son, who steers the universe according to the Father's will, never moving, never divided; filling all space and all time, Himself all reason and all light. To Him are subject the host of angels and gods, and all men, either as slaves, or as faithful servants, or as friends.

§ 6. The Word is the teacher, training all in suitable ways, the gnostic by mysteries (above, p. 8. 3), the believer by hope, the hard of heart by punishment (below, p. 12. 29, § 12). That the Son is a Saviour, is asserted by prophecy. He does not compel, but persuades, because man is able to obtain salvation by free choice (below, p. 14. 8, 16). He gave to the Greeks philosophy by the hand of angels assigned to different nations, but the Lord Himself presides over believers. Proof that Christ is able and willing to save all.

§ 7. Envy belongs to the devil, not to Christ, who is free from all passion, being the Power and Wisdom of God, the Saviour and Lord of men, even of the disobedient, who will at last confess their sins and receive grace from Him (above, p. 10. 12, 13).

§ 8. That Christ is not a foe to man is shewn by His taking man's flesh, and so extending salvation to all that choose (above, p. 10. 18). It is the province of the superior to rule; and the highest rule is that of the Word, who by the Father's will is the invisible author of all movement.

§ 9. Nothing is neglected by His administration. All the members of the great organism have their attention fixed on Him. As the magnet holds a long chain of rings by its attractive force, so the Son by His Holy Spirit draws all creatures to Himself, constituting together one great hierarchy, with first and second and third orders, and then the angels (pp. 6. 6, 8. 15, § 9) on the margin of the visible world. The virtuous among men are raised to the highest mansion, but the weak being carried away by lusts fall to the ground. For it is the primal law that virtue must be won by choice (p. 10. 18).

§ 10. Hence the commandments, Mosaic and pre-Mosaic, appointed life for him who chose it, and permitted him who rejoiced in evil to consort with what he chose; while every improvement leads to a corresponding rise in the universal order (§ 12) ending in the transcendent orbit which lies nearest to the Lord, ever occupied in the contemplation of His loveliness.

§ 11. The Lord is the source both of the Mosaic and pre-Mosaic law: He also provided Greek philosophy for those who were ignorant of the Jewish philosophy, and thus limited unbelief to the period of His own Presence on earth. Some however of the Greeks have omitted the intermediate step of philosophy and passed on at once to salvation by faith.

§ 12. He made all things conduce to virtue, so far as might be without destroying man's free will (§§ 9, 10), exhibiting the goodness of God in ordering each particular with a view to the perfection of the whole; and thus each individual is treated according to the possibilities of his character, the good being advanced continually to higher abodes (§ 10), the more hardened chastened by angels or by judgments, preliminary or final (§§ 6, 7), compelling them to repent (§ 7).

§ 13. *Aposiopesis*. Constant progress of the blessed, advanced to higher and higher mansions (§§ 10, 12) till they arrive at the unchanging Beatific Vision (contemplation). During his life here the gnostic approaches ever more nearly to the Divine likeness by his service of God through serving men (§ 3), thus freeing himself from the yoke of passion and becoming truly *divinus*.

§ 14. It is thus that the gnostic offers to God the only true sacrifice (§ 1) by putting to death the old man. We consecrate ourselves to Him

who consecrated Himself for us. On the other hand the smoke of material sacrifice is an offering to demons.

§ 15. God needs no material offering. He is eternally the same and cannot be propitiated by gifts and sacrifices, as some men believe, making Him an accomplice in the wickedness of man; while others ascribe to Him all the evil which flows from the abuse of man's free-will.

§ 16. The cause of these evils is ignorant impulsiveness, to be combated by reason, and by receiving into our hearts the stamp of the Divine image.

§ 17. The function of gnostic science is the contemplation of the Father and the Son, of the laws and constitution of the universe, and of the moral nature of man.

§ 18. Manhood is shewn in resistance and endurance. Its various forms. Raises the gnostic above the opinion of the world. His temperance is shewn in his submission to a higher order than that of this world: his justice in his communion with all that are like-minded in earth and heaven. Being filled with the fulness of God, he wants nothing, but is endowed with all riches, and distributes freely to all.

§ 19. His virtue does not come from nature or from training, but from knowledge, built upon the foundation of faith, for which building philosophy is useful as clearing the ground (§ 1).

§ 20. The good fight of the Christian in the amphitheatre of the world, where angels are spectators and God is the president, and whoever chooses wins the prize (Apoc. 22. 17).

§ 21. God accepts what is done for the good of man as done to Himself. This is our best return for all His goodness to us.

§ 22. The heathen make their gods human in feelings as in shape, assimilating them to their own nature. Hence the wicked make to themselves a wicked god, while the gnostic worships absolute goodness in God.

§§ 23—27. The heathen are really atheists when they liken God to the worst of men. Superstition naturally arises from the supposition of the irritability and injustice of the gods. Purity is not outward, but inward. The mind must be cleansed from impious opinions, before it is fit to receive our mysteries.

§ 28. The infinite God cannot be circumscribed in a given locality. The heathen think that they make God by the process of enshrinement. Absurdity of this shewn by the Academic reasoning.

§ 29. The true temple of God is the assembly of the elect, and His true image the righteous soul, wherein He is continually enshrined.

§§ 30—32. God needs no sacrifice or incense to support Him, as the heathen believe. The only sacrifice He demands is the prayers and praises

of His people, the only altar the righteous soul, the only incense the prayer of holiness.

§ 33. On abstinence from certain kinds of food.

§ 34. The composite incense demanded by the Law is the joint worship of many hearts and many nations. The sacrificial fire sanctifies, not flesh, but sinful souls.

§ 35. The gnostic honours the Father and the Son, not in a special place or at a special time or by special rites, but everywhere, in every way and at all times, rising above himself into the actual presence of God.

§ 36. He takes no part in public spectacles (§ 74), or in festivals; but enjoys all things soberly, thanking God for all that he receives, and assured that God's eye is ever upon him, and that God's ear is open to every thought of his heart.

§ 37. Hence there is no need for anthropomorphism (§ 22). [Confused and inconclusive argument, probably Academic.]

§ 38. In the gnostic, desire takes the form of prayer; and his desire is only for real good, i.e. for goodness.

§ 39. To pray rightly requires knowledge of what good is, and what God is. It is the extreme of folly to pray for what is inexpedient, or to pray to any but God. True prayer, spoken or unspoken, is communion with God. The declaration of God's threats to the wicked is a form of prayer; but this must always be with the view of recalling them to righteousness. [For an instance see below, § 102.]

§ 40. In prayer the soul rises upwards scorning the impediments of the body. The gnostic does not confine himself to the three fixed hours of prayer (§ 35), though these are associated in his mind with the triad of the celestial mansions.

§ 41. The pseudo-gnostics deny the use of prayer. My answer to them is reserved for another place. Here I am only concerned to prove that the true gnostic knows how to pray, and that he always obtains his petitions (§ 73), aye, and even receives good without petition made. Besides petitions for himself, his communion with God includes thanksgiving and prayer for others. Faith too is a kind of silent prayer (p. 4. 21).

§ 42. The holiness of the gnostic is the result of free choice on the side both of God and of man.

§ 43. Wherever there is readiness, there God is worshipped, independently of place and time. If we turn to the East in prayer, it is only because the light comes from thence.

§ 44. To the bad man prayer is hurtful, as he knows not what is true good: to the good it gives command over his passions, and union with the Divine nature through contemplation.

§ 45. Such a man becomes impervious to temptation and resigned to God's will.

§ 46. Beginning with faith he goes on to knowledge and contemplation, and thus virtue becomes his second nature.

§ 47. While rejoicing in present good, he already possesses in the higher promised good (p. 130. 15), which will be gradually secured in accordance with the Divine decrees.

§ 48. He who cooperates with the Divine working finds the world contributing to his perfection. Cf. § 12.

§ 49. Gnostic worship. His sacrifices are prayers and profound study of the Scriptures, and the free imparting of instruction and help to others. This worship is continuous. His prayer goes up to him whatever he does. In all his acts he aims at the honourable and expedient as distinguished from what is pleasant.

§§ 50, 51. On perjury and falsehood. A good man's life should be sufficient security without an oath. He is bound to truth by his duty to God, to his neighbour and to himself.

§ 52. The highest office of the gnostic is the teaching of the Word (§ 4), while he forms his scholars after the image of Christ.

§ 53. His word always corresponds with his thought and with his life, unless reserve is required medicinally for the good of the weak brother.

§ 54. Conclusion. The gnostic is the very opposite of atheist or impious.

§ 55. Gnosis is the perfecting of man's nature (§ 46), built on the foundation of faith, and itself naturally grows into love. Distinction between *γνῶσις* and *σὸφία*.

§§ 56, 57. We are thus enabled to look forward to that supreme abode of rest where the soul ever enjoys the Beatific Vision. Faith believes it, gnosis has a fixed conviction of it. Distinction between the Sabbath and the Ogdoad.

§ 58. Description of the gnostic in the 24th Psalm.

§ 59. The actions of the gnostic are not merely good in themselves: they alone are done on right principles and in the right way.

§ 60. The gnostic starts with admiration for the Creation, and is thus prepared to accept the truth with regard to God and His Providence, and to understand the commandments in their higher spiritual sense.

§§ 61, 62. Having his eye always fixed upon the Lord, and feeling that every thought is open to Him, he is enabled to resist the temptations of sense, and to accept sorrow and pain as a healing medicine for the diseases of the soul.

§ 62. Having thus trained himself to a habit of virtue (§ 46), he begins both the persecutions and the flatteries of the world.

§ 64. Difficulty only serves to bring out his hidden strength, while his soul is built up into a Temple of the Holy Spirit by the combined action of nature, discipline, and reason.

§§ 65—68. The gnostic's courage and temperance distinguished from the qualities commonly so called. They have their root in the love of God (cf. § 73).

§ 69. Justice and liberality of the gnostic.

§ 70. Continence of the gnostic, shewn in marriage rather than in celibate life.

§§ 71, 72. It is impossible for him whose aim is to please God, to be a slave to pleasure. God alone is originally free from desire. It is the gnostic's aim to eradicate his passions by discipline. He is like the wise virgins who waited for their Lord.

§ 73. The whole life of the gnostic is prayer and communion with God, and he receives whatever he asks for (§ 41). He loves righteousness for itself, not for its results. Herein he differs from the philosophers whose virtue flows from fear or from desire of applause (§ 67).

§§ 74—76. The gnostic is a labourer in the Lord's vineyard, and as such receives a double reward, though he may be tried, like the Apostles, for the instruction and encouragement of the brethren. He does not call down vengeance on his persecutors, but prays for their conversion. The spectacles, in which the punishment of criminals is turned into a public entertainment, have no warning and no attraction for him (§ 36). His life is no mere outward worship of prayer and fast, but a constant struggle against worldly desires, and mortification of the love of money and of pleasure. He fulfils the O.T. by fasting from wrong acts, the N.T. by fasting from wrong thoughts. He holds that to be a Lord's day on which he experiences the power of the Resurrection in himself. When his eyes are opened to a new truth he believes that it is a manifestation of the Lord.

§§ 77, 78. The gnostic is ashamed if he finds himself taking pleasure in anything which is attractive to the flesh. He is united with his brethren in a fellowship of holy and beautiful thoughts. Though in the world, he is unaffected by its spirit, passing through it as a stranger and pilgrim. He is a true successor of the Apostles, resembling them in knowledge and in charity: he looks for praise from God only: feels the sorrows of others as if they were his own, and pities those whose repentance only begins under stress of punishment after death: is ever listening for the call of God, having no will but God's will, and being always ready to be united with saints and angels in prayer.

§ 79. Righteousness proceeds both from fear and from love, the one prompting to abstain from evil, the other to do good. The latter is the

case of the gnostic, whose prayer consists in thanksgiving for mercies, past, present, and future, in petitions for his own continuance in well-doing, and for the conversion of others. Being joined to Christ in his thanksgiving he receives the power of God by inward union, hating the lusts of the flesh and bringing into control the lower nature.

§ 80. He is eager to impart all goods to his brethren and even to take on himself the burden of their sins; though he is ever on his guard lest, in accommodating himself to their weakness, he should imbibe anything of their spirit. Like Job, he is patient under all affliction; nay, his life is filled with joy, being occupied with prayers and praises and good words and works.

§ 81. He bears a grudge against none, knowing that all are God's handiwork. Thus he is entitled to use the petition 'Forgive, as we forgive.' His help to others, even in his prayers, is in the most unostentatious form.

§ 82. In the *Traditions of Matthias*, it is written that 'if the neighbour of an elect person sins, it is the fault of the elect.' The gnostic is the living temple of God, carrying God within him and being carried by God; thus he is transported beyond the bounds of sense into the highest heaven.

§ 83. Having a good conscience, he does not shrink from appearing before the unseen Powers after death. In his use of the things of this lower world, he has trained himself in the habit of thankfulness and admiration, ever gathering new material for pious contemplation from every new advance in knowledge.

§§ 84—88. The teaching of Scripture as to the perfection of the gnostic shown in an examination of 1 Cor. vi.

§§ 89, 90. Answer to the attack made against Christianity on the ground of the variety of sects and heresies. (1) *ad hom.* The same charge may be alleged against the Jews and the philosophers. (2) The existence of such heresies was prophesied by Christ, and is in accordance with the law that the beautiful is always shadowed by its caricature. (3) In other cases we do not allow the existence of diversity to prevent us from coming to a decision. There are different schools of medicine, but this does not prevent us from calling in a physician. So neither should one who is diseased in soul refuse to be converted to God because of the diversity of preachers. This diversity was intended to be the means of training 'skilled money-changers.'

§ 91. Heresies spring from the vanity of teachers, who are too impatient to give the profound study needed for the discovery of the truth. Their effect should be to stimulate inquiry, not to stop it; just as the ready growth of weeds should increase the care and industry of the gardener. There are sure marks by which we may distinguish the true from the false.

§§ 92—94. If it is admitted that there is such a thing as demonstration, it is the duty of those who are capable of thought and have learnt to distinguish between true and false reasoning to try the doctrines of the various sects by the words of Scripture: and the indispensable preliminary is to get rid of self-conceit and keep an open mind. The Scriptures are pregnant to the gnostic, but barren to the heretic, who wrests them from their true meaning to suit his own desires. He who is indeed a lover of truth needs energy of soul.

§ 95. The Lord is the great teacher, communicating the truth in diverse ways and diverse portions, through the Prophets and the Gospel and the Apostles. His word is our criterion and needs no other proof. This is our first principle, which we apprehend by faith; and from it we obtain our proofs, being thus trained for the knowledge of the truth. Mere assertion is valueless. As compared with ordinary believers, the gnostic is like the expert in his judgment of truth.

§§ 96—100. The heretics misuse Scripture by picking out isolated expressions, not interpreting them according to the context or in accordance with the general teaching of the Bible, or even with the natural force of the words: whereas the true interpretation is that which is confirmed by parallel passages and by our knowledge of what befits the Divine nature. They are ashamed to confess themselves in the wrong, and unwilling to give up their lucrative positions and the presidency in their love-feasts. When confuted by us they deny the authority of our sacred books, or say that contradictory statements are both true, and that their mysteries are beyond our comprehension. Their self-conceit leads to constant quarrelling. They live at hap-hazard without any regular guidance, at one time carried away by a sudden impression (which ought to be resisted by reasonable impressions stored up in advance), at another time mastered by the tyranny of habit.

§§ 101, 102. Ignorance and voluptuousness are the mark of the heathen, knowledge and joy of the Church, opinion and strife of the heretic. The Lord trains His disciples to be partakers of the Divine nature, just as other teachers train their disciples to imitate them. Ignorance and weakness are the causes of heresy, as of every error. These causes are to be neutralized by instruction and discipline. If any fail to make use of these, our prayer should be that they may undergo the Divine chastisement which is sent not for vengeance, but for our good, and so be led to turn from their evil ways.

§ 103. Let those who are still curable be wise in time and submit themselves to the knife and cautery of the truth. Let them cease from the slothfulness and the delight in novelty, which now deter them from the patient study of the Word: and let them measure the value of a Marcion or a Prodicus by the standard of the Apostles.

§§ 104, 105. A further setting forth of the excellence of knowledge. We may be told however that 'knowledge puffs up.' But this does not apply

to true, but only to seeming knowledge. Indeed, it is probable that the word is wrongly translated 'puffs up': it means rather 'elevates,' implying that knowledge makes a man disdain solicitations to evil. Such a man will cling to the truth himself, and declare the truth fearlessly and honestly to others.

§§ 106—108. On the other hand the heretics misinterpret the Scriptures, neither entering into the kingdom of God themselves, nor permitting others to enter. The founders of their sects did not arise till the time of Hadrian, long after the preaching of our Lord and His apostles (cf. § 2). The Unity of the Apostolic Church is broken up into fragments by their innovations and divisions. The heresies are named, some from their founder, some from their place or nation, and others from other causes.

§§ 109, 110. The Jewish law about clean and unclean animals is typical of the division between Jews and heretics and the true Church. The division of the hoof denotes the faith in the Father and the Son: the chewing of the cud denotes the careful study of the Word. Those who fail in either are deficient; those who fail in both are like the chaff scattered by the wind.

§ 111. The nature and use of the writings known as *Σρηματικά*.

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* My references are sometimes to the 3rd German edition (*Dogmengeschichte*).



ADDENDA.

- p. 15. l. 9 up. Om. comma after 'nature.'
- p. 21. l. 2. Om. 'even,' and insert 'also' in l. 3 after 'things.'
- p. 23 bottom. Add Ezek. xviii. 4 after 'Deut. xiii.'
- p. 24. In crit. note on l. 18 add 'καὶ om. Barn.'
- p. 40. 11. crit. note ἐθεδω] *rethago* Theod.
- p. 42. 7. For ἀγγέλου read τυπίου. In crit. note om. 'ἀγγέλου M.'
- p. 49. 7. For 'may, not—hand' read 'no, nor embellished by Tyrian workmanship.'
- p. 50. 9. For δοφὶν read δοφῖν.
- p. 52. 23. Comma after δραπετομεν, 24 dele comma after λέγω.
- p. 53. 22. For 'to the most righteous Word' read 'most rightly.'
- p. 55. 7 up. For 'personal' read 'Christian.'
- p. 57. 9. For 'are' read 'have been.' l. 13. For 'wall' read 'good.'
- p. 59. 20. *εὐρελῖν* in ordinary type.
- p. 61. 7. For 'flesh' read 'the flesh of sacrifice.'
- p. 64. *not. crit.* 24 add 'ἢ ἀπ. Barn.'
- p. 71. 25. For 'whether oral or mental' read 'spoken or unspoken.'
- p. 69. 4. For *εὐθεροδενον* read *εὐθερόν* and in *not. crit.* insert (after 4) *εὐθερόν* M.
- p. 81. 3, 4. For 'after any of the necessary conveniences' read 'anything further when he is once supplied with the necessities.'
- p. 94. 5, *not. crit.* 5. *ρεῖς*] *ρεῖς* Jackson in *J. of Phil.* vol. 29. 124.
- p. 97. 17, n. on 'sacrifice' Heb. 13. 16.
- p. 100, *not. crit.* For 6 read 7, for 10 read 11, for 17 read 16, for 20 read 21, for 29 read 30. Insert 29 ὃ L, καὶ LXX. 25 *εὐθὺ* L, καὶ *εὐθ* LXX. 26 *ρεῖς* *αἴμα* L, *αἴμα* LXX.
- p. 103. 21. For 'religion' read 'piety.'
- p. 103. 3 up. For '. Hence' read ', wherefore.' In n. 3 for 'xcm' read 'xmv.'
- p. 110. 1. *not. crit.* insert after 1, *δραγμῶν* L, *δραγμῶν* Eua. 21 *not. crit.* *καὶ εὐθεροῖς* 3 for *εὐθ*. L, and transfer bef. *εὐθεροῖς*.
- p. 110. 4 and 6. Put dashes instead of brackets after *γεγοῶτες* and *ταῖς*.

- p. 119. 4 up. For 'despise' read 'neglect.'
- p. 123. n. 1, add Ps. cxi. 10, Prov. i. 7.
- p. 125. 15. For 'as a natural consequence' read 'incidentally.' l. 19. For 'also of any movement of thought or' read 'and of any mental excitement and.'
- p. 130. 26. For *ei* read *ei*.
- p. 135. 6. For 'knowledge' read 'judgment.' In n. 2 add 'Mt. xvii. 20, xxi. 21, Lk. xvii. 6.'
- p. 136. 1. *not. crit.* add *μωω* Stählin (*Obs. Crit.* 42).
- p. 137. 8. For 'ocean' read 'and of the ocean.'
- p. 141. n. 2, read Isa. vi.
- p. 152. 3. For *ὅλων ἐποίει* read *ἐπλεόνη ἐπεί* and, in *not. crit.* insert '3. *ἐπλεόνη ἐπεί* Jackson, *ὅλων ἐποίει* L.' l. 31. Insert <τὸ> before *νευματισμοῦ* and add in *not. crit.* '31. *τοῦτο τὸ* M, *τοῦτο* L.'
- p. 162. There seems to be no reason for changing the MS. readings *ἐφηνένας* and *ἐξευφημένας* in ll. 10 and 32.
- p. 166. l. 31, put the figure '323 S' on the inner margin.
- p. 162. 12. *not. crit.* add '*παρεδιδόμενα ἐκότες εἶναι* L, *παρεδιδόμενα ἐκότες εἶδεναι* Bywater (*J. of Phil.* iv. 216).'
- p. 164. 19. For *ταῖς μερικαῖς* read *ταῖς μερικαῖς*, and insert in *not. crit.* 19 '*ταῖς μερικαῖς* Stählin, *ταῖς μερικαῖς* L.' 24 *not. crit.* *ἐμφανισθέντος* L, add 'Stählin.' After *διδάσκει*] add '*διδάξει* (dat. of *διδάξει*) Stählin.'
- p. 191. 5, 6. In italics 'God foreordained...before the foundation of the world' and give reference to Eph. i. 4, 5.
- p. 199. *Notes* on 7—9. insert after 'P. 341 *fn.*' P. 656. On 11 add after 'Christ,' cf. *Str.* vi. 128, *Justin Apol.* i. 80 (Prophecy) *μερίστη καὶ ἀληθευσάντη ἀπόδειξις*, 2 Pet. i. 19 *ἔχουμεν βεβαιώτερον τὸν προφητικὸν λόγον*, Theophilus i. 14, Orig. in *Joann.* ii. 28 and xxxii. 9 *fn.*, *Cels.* vi. 10, viii. 48 (cited by Bigg, p. 264), *D. of Chr. B.* iii. 583 b, 'Prophecy is to Justin the main form of Christian evidence, and this for Gentile as much as for Jew.' On 18 add *Str.* iv. 1, where Cl. looks forward to giving *ἡ κατ' ἐντομὴν τῶν γραφῶν ἐκθεσις*. Cf. the exposition of 1 Cor. vi. contained in §§ 85 foll. below, of 1 Cor. x. below § 105, of unclean meats in §§ 109 foll.
- p. 200. n. on *παριστᾶν* (p. 4. l. 2). 'For *ιστᾶν* in Plato *Crat.* read *ιστᾶν* with Cobet. H. J.' On *τῷ θεωπερεῖ* (l. 11) cf. below § 38 *ἐδιδέμεν σάφη θεωρεῖσθαι ἢ μὴ πρέπουσα περὶ τοῦ θεοῦ ὑπόληψις*.
- p. 202. n. on *πρεσβύτεροι*. For the comparison between angels and the orders of the ministry see Heb. i. 14 *οὐχὶ πάντες εἰσὶν λειτουργικὰ πνεύματα εἰς διακονίαν ἀποστελλόμενα* with Welstein's n. For the Egyptian episcopate cf. *J. of Theol. Stud.* Jan. 1900, p. 256 f., July 1901, p. 612 f., Bigg, p. 39 f., Harnack, *H. of D.* ii. p. 71 n.
- p. 204. n. on *ἐσπεμένη θεῷ*. Cf. Inge, *Bampton Lect.*, App. C.
- p. 205. On Faith see *Str.* ii. chapters 2—6.
- p. 206. l. 1. Cf. Orig. *Cels.* iv. 5 where he answers the objection of Celsus that 'if God comes down to men, he must abandon his throne.' cf. *μαρτύματα*, cf. Bigg, p. 177. n. on 10. 2, 'see below p. 138. 10.'
- p. 207. Insert n. on l. 10 '*ταῖς ἐκείνων μυστηρίαις*, see above p. 8. 5.'
- p. 208. tr. § 7 before l. 5. n. on 13; 'cf. *Wisdom* ii. 24 *φύσιν ἀναβλέπον θέοντες ἐκλήθησαν*.'
- p. 210. n. on 4, 'cf. *Str.* iv. P. 636 on the seven planetary spheres and the

eighth sphere of the fixed stars.' *Delete* reference below to an Appendix on Angelology.

p. 212. Add n. on l. 10 *ἐξ ὧν καὶ δὲ ὁρᾷ*. 'Cf. Rom. xi. 36.'

p. 212. n. on l. 22 *δικαίῳ νόμῳ οὐ κεῖται*. Add Arist. Pol. iii. 13. p. 1284 a 8 (where one citizen far excels others in virtue, so that he seems like a God in comparison with them) *τῶν τοιούτων οὐκ ἔστι νόμος, ἀλλὰ γὰρ εἷς νόμος*.

p. 212. on l. 11 *βαρβάρων φιλοσοφίας*. Cf. Tatian c. 26, Porph. *de Abst.* ii. 26 (the Jews) *ἐπε φιλοσοφία τὸ γένος ἔσται*, Celsus ap. Orig. i. 2 'The Greeks perfect the doctrines received from barbarians.'

p. 212. on l. 27. Transpose the two notes.

p. 217. add n. on l. 8. *τῷ κρείττονος*, i.e. the whole, previously mentioned. *ἀλλότῳ* is explained by the variety of training and discipline described in what follows.

p. 217. n. on l. 7 *ταπεινότης*. Add Orig. *Princ.* i. 6. 3 Tam in his temporalibus mediis, quam in illis quae aeterna sunt, omnes isti pro ordine, pro ratione... dispensantur, ut alii in primis, alii in secundis, nonnulli etiam in ultimis temporibus et per maiora ac graviora supplicia...asperioribus emendationibus parati...ad superiora provecti, usque ad ea quae sunt invisibilia et aeterna perveniant; *ib.* iii. 18 Deus dispensat animos non ad istum solum vitae nostrae huius tempus...sed ad perpetuum et aeternum tempus, tanquam aeternus ipse et immortalis...et ideo non excluditur brevitatem temporis huius vitae nostrae a curis et remediis divinis anima, quae immortalis est.

p. 218. l. 14. n. on *ὑπερβαρούς*. See above 18. 17, below p. 112. 11. Cf. Lightfoot on Clem. Rom. 7, n. on *ἐκάμματα*.

Add n. on l. 19 f. Cf. Str. vi. 75 *τελειωθέντα δι' ἀγάπης καὶ τῆς ἀπλήρωτος τῆς θεωρίας ἐκφορέσθαι διδίδωσι καὶ ἀκατέσται ἐστεινόμενον*.

p. 219. n. on τὴν λειτουργίαν. Cf. Deissmann, *Bibl. Stud.* p. 140 'The papyri show that *λειτουργία* and cognate words were commonly used in Egypt in the ceremonial sense,' of which he gives exx.

p. 220. n. on *ἀκατέσται*. Deissmann (p. 187) says that in the LXX the word *κατέσται* is used in the sense of 'burn' both in a ceremonial and non-ceremonial sense. He cites Lev. ii. 11, Deut. xxvi. 14, Sir. xlv. 14 *θυσία αὐτῷ ἀκατεσθθήσεται*, 4 Macc. xviii. 11, *Sibyll. Or.* iii. 565.

ib. n. on *ἐννοεῖ* ll. 13, 14. Harnack (*H. of D.* ii. 74) says the phrase *ἐννοεῖ ἀκατέσται* is first found in Hegesippus ap. Eus. *H. E.* iv. 22. 5.

p. 222. n. on l. 19 *ἀβουλήτοις*. For *κἄν* read *κἄν* in 3rd line.

p. 224. n. on τὸ δεύτερον αἰτίον. See above, p. 4. 19.

p. 225. n. on l. 5. For the logical use cf. Eus. *H. E.* v. 28 *κἄν προτεῖναι τις ἡγῆται γραφῆς θεϊκῆς, ἐκτελέσει πότερον συνημμένον ἢ διεξυγμένον δύναται ποιῆσαι σχῆμα συλλογισμοῦ*.

p. 225. n. on l. 15. Add *Paed.* P. 287 *πεχρήσθαι δὲ ἡ γυνὴ τῇ λογῇ σπαλῇ*.

p. 225. n. on *ὑπερεσόμενοι*. Add Eus. *H. E.* x. 4 *βλ. ἡ ὑπερεσόμενοι πᾶσι τοῦ βίου τοῦ*.

p. 226. on *ἐγκύκλιος παιδεία*. Cf. Str. P. 429, Philo i. 520 ἀρετῆς πρόκειται τὰ ἐγκύκλια· ταῦτα γὰρ ὁδοὶ εἰσι εἰς ἐκείνην φέρουσα, Greg. Th. in Orig. L. vol. xiv. p. 226.

p. 226. on l. 8. Read *ἐαυτοὺς* for *ἐαυτοῖς*, for 'Col. iii.' read 'Col. ii.'

p. 226. on l. 9. Add 'But in Str. ii. 74 this *συγγένεια* is denied, *ὁ θεὸς ἀθάνατος ἔχει πρὸς τὰς ψυχὰς φυσικὴν σχέσιν, ὡς εἰ τῶν αἰρέσεων κρίνεται θέλουσι*, and in

v. 86 *οἱ ἀμφὶ τὸν Πυθαγόραν θείῃ μορῇ τὸν τοῦ εἰς ἀνθρώπου ἔκτιστον φασί...ἀλλ' ἡμῖς μὲν τῷ πεπιστευκένῳ προσετιπνεῖσθαι τὸ ἔργον προεὶρά φασιν, οἱ δὲ ἀμφὶ τὸν Πλάτωνα τοῦ μὲν ἐν ψυχῇ θείας μορφῆς ἀπόρρουν ἐνέρχοντο κ.τ.λ.*

p. 235. add n. on ἀλεκτρικὸν l. 14. Cf. Plin. *H. N.* x. 21 habent ostenta et praeposteri gallorum vespertinique cantus.

p. 237. Add to n. on περικαθαρόντων, Didacho iii. 4 *μὴ γίνου ἐπισκώδης μηδὲ μαθηματικὸς μηδὲ περικαθαίρων.*

p. 238. n. on l. 9 σύνεσις, cf. Tobit iii. 8 *ὃς συνέσις ἀποτρέγουσα τοὺς ἄνθρωπος;* ib. l. 17, for 'Appendix' read 'Introduction.' ib. βασιλεῦς (l. 23), cf. Luc. *Somm.* § 9.

p. 246. n. on l. 14 ἐκαλυπτομένης. Cf. Prayer of Serapion in *J. of Theol. Studies*, i. p. 98 *ἐκτείνωμεν τὰς χεῖρας καὶ τὰς διασολὰς ἀναπετάσσωμεν πρὸς σε κύριε.* ib. l. 20, cf. Robertson Smith, *Rel. of Sem.* p. 230 (quoted by Keating, p. 32) 'In old Israel all slaughter was sacrifice, and a man could never eat beef or mutton except as a religious act.'

p. 247. On ll. 9—11, add 'cf. Paed. ii. 14 *οἱ γὰρ τὰ μέλιστα ἔτερον τῶν ἀνθρώπων ἐγένετο τὰ πάντα, ἀλλ' ὃς πρὸς χρῆσθαι καλόν, ἀλλ' οὐδὲ δόλ'.*

p. 248. n. on μητρόπολις. Read 'Philo' for 'Phil.' in l. 2, and add Paed. ii. 38 *πλεόντοι ἀπρόπολις κακίας.*

p. 249. end of n. on συγγενή. Cf. Porph. *Abst.* i. 19 *οἱ γὰρ ἐμμεσίοι αἱ τῶν ζῴων ψυχὰι ταῖς ἡμετέραις.*

p. 250. end of 1st n. (l. 6). After 'Col.' insert 'i. 18 *σωστέρας.*'

p. 252. On l. 18 add 'γεωργοῦμεν αἰδοῦντες,' cf. Epict. *Diss.* i. 16. 15 foll. *ὅσα ἔδει καὶ ἐκπύοντας καὶ ἀρόντας καὶ ἐσθλόντας ἴδω τὸν ἕμμεν τὸν εἰς τὸν θεόν;* κ.τ.λ.

p. 254. On l. 8, add Justin *Apol.* i. 9 *θεοῖας καὶ πλοκαῖς ἀπόθω τιμῶν.*

ib. On l. 16, add 'τῇ διακριτικῇ, cf. Plato, *Crat.* 388 *ἡ ὁρμη διδασκαλικὴ τί ἐστιν ὄργανον καὶ διακριτικὸν τῇ οὐσίας.*

p. 257. n. on ll. 7, 8, τῇ δυνάμει. The expression φῶς is found in the LXX, λόγος in the other versions. ib. Add on l. 18 *ὃ μὴ πρότερον ἐτάληψι*, see above p. 6. 20 *ὃ θεοπρέπεια ἔστι ἐστὶ τὸ πρότερον τῷ θεῷ σέβουσα*, and below p. 170. 7 (truth is discovered) *ἐν τῷ διασκέψασθαι τί τῷ κυρίῳ...πρέπον*, Str. vi. 124 *ψεύδεται τῷ ὄντι...οἱ μὴ κατ' ἀξίαν τοῦ θεοῦ καὶ τοῦ κυρίου τὰς γραφὰς λέγουσιν τε καὶ παραδιδόντες.* It was the principle on which Plato rejected the stories told about the gods by Homer and Hesiod (*Rep.* ii. 377—388).

p. 259. n. on μεγάτι ἔχειν. Cf. Str. iv. 40 *ὅταν τοῖσιν ἐνδιατρίψῃ τῇ θεωρίᾳ, τῷ θεῷ καθαρῶς ὁμιλῶν, ὃ γνωστικῶς μετίχων τῇ ἁγίας ταύτης, προσεχτέρας ἐν ἔξει γίνεται ταυτότης ἀπαθοῦς, ὡς μεγάτι ἐπιστήμην ἔχειν καὶ γούσιν κεκτῆσθαι, ἐπιστήμην δὲ εἶναι καὶ γούσιν.*

p. 260. n. on 19. Add 'see below n. on p. 70. 27.' Delete '24' before τοῦ πόδας.

p. 262. Add in top line 'cf. Stengel, *Gr. Kultusaltertümer*, p. 163 n.'

p. 264. Add in 1st n. after *παλινδρομεῖσα* (l. 3), 'cf. Str. ii. 25 *ὥσπερ ὅν το σφαίριζεν ὅσα ἐκ τοῦ κατὰ τέχνην πλάκοντος τῇ σφαίρῳ ἡρπύται μύον, ἀλλὰ καὶ τοῦ ἐσθλῶτος ἀποδεχόμενον προσεὶ αὐτῷ, ὅσα δὲ κατὰ νόμον τοῦ σφαιριστικοῦ τὸ γυμνάσιον ἐκτελέσας, ὅσων καὶ τῇ διδασκαλίᾳ ἀξίωσιν εἶναι συμβέβηκεν, ὅταν ἡ πίστις τῶν ἀκουσάντων, τέχνη τις ὡς εἰπεῖν ἐνέρχουσα φυσική, πρὸς μάθων συλλαβῶν (MS. -τοι).'*

ib. Add n. on l. 19 *ἐν τῷ πρότερον τὸ πρὸ θεωρητικόν*, 'cf. below p. 30. 26, and

Ps. Mar. 1102 π (θεός) ἀγαθός ἐστιν, ἀγαθὸν δὲ περὶ οὗτον ἐγγίνεται φθόνος... οὗτοι γὰρ θερμαῖν τὸ ψέχων ἀλλὰ τὸ θερμαίνουσιν, which Bigg (p. 79 n.) thinks Cl. may have had in his mind here.

p. 209. Add n. on l. 19 εἰς τὸ ἀνείρασθαι, 'cf. below p. 122. 29.' *ib.* Add at the end of n. on εὐθετερόντων, 'cf. 1 Tim. vi. 8 ἔχοντες δὲ διατροφὰς καὶ σκεπάσματα ταύτους ἀρεστησάμεθα,' *Str.* vi. 75 οὐκ ἐστὶ συγχρηῖται τῷ σώματι, μόνον δὲ αὐτῷ ἐπιτρέπεται χρῆσθαι τοῖς ἀναγκαίοις, ἵνα μὴ τὴν αἰτίαν τῆς διαλύσεως παράσχῃ.

p. 272. Add to n. on 14, 'cf. *Paed.* i. 26 βλ. τὸ γὰρ μέλλον τοῦ χρόνου τῷ παρόντι τοῦ βελήμενος προλαμβάνεται.'

p. 274. Add at the bottom after αὐτῷ, 'ib. viii. 24. 4 πιστὸς μετὰ κατηχόντων καὶ ἐκ' οὗ οἶκον προεσχησθῶ· οὗ γὰρ δικαίως τὸν μεμνημένον μετὰ τοῦ ἀμνήστου συμπεριλαμβάνεται.'

p. 278. Add n. l. 21 ἔξαρτος. 'Tortures cannot make him deny his faith.'

p. 278. n. on 21. Add 'for ἐν μέρει cf. Lightfoot on Col. ii. 16 ἐν μέρει ἀρτῆς.'

p. 280. n. on 11. Add 'see below n. on 96. 15, and *Str.* P. 646 there quoted.'

p. 280. Add to n. on 15 προφορικῷ λόγῳ, 'Cl. (P. 685) quotes 1 Cor. ii. 6 σοφίαν λαλοῦμεν ἐν τοῖς τελείοις... θεοῦ σοφίαν ἐν μυστηρίῳ τὴν ἀποκεκρυμμένην with a reference to Plato *Epist.* ii. p. 312 μεγίστη φυλακὴ τὸ μὴ γράφειν ἀλλ' ἐκμανθάνειν.'

p. 294. Add on l. 17 τῇ θεωρίᾳ, 'cf. *Exc. Theod.* 63 ἡ μὲν οὖν τῶν πνευματικῶν ἀνάγκη (ἐν κυριακῇ) ἐν ἐγδοάδι ἡ κυριακὴ ἐνομιάζεται.'

p. 290. Add on 9, 'cf. P. 801 ἵηται τὴν γῶσιν εἰς εὐρεσιν, also *Str.* iv. 1, where ἵηται is mentioned as a subject for future discussion, and v. 11, 12. It is more fully treated in *Str.* viii. 1 f.'

p. 290. n. on l. 2 σώζονται τὴν ἀκολουθίαν. The phrase is used by Alex. Aphr. quoted in *Steph. Thez.* p. 1700 c.

p. 291. n. on 25. Add 'see Lightfoot on the repetition of ὁμάς in Phil. i. 7.' *ib.* n. on φάρμακον, add *Paed.* i. 100 ἀντίδοτος σωτηρίας, Serapion in *J. of Theol. Stud.* i. 106. 15 φ. ζῴης.

p. 292. In n. on l. 29 read 'below p. 136. 1' for 'below 134. 81.'

p. 299. n. on ἀλείφουσα. The custom of anointing at baptism had grown up before the end of the 2nd century, see *D. of Chr. Ant.* under 'Chrism' and 'Unction.' Tertullian (*De Bapt.* 7) regards it as a sign of the universal priesthood of Christians. For the figure in the text, cf. Chrysa. *ad Col.* xi. 342 (quoted by Hatch, p. 248) ἀλείφεται ὡς περὶ οἱ ἀθληταὶ εἰς στάδιον ἐμβησόμενοι.

p. 290. Add on l. 8, 'for the word συγκατάθεσις see Cic. *Acad.* ii. 37 and the definition of *pietas* in *Str.* ii. 9 ἀφανοῦς πράγματος ἐσωτικὴ συγκατάθεσις.'

p. 291. n. on l. 14. For 'p. 220' (in the third line) read 'p. 228.'

p. 290. Add n. on 11 foll. παθῆναι. Cf. *Str.* v. 655 ταύτη καὶ αἱ τῶν φρονίμων παθῆναι λαμπράς, αἱ εὐκτωρ ἀνημέται ἐν πολλῷ τῷ τῆς ἀγῶνας ἐκόντει... φρόνιμοι ψυχὰι καθαροὶ ὡς παθῆναι, συνίστασι σφᾶς αὐτὰς ἐν ἀγῶσι καθεστῶσας κοσμητῇ, τὸ φῶς ἀνάπτουσι καὶ τὸν τοῦ ἐγείρουσιν.

p. 294. Add to n. on 6. Cf. *Str.* ii. 117 οὐδὲν μέγα τὸ ἀπείχεσθαι ἡδονῆς μὴ νουθεριμένον.

ib. Add to n. on 8, 9, 'cf. Orig. *Cels.* viii. 32 ὁ μὲν τέλειος, δεῖ ἐν τοῖς λόγοις αὐτῷ καὶ τοῖς ἔργοις καὶ τοῖς διασώμασι τοῦ τῷ φῶσι κυρίου λόγου θεοῦ, δεῖ ἐστὶν αὐτῷ ἐν ταῖς ἡμέραις καὶ δεῖ ἔχει κυριακὰς ἡμέρας, *Apoc.* i. 10 with Alford's n. Deleummann (p. 216) compares the use of ἡ Ζεβρασὴ for the 1st day of the month,

p. 311. Add n. on p. 134. 6 τὴν ἀποστολικὴν ἀκροῖαν ἀναπαύσας, cf. Str. vi. 106 quoted in *Intr.* ch. iii. p. xlv.

p. 312. n. on 14. Read in the 5th l. ἐκείνους for ἐκείνην.

p. 313. n. on p. 136. 1 (last line but two). After ποῶν insert '(see Stählin, *Obs. Crit.* p. 42).'

p. 315. n. on 9. Cf. Orig. *Cels.* vi. 64 ὁ σωτὴρ ἡμῶν οὐ μετέχει μὲν δικαιοσύνης, δικαιοσύνη δὲ οὐ μετέχεται ὑπὸ τῶν δικαίων.

p. 317. n. on 28. Add 1 Joh. iii. 9 πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει. *ib.* on 29, 30. Add Str. vi. 103 τὰ μὲν πρῶτα ἄφρονι ἁμαρτιῶν αἰθέσται, μετὰ δὲ τὸ μακρὶ ἁμαρτάνων, ὅσωντα οὐ ποιεῖ δύνασθαι and 1 Joh. iii. 9 just cited.

p. 318. n. on l. 26 τελειω. Cf. *Paed.* i. 52 ἐπεὶ δὲ καὶ θαυμάζω ἵνα οὕτως οὕτως σφᾶς τελειοὶ τυτὲ τελμῶσι καλεῖν, ὑπὲρ τὸν ἀπὸστολον φρονέοντες (who) τελειοὶ μὲν ἑαυτὸν ἡγήται ὅτι ἀπὸλλασθαι τοῦ προτέρου βίου, ἔχεται δὲ τοῦ κρείττους, οὐχ οὐ ἐν γῶσει τελειοί, ἀλλ' ὡς τοῦ τελείου ἐφίμενοι κ.τ.λ. *ib.* on l. 2 ἀκρίτως, substitute for present note 'In *Protr.* § 86 init. we have the LXX reading, ἀκρίτως μόν, φόβον κυρίου διδάξω ὑμᾶς.'

p. 319. n. on l. 28. Add (after P. 552), Str. iv. P. 568 *fn.* ταῖς ἁμαρτίαις πεπραμένοι τοὺς φιληδότους καὶ φιλοσημάτους εἶδεν ἡ γραφή.

p. 320. In 1st note (3rd line) insert 'Rom. vii. 14.'

p. 321. n. on l. 10 (last sentence but two). For 'This would agree with' read 'This agrees with p. 180. 14 περὶ δὲ οὐ ἔργον τῶν μελλόντων καὶ ἀρτίων πεποιημένος, and also with.'

ib. n. on ll. 21, 22. Add in second line (after 188. 8) 'Str. iv. 616 σάρκα τῶν ἁγίων τὸν χαρακτῆρα τῆς δικαιοσύνης τὸν φωταῖον ἐπιδεικνύμενοι τοῖς ἐφύσθων τῇ ἀνδρὶ ἀγγέλοις, τὸ χρίσμα τῆς εὐαγγελιστικῆς λόγου... τοὺς μὲν ἐκταγμένους παρὰ τῶν κοσμικῶν κατέχουσιν οἱ τὸ τέλος ἀνατιθέμενοι τοῖς σφετέρους βαρυνόμενοι πάθει, τὸν δὲ γυμνὸν μὲν τῶν ὑποκρίστων τῷ τέλει, πλήρη δὲ γῶσει καὶ τῆς ἐξ ἔργων δικαιοσύνης, συνευχόμενοι παρατίθενται τὸν ἄνδρα, οὐ καὶ τῷ ἔργῳ μακαρίσονται, where see Potter.'

ib. same note (8th line). Insert, after ἀποκρίνεσθαι, *Iren.* i. 21. 8.

p. 323. in 1st note (3rd line). After τίςτιν insert 'Orig. *ep. Eus. H. E.* vi. 36. 4 περὶ τῆς κατ' αὐτὸν ὀρθοδοξίας.' *ib.* on l. 16. Add Str. iv. 614 μήτε δέδικτα μὴ ἀνταδικουσά ποτε, ἀγαθοποιούσα δέ.

p. 324. n. on ll. 24, 25 (middle). Insert after *Paed.* i. 'P. 120, *ib.*' and line below (before Q. D. S.) 'Paed. ii. P. 195 οὐχ οὖν τίς ἐστι τελειοὶ πρῶτος λόγους, μὴ οὐχὶ ἀπὸ τελείου ἥθους φερόμενοι.

p. 325. n. on ll. 26, 27. Insert (before 'Str. vi.') Str. ii. P. 471 οὐδὲ ἐγκρατὴς κυρίως (τὸ θεῖον), οὐ γὰρ ὑποπίπτει πάθει ὥς καὶ κρατῆρ τοῦτο.

p. 329. add n. on l. 9 'Ιουδαίω. We find a reference to controversy with the Jews in Str. iv. 1 ἡ τε πρὸς τοὺς Ἕλληνας καὶ ἡ πρὸς 'Ιουδαίους κατ' ἐννοίαν τῶν γραφῶν ἐκθεσις παραδοχέσται.

p. 330. n. on l. 8. Add 'See Harnack, *Hist. of D.* ii. p. 36 n.' *ib.* on l. 20. Add 'See Harn. ii. 35 n.'

p. 333. n. on 29. Add 'Str. ii. 12 ἀμεταπτόν κρητὴρ τῷ τίςτιν ἐκταταυμένῳ.'

ib. Add n. on 164. l. 2 τὰ δὲ τοῦ τεχνικῶ. Cf. Aristotle's distinction of *ἐντεχνεῖ* and *ἔκτεχνε* τίςτιν in *Rhet.* i. 9 with Cope's n.

p. 294. add at end of first n. Plato, *Symp.* 204 A, τίνας αἱ φιλοσοφούντες αἱ μὲν αἱ σοφαὶ μῆτε αἱ ἀραδαῖς; αἱ μεταξὺ τούτων ἀμφοτέρων.

p. 298. n. on 26. Add Paed. i. P. 123 μία μόνη γίνεσθαι μήτηρ παρθένος· ἀπαρτίαν ἔχει φύλιν αὐτῇ καλῶν· γὰρ οὐκ ἔστιν ἡ μήτηρ αὐτῇ μόνη, ἐπὶ μόνῃ μὴ γένωναι γυνή.

p. 337. n. on II. 27, 28. Add 'cf. *Str.* II. 18 αἱ δὲ τινες λέγουσι τὴν ἐπιστήμην ἀποδεικτικὴν εἶναι μετὰ λόγου, ἀκουστικὴν δὲ καὶ αἱ ἀρχαὶ ἀναπόδεικται, and for the same ἀρχή used of Christ, *Str.* v. 28, vi. 58.'

p. 338. end of first note. Add 'Mett. *Petri et Pauli* 4 τῶν αὐτοῦ πράξεων τὸ ἔχει ἀπ' ἑγγυαλῶν.'

p. 348. n. on. p. 180, II. 4, 5. Add (after ἐπεδέστω) 'quoted literally in P. 88 except that φωνῆς is read for φωνῶν.'

p. 358. end of first note. After γράφει add 'Str. II. 454 P. ἡ μὲν τῶν εἰρησιούφων... γράφει φωνῶν.'

p. 358. n. on II. 3, 4. Add 'Of *Iren.* III. 11. 8 τίς τις ἐδόθησαν καθολικαὶ διδασκαλίαι τῇ ἀποστολικῇ κ.τ.λ.'

p. 358. n. on II. 14, 15 μία ἡ πάντων τῶν ἀποστόλων παράδοσις, cf. Harn. *Dogmeng.* I.² p. 154 n.

ib. n. on 18. Add (after *Prop.* 999) 'with whom he joins Cassianus in P. 382 f.'

p. 358. n. on. II. 11, 12. Add 'also Harn. *H. of D.* II. p. 35 n.'

ib. n. on I. 12. Add 'Zahn (*Forsch.* III. p. 111) thinks the scheme laid down in *Str.* IV. 1 may be regarded as a promise.'

p. 368 (Appendix). On 4a add 'For exx. from papyri cf. Deissmann, p. 201.'

p. 374. n. 1. Add 'Of also Bigg, p. 102 foll., p. 219 foll., Harn. *Dogmeng.* I.² p. 289 foll.'

p. 378. n. 1. Add (on πᾶσι) 'See Herwerden, *Lex. Gr. s.v. ἀπατάσθαι*.'

p. 378. Add at the end of the 1st paragraph, 'Exc. *Theod.* 13 (ὁ νόμος) ἐστὶν ἡμῶν ἐκπαινεῖσθαι καὶ πνευματικῇ τροφῇ... τὸ φῶς τῶν ἀνθρώπων, τῆς ἐκκλησίας ὁλοκλήτου. αἱ μὲν οὖν τὸν σάρκινον ἔργον φαγόντες ἀπέθανον, ὁ δὲ τὸν ἀληθινόν ἔργον τοῦ πνεύματος ἐσθίοντες οὐ τεθνήσκουσι... ὁ δὲ ἔργον οὐ ἐγὼ δόσω, φησὶν, ἡ σὰρξ μὲν ἐστὶν, ἡμεῖς ὅτι τρέφεται ἡ σὰρξ διὰ τῆς εὐχαριστίας ἧς, ὅπερ καὶ μᾶλλον, ἡ σὰρξ τὸ σῶμα αὐτῶν ἐστὶν ἡ ἐκκλησία... συναγωγὴ φύλογημένη.'

p. 381. On the mystical meaning of the Passover, cf. Philo I. 450 μὲν δὲ ἡ ἐκτὸς σάρκατος ψυχικῇ εὐφροσύνῃ ἐστὶ καὶ τῆς πρὸς εὐχαριστίας, ἀποταξάμεθα ταῖς κατὰ τὰς ἐντολαῖς ἔργας παρηγέρσει.

p. 382. 11. Add the reference Paed. II. 7 for πανοδήμου τροφῆς.

p. 387. Add on ἐγένετο, 'Deissmann, p. 198 f.'

p. 388. Add on ἀθανασία, 'Deissmann, p. 298.'

p. 381. Insert 'ἀνάλογος: 867, see ἀνά λόγον s.v. λόγος.'

p. 388. Add on ἀναπέμψω 'Deissmann, p. 229, after ἀναστρέφομαι 'Deissmann, p. 194.'

p. 394. After ἀξίως add 'see exx. of ἀξίωμα in Deissmann, p. 92.'

p. 394. On ἀπόστολος add 'Harn. *H. of D.* II. p. 58.'

p. 398. On ἀφεκτίες (before 'Themist.') add '170 bis.'

p. 408. On γινώσκω, add (at end) '658': on γραφή (last l. after 'ind.') Harn. *H. of D.* II. 57 f.

p. 408. On ἐκκλησία add 'Harn. II. p. 80 foll.'

p. 407. On ἀμφωσίαι, after τίνας insert 'bis.'

ADDENDA.

oxi

- p. 415. On *θεωρίαι*, 333 should be *ordinary type*.
- p. 416. On *θεωρημα*, add Hatch *Gr. Ideas*, p. 118 n.
- p. 417. On *καθολικός*, add 'Harn. II. p. 75 n.'
- p. 418. On *καρὰ*, add 'Harn. II. p. 85 n.'
- p. 421. On *κυριανός* (2nd l.), for *ib.* read 665 and 667, and *dele* 667 after *διδασκαλία*.
- p. 425. On *μυστήριον* add 'Hatch, *Bibl. Gr.* p. 57 l.'
- p. 426. On *ἀπολογία*, om. (l. 1) '*τις* *resp*—*ib.*' Add at the end 'Harn. II. p. 86 n.'
- p. 429. On *υπεριβόλος* add 'Deismann, p. 149.'
- p. 430. On *υμνιστής* add 'On the form *υμνιστής* see *ib.* and Deismann, p. 152.'



ΕΛΛΗΝΙΚΗ ΔΗΜΟΚΡΑΤΙΑ
ΥΠΟΥΡΓΕΙΟ ΠΑΙΔΕΙΑΣ
ΚΑΙ ΘΡΗΣΚΕΥΜΑΤΩΝ

ΚΛΗΜΕΝΤΟΣ
ΣΤΡΩΜΑΤΕΩΝ Ζ'

Κ. Α.

66

1

ΤΡΑΓΗΔΙΑ
ΣΤΡΩΜΑΤΕΩΝ Ζ'

ΚΕΦ. Α,

1. ἮΔΗ δὲ καιρὸς ἡμᾶς παραστήσαι τοῖς Ἑλλησι ²⁹⁷
μόνον ὄντως εἶναι θεοσεβῇ τὸν γνωστικόν, ὡς ἀνα- ²⁹⁸
μαθόντας τοὺς φιλοσόφους, οἷός τις ἐστὶν ὁ τῷ ὄντι
Ἰουστιανός, τῆς ἑαυτῶν ἀμαθίας καταγνῶναι εἰκὴ μὲν
καὶ ὡς ἔτυχεν διώκοντας τοῦνομα, μάτην δὲ ἀθέους
ἐποκαλοῦντας <τοὺς> τὸν τῷ ὄντι θεὸν ἐγνωκότας.
ἑαργετέροις δ' οἶμαι, πρὸς τοὺς φιλοσόφους χρῆσθαι
προσῆκει τοῖς λόγοις, ὡς ἐπαίειν ἐκ τῆς παρ' αὐτοῖς 10
τειδεῖας ἤδη γεγυμνασμένους δύνασθαι, καὶ εἰ μηδέπω
ἐξίους ἑαυτοὺς μεταλαβεῖν τῆς τοῦ πιστεῦσαι δυνάμεως
παρασχέκασιν. τῶν δὲ λέξεων τῶν προφητικῶν ἐπὶ τοῦ
παρόντος οὐκ ἐπιμνησθησόμεθα, κατὰ τοὺς ἐπικαίρους
τόπους ὕστερον ταῖς γραφαῖς συγχρησόμενοι· τὰ δ'
ἐξ αὐτῶν δηλούμενα σηματοῦμεν κεφαλαιωδῶς τὸν
15 χριστιανισμόν ὑπογράφοντες, ἵνα μὴ διακόπτωμεν τὸ
συνεχὲς τοῦ λόγου συμπαραλαμβάνοντες τὰς γραφάς,
καὶ ταῦτα τοῖς μηδέπω συνιῶσιν τὰς λέξεις αὐτῶν· 15
ἐπὶ δὲ τὰ σημαινόμενα ἐνδειξώμεθα, τότε αὐτοῖς ἐκ
περιουσίας πιστεύσασιν καὶ τὰ μαρτύρια φανερωθήσεται.
20 καὶ ἑτεροῖά τισι τῶν πολλῶν καταφαίνεται τὰ ὑφ'
ἡμῶν λεγόμενα τῶν κυριακῶν γραφῶν, ἵστέον ὅτι ἐκεῖθεν

2. οἷός τις H. οἷός τέ L. 6. τοὺς τὸν B. τοὺς οὐκ. L. 16. συμ-
παραλαμβάνοντες BD. συμπαραλαμβάνοντες LH.

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MISCELLANIES, BOOK VII.

CHAPTER I.

§ 1. It is now time for us to prove to the Greeks that the gnostic alone is truly devout, so that the philosophers, learning what sort of person the true Christian is, may condemn their own folly for their careless and indiscriminate persecution of the name of Christian, while they irrationally abuse as atheists those who have the knowledge of the true God. And in addressing philosophers I think one should employ ratiocination as more convincing, since they are better trained to understand it from their previous course of instruction, even if they have not yet shown themselves worthy to participate in the power to believe. Of the sayings of the prophets we will make no mention at present, intending hereafter to avail ourselves of the Scriptures on the fitting occasions. For the present we will only give a summary indication of what is declared by them, in the form of a sketch of the Christian religion, in order that we may not break the thread of the discourse by constant references to the Scriptures, especially when addressing those who do not yet understand their phraseology. When we have shown their general purport, the exhibition of the testimonies shall be superadded afterwards on their believing. And if our words seem to some of the uninstructed to be different from the Lord's Scriptures, let them know that it is from the Scriptures that

ἀναπνέει τε καὶ ζῇ, καὶ τὰς ἀφορμὰς ἀπ' αὐτῶν ἔχοντα
 τὸν νοῦν μόνον, οὐ τὴν λέξιν, παριστὰν ἐπαγγέλλεται.
 ἥ τε γὰρ ἐπὶ πλέον ἐπεξεργασία μὴ κατὰ καιρὸν γινο-
 μένη περισσὴ δόξειεν ἂν εἰκότως, τό τε μὴδ' ὅλως 20
 5 ἐπεσκέφθαι τὸ κατεπεῖγον ῥάθυμον κομιδῇ καὶ ἐνδεές.
 μακάριοι δὲ ὡς ἀληθῶς οἱ ἐξεργνῶντες τὰ μαρτύρια Κυρίου,
 ἐν ὅλῃ καρδίᾳ ἐκζητήσουσιν αὐτόν· μαρτυροῦσιν δὲ περὶ Κυρίου
 ὁ νόμος καὶ οἱ προφῆται.

2. Πρόκειται τοῖνυν παραστήσαι ἡμῖν μόνον τὸν
 10 γνωστικὸν ὁσιόν τε καὶ εὐσεβῆ, θεοπρεπῶς τὸν τῷ ὄντι
 θεὸν θρησκεύοντα· τῷ θεοπρεπεῖ δὲ τὸ θεοφιλὲς ἔπεται
 καὶ φιλόθεον. τίμιον μὲν οὖν ἅπαν τὸ ὑπερέχον ἡγείται
 κατὰ τὴν ἀξίαν· καὶ τιμητέον ἐν μὲν τοῖς αἰσθητοῖς
 τοὺς ἄρχοντας καὶ τοὺς γονεῖς καὶ πάντα τὸν πρεσ-
 15 βύτερον, ἐν δὲ τοῖς διδακτοῖς τὴν ἀρχαιοτάτην φιλο- 25
 σοφίαν καὶ τὴν πρεσβίστην προφητείαν, ἐν δὲ τοῖς
 νοητοῖς τὸ πρεσβύτερον ἐν γενέσει, τὴν ἄχρονον <καὶ>
 ἀναρχον ἀρχὴν τε καὶ ἀπαρχὴν τῶν ὄντων, τὸν υἱόν,
 παρ' οὗ ἐκμανθάνειν τὸ ἐπέκεινα αἴτιον, τὸν πατέρα
 20 τῶν ὄλων, τὸ πρέσβιστον καὶ πάντων εὐεργετικώτατον,
 οὐκέτι φωνῇ παραδιδόμενον, σεβάσματι δὲ καὶ σιγῇ
 μετὰ ἐκπλήξεως ἀγίας σεβαστὸν καὶ σεπτὸν κυριώτατα,
 λεγόμενον μὲν πρὸς τοῦ κυρίου ὡς οἶόν τε ἦν ἐπαίειν
 τοῖς μανθάνουσι, νοούμενον δὲ πρὸς γε τῶν ἐξελεγεμένων 30
 25 εἰς γνώσιν παρὰ κυρίου, τῶν τὰ αἰσθητήρια, φησὶν ὁ
 ἀπόστολος, συγγεγμνασμένων.

3. Θεραπεία τοῖνυν τοῦ θεοῦ ἡ συνεχὴς ἐπιμέλεια
 τῆς ψυχῆς τῷ γνωστικῷ καὶ ἡ περὶ τὸ θεῖον αὐτοῦ
 12 κατὰ τὴν ἀδιάλειπτον ἀγάπην ἀσχολία. τῆς γὰρ περὶ
 30 τοὺς ἀνθρώπους θεραπείας· ἡ μὲν βελτιωτική, ἡ δὲ

5. ἀθέλει, D. 7. αὐτῶν, D. 9. τὸ L pr. m. erasum post ἡμῶν. 17. ἄχρονον
 καὶ PM. ἄχρονον LVD. om. Jackson. 19. [ἐκμανθάνειν] fort. [ἐκμανθάνειν M.
 τὸν πατέρα] c. L.V. 22. post κυριώτατα distinguit P, post σεπτὸν H.

they draw their life and breath, and that it is their object taking these as their starting-point, to set forth, not the phraseology, but their meaning only. For further elaboration being unseasonable would with good reason seem superfluous while on the other hand it would be a very careless and unsatisfactory way of treating the subject if we were to omit all consideration of that which is of pressing importance. And *blessed indeed are they who search out the testimonies of the Lord: with their whole heart they will seek him*¹. Now they *which testify of the Lord are the law and the prophets*².

§ 2. It is our business then to prove that the gnostic alone is holy and pious, worshipping the true God as becometh Him; and the worship which becometh God includes both loving God and being loved by Him. To the gnostic every kind of pre-eminence seems honourable in proportion to its worth. In the world of sense rulers and parents and elders generally are to be honoured; in matters of teaching, the most ancient philosophy and the earliest prophecy; in the spiritual world, that which is elder in origin, the Son, the beginning and first-fruit of all existing things, Himself timeless and without beginning; from whom the gnostic believes that he receives the knowledge of the ultimate cause, the Father of the universe, the earliest and most beneficent of all existences, no longer reported by word of mouth, but worshipped and adored, as is His due, with silent worship and holy awe; who was manifested indeed by the Lord so far as it was possible for the learners to understand, but apprehended by those whom the Lord has elected to knowledge, *those*, says the apostle, *who have their senses exercised*³.

§ 3. The gnostic therefore pays service to God by his constant self-discipline and by cherishing that which is divine in himself in the way of unremitting charity. For as regards service of men, part may be classed as meliorative treatment and part as ministrative service. Thus the medicinal

¹ *alm exil. 2, 1 Pet. i. 10.*

² *ib. v. 14.*

³ *Jo. v. 39, Rom. iii. 21 (cf. Act. x. 48).*

ὑπηρετική· ἰατρική μὲν σώματος, φιλοσοφία δὲ ψυχῆς
 βελτιωτική· γονεῦσι δὲ ἐκ παίδων καὶ ἡγεμόσιν ἐκ
 τῶν ὑποτεταγμένων ὑπηρετικὴ ἀφέλεια προσγίνεται. 35
 ὁραίως δὲ καὶ κατὰ τὴν ἐκκλησίαν τὴν μὲν βελτιωτικὴν
 καὶ πρεσβύτεροι σώζουσιν εἰκόνα, τὴν ὑπηρετικὴν δὲ
 οἱ διάκονοι. ταύτας ἄμφω τὰς διακονίας ἄγγελοί τε
 ὑπηρετοῦνται τῷ θεῷ κατὰ τὴν τῶν περιγεῖων οἰκονο-
 μίαν, καὶ αὐτὸς ὁ γνωστικός, θεῷ μὲν διακονούμενος,
 ἀνθρώποις δὲ τὴν βελτιωτικὴν ἐνδεικνύμενος θεωρίαν,
 οὕτως ἂν καὶ παιδεύειν ἢ τεταγμένος εἰς τὴν τῶν
 ἀνθρώπων ἐπανόρθωσιν. θεοσεβὴς γὰρ μόνος ὁ καλῶς 40
 καὶ ἀνεπιλήπτως περὶ τὰ ἀνθρώπεια ἐξυπηρετῶν τῷ θεῷ.
 ὥστε γὰρ θεραπεία φυτῶν ἀρίστη καθ' ἣν γίνονται
 οἱ καρποὶ καὶ συγκομίζονται ἐπιστήμη καὶ ἐμπειρία
 45 γεωργικῇ, τὴν ἀφέλειαν τὴν ἐξ αὐτῶν παρεχομένη τοῖς
 ἀνθρώποις, οὕτως ἡ θεοσέβεια τοῦ γνωστικοῦ τοὺς
 καρποὺς τῶν δι' αὐτοῦ πιστευσάντων ἀνθρώπων εἰς
 ἐαυτὴν ἀναδεχομένη, ἐν ἐπιγνώσει πλειόνων γινομένων
 καὶ ταύτῃ σωζομένων, συγκομιδὴν ἀρίστην δι' ἐμπειρίας
 50 ἐργάζεται. εἰ δ' ἡ θεοπρέπεια ἕξις ἐστὶ τὸ πρέπον τῷ
 θεῷ σώζουσα, θεοφιλεῖς ὁ θεοπρεπὴς μόνος· οὗτος δ' 45
 ἂν εἴη ὁ εἰδὼς τὸ πρέπον καὶ κατὰ τὴν ἐπιστήμην καὶ
 κατὰ τὸν βίον, ὅπως βιωτέον ἐσομένῃ καὶ δὴ ἐξομοιου-
 μένῃ ἡδὴ θεῷ.

5 4. Ταύτῃ ἄρα φιλόθεος τὸ πρῶτον. ὡς γὰρ ὁ
 τιμῶν τὸν πατέρα φιλοπάτωρ, οὕτως ὁ τιμῶν τὸν θεὸν
 φιλόθεος. ἢ καὶ μοι καταφαίνεται τρία εἶναι τῆς
 γνωστικῆς δυνάμεως ἀποτελέσματα, <πρῶτον> τὸ γινώ-

2. γονεῖσι 24 M. γ. μὴ Jackson. γονεῖσι μὲν L. γονεῖσιν μὲν add.
 3. διακονίας L. fort. θεραπείας M. 13. γίνονται] γίγνεται L. 14. συγκομίζονται
 LP. -ῖονται L'. 15. παρεχομένη Kl. D. παρεχομένη LP. 16. γινόμενων]

γενομένων L. 20. εἰ δ' M. εἰ δ' (q m. ssa. superscr.) L. 45' V. 46' 8D.
 28. ὅπως H. ὅτι L. 25. φιλόθεος B. φιλόθεος τε L. 27. 46' B.
 47' L. 28. πρῶτον addidit D.

art is meliorative of the body and philosophy of the soul; but that which parents receive from children and rulers from subjects is ministrative aid. Similarly in the Church the meliorative service is imaged in the presbyters, the ministrative in the deacons. As both these services are performed by the ministering angels for God in their administration of earthly things, so they are also performed by the gnostic himself, while on the one hand he serves God, and on the other hand sets forth his meliorative philosophy to men, in whatsoever way he may be appointed to instruct them with a view to their improvement. For he alone is truly devout who ministers to God rightly and unblameably in respect to human affairs. For, as the best treatment of plants is that whereby the fruits grow and are gathered in by the science and art of husbandry, supplying to men the benefit derived from the fruits; so the best ingathering which the devoutness of the gnostic can accomplish by means of his art is the appropriation of the fruits of all who have come to believe through him, as one after another becomes possessed of knowledge and is thus brought into the way of salvation. And if by godliness we understand the habit of mind which preserves the fitting attitude towards God, then the godly alone is dear to God. And such would be he who knows what is fitting both in theory and in life, as to how one should live who will one day become god, aye and is even now being made like to God.

§ 4. Thus he is before all things a lover of God. For as he who honours his father is a lover of his father, so he who honours God is a lover of God. Hence too the gnostic faculty seems to me to reveal itself in three achievements: (1) in the knowledge of the facts <of the Christian religion>, (2) in the

ἴσμεν τὰ πρέγματα, δεύτερον τὸ ἐπιτελεῖν ὃ τι ἂν ὁ
 ἄνθρωπος ὑπεγορεύῃ, καὶ τρίτον τὸ παραδιδόναι δύνασθαι
 διαπερπεῖν τὰ παρὰ τῇ ἀληθείᾳ ἐπικεκρυμμένα. ὁ
 οὖν θεὸς πεπεισμένος εἶναι παντοκράτορα καὶ τὰ
 κρυφὰ μυστήρια παρὰ τοῦ μονογενοῦς παιδὸς αὐτοῦ
 ἀπαθῶν, πῶς οὗτος ἄθεος; ἄθεος μὲν γὰρ ὁ μὴ νομίζων
 εἶναι θεόν, δεισιδαίμων δὲ ὁ δειδιῶς τὰ δαιμόνια, ὁ
 πάντα θειάζων καὶ ξύλον καὶ λίθον, καὶ πνεῦμα ἄν-
 θρωπὸν τε λογικῶς βιοῦντα καταδεδουλωμένους.

ΚΕΦ. Β.

5. Πίστις οὖν τὸ εἶδέναι θεὸν ἢ πρώτη, μετὰ <δὲ>
 τῆς τοῦ σωτῆρος διδασκαλίας τὴν πεποιθήσιν τὸ κατὰ
 μηδένα τρόπον ἄδικοι δρᾶν, τοῦτ' εἶναι πρέπον ἡγείσθαι
 τῇ ἐπιγνώσει τοῦ θεοῦ. ταύτῃ κράτιστον μὲν ἐν γῇ
 ἄνθρωπος ὁ θεοσεβέστατος, κράτιστον δὲ ἐν οὐρανῷ
 13 ἄγγελος, ὁ πλησιαιτέρον κατὰ τόπον καὶ ἤδη καθαρῶ-
 5 τερον τῆς αἰωνίου καὶ μακαρίας ζωῆς μεταλαγχάνων.
 τελειοτάτῃ δὲ καὶ ἀγιωτάτῃ καὶ κυριωτάτῃ καὶ ἡγεμονι-
 κωτάτῃ καὶ βασιλικωτάτῃ καὶ εὐεργετικωτάτῃ ἢ υἱοῦ
 φύσις ἢ τῷ μόνῳ παντοκράτορι προσεχεστάτῃ. αὕτη
 20 ἡ μεγίστη ὑπεροχή, ἢ τὰ πάντα διατάσσεται κατὰ τὸ
 θέλημα τοῦ πατρὸς καὶ τὸ πᾶν ἄριστα οἰακίζει, ἀκαμάτῳ
 καὶ ἀτῶν δυνάμει πάντα ἐργαζομένη, δι' ὧν ἐνεργεῖ
 τὰς ἀποκρύφους ἐννοίας ἐπιβλέπουσα. οὐ γὰρ ἐξ-
 25 ἴσταται ποτε τῆς αὐτοῦ περιωπῆς ὁ υἱὸς τοῦ θεοῦ, οὐ
 μεριζόμενος, οὐκ ἀποτεμνόμενος, οὐ μεταβαίνων ἐκ

8. ἀνθρώπων—βιοῦντα LPH. ἀνθρώπων—βιοῦντι SD. 9. καταδεδουλω-
 μένους SPDE. καταδεδουλωμένων L. 10. εἶδέναι L, fort. εἶναι H. ἐνεργεῖ
 post πεποιθήσιν addit Louth, fort. post εἶδέναι M. 21 post μετὰ addit M.
 12. ἡγείσθαι] fort. ἡγεύμενος M. 15. ὁ M. τὸ L. 17. τελειοτάτῃ]
 τελειωτάτῃ L. 21 M. 24 L. 24. αὐτοῦ M. αὐτοῦ L.

accomplishment of whatever the Word enjoins, (3) is capacity to impart to others after a godly manner the hidden things of truth. How then can he who is convinced that God is Almighty, and who has learnt the divine mysteries from His only-begotten Son,—how can such an one be an atheist? An atheist is one who does not believe in the existence of God, while we call by the name of superstitious him who fears the demons and who deifies everything down to stocks and stones, having brought into slavery the spirit and the <inner> man which lives in accordance with reason.

CHAPTER II.

§ 5. The effect of faith then in its early stage is the knowledge of God, and then (after a man has learnt to trust the Saviour's teaching) the conviction that the entire abstinence from wrong actions—this and this alone befits the knowledge of God. Thus the most excellent thing on earth is the most devout of men, and the most excellent in heaven is the angel, who is nearer in place <to the Deity> and already more purely participant of the eternal and blessed life. But most perfect and most holy of all, most sovereign, most lordly, most royal, and most beneficent, is the nature of the Son, which approaches most closely to the One Almighty Being. The Son is the highest Pre-eminence, which sets in order all things according to *the Father's will*¹, and steers the universe aright, performing all things with unwearying energy, beholding the Father's secret thoughts through His working. For the Son of God never moves from *His watch-tower*², being never divided, never dissevered, never passing from place to place, but existing everywhere at all

¹ Mt. vii. 21, xii. 50, Joh. vi. 40.

² Plato *Polit.* 272 a.

ἐκείνου εἰς τόπον, πάντα δὲ ὧν πάντοτε καὶ μηδαμῇ
 ἀφ' ἑαυτοῦ, ὅλος νοῦς, ὅλος φῶς πατρώον, ὅλος
 ἀγαθός, τάντα ὁρῶν, πάντα ἀκούων, εἰδὼς πάντα,
 ἐκείναι τὰς δυνάμεις ἐρευνῶν. τούτῳ πᾶσα ὑποτέ-
 λεται στρατιὰ ἀγγέλων τε καὶ θεῶν, τῷ λόγῳ τῷ
 πατρὶ τὴν ἀγίαν οἰκονομίαν ἀναδεδεγμένῳ διὰ τὸν
 ἡμετέραν, δι' ὃν καὶ πάντες αὐτοῦ οἱ ἄνθρωποι, ἀλλ'
 αἱ μὲν κατ' ἐπίγνωσιν, οἱ δὲ οὐδέπω, καὶ οἱ μὲν ὡς φίλοι, 15
 αἱ δὲ ὡς οἰκέται πιστοί, οἱ δὲ ὡς ἀπλῶς οἰκέται.

6. Ὁ διδάσκαλος οὗτος, ὁ παιδεύων μυστηρίοις
 μὲν τὸν γνωστικόν, ἐλπίσι δὲ ἀγαθαῖς τὸν πιστόν, καὶ
 παιδείᾳ τῇ ἐπανορθωτικῇ δι' αἰσθητικῆς ἐνεργείας τὸν
 σκληροκάρδιον. ἐντεῦθεν ἡ πρόνοια ἰδίᾳ καὶ δημοσίᾳ
 καὶ πανταχοῦ. υἱὸν δὲ εἶναι τοῦ θεοῦ, καὶ τοῦτον
 εἶναι τὸν σωτήρα καὶ κύριον ὃν ἡμεῖς φάμεν, ἄντικρυς
 αἱ θεῖαι παριστᾶσι προφητεῖαι. ταύτῃ ὁ πάντων κύριος
 Ἑλλήνων τε καὶ βαρβάρων τοὺς ἐθέλοντας πείθει, οὐ
 γὰρ βιάζεται τὸν ἐξ αὐτοῦ τὴν σωτηρίαν λαβεῖν διὰ 20
 τοῦ ἐλθεῖν καὶ πάντα ἀποπληρῶσαι τὰ παρ' αὐτοῦ πρὸς
 τὸ λαβεῖσθαι τῆς ἐλπίδος, δυνάμενον. οὗτός ἐστιν ὁ
 δίδους καὶ τοῖς Ἑλλήσι τὴν φιλοσοφίαν διὰ τῶν ὑπο-
 δεεστέρων ἀγγέλων. εἰσὶ γὰρ συνδιανενημένοι προσ-
 τάξει θεῖα τε καὶ ἀρχαία ἄγγελοι κατὰ ἔθνη· ἀλλ' ἡ μερὶς
 κυρίου ἡ δόξα τῶν πιστευόντων. ἦτοι γὰρ οὐ φροντίζει 25
 πάντων ἀνθρώπων ὁ κύριος,—καὶ τοῦτο ἡ τῷ μὴ 25
 δύνασθαι πάθοι ἂν (ὅπερ οὐ θεμιτόν, ἀσθενείας γὰρ
 σημεῖον) ἡ τῷ μὴ βούλεσθαι δυνάμενος (οὐκ ἀγαθοῦ
 δὲ τὸ πάθος· οὐκ οὐν ὑπὸ τρυφῆς ῥάθυμος ὁ δι' ἡμᾶς
 τὴν παθητὴν ἀναλαβὼν σάρκα).—ἡ κήδεται τῶν συμ-
 μόνων πάντων, ὅπερ καὶ καθήκει τῷ κυρίῳ πάντων γενομένῳ.

1. τῶντι B. ταντί L. 2. πατρώον B. πατρώον L. 4. τῶν] 30
 σοῦς ἢ τῶν L. 6. ἀναδεδεγμένῳ B. ἀναδεδεγμένῳ L. 7. ὁ H.
 ὁ L. 11. ὁμοίᾳ δὲ] ὁμοίᾳ τε L. 18. αὐτοῦ H. αὐτοῦ L.
 19. αὐτοῦ H. αὐτοῦ L.

times and free from all limitations. He is *all reason, all eye, all light* from the Father, *seeing all things, hearing all things*¹, knowing all things, with power searching the powers. To Him is subjected the whole army of angels and of gods,—to Him, the Word of the Father, who has received the holy administration *by reason of Him who subjected it to Him*²; through whom also all men belong to Him, but some by way of knowledge, while others have not yet attained to this; *some as friends*³, some as *faithful servants*⁴, others as servants merely.

§ 6. This is the Teacher who educates the gnostic by means of mysteries, and the believer by means of good hopes, and him who is hard of heart with corrective discipline acting on the senses. He is the source of Providence both for the individual and the community and for the universe at large. And that there is a Son of God, and that this Son is the Saviour and Lord that we assert Him to be, is directly declared by the divine prophecies. Thus the Lord of all, whether Greek or barbarian, uses persuasion to those who are willing; for it is not His way to compel one who is able of himself to obtain salvation by the *exercise of free choice* and by *fulfilling* all that is required on *his part*⁵ so as to *lay hold on the hope*⁶. This is He who bestows on the Greeks also their philosophy through the inferior angels. For by an ancient and divine ordinance *angels are assigned to the different nations*: but to be *the Lord's portion*⁷ is the glory of the believers. Here we have the following alternatives: either the Lord cares not for all men,—which might arise from incapacity (but this it is forbidden to say, for incapacity is a mark of weakness), or from want of will on the part of one possessed with power (but such an affection is incompatible with goodness; in any case He who for our sake took upon Him our flesh with its capacity for suffering is not rendered indifferent to others' sorrow by self-indulgence),—or He has regard for us all, which also becometh Him who was made

¹ Xenophanes ap. Sext. Emp. ix. 144.² Rom. viii. 30.³ Joh. xv. 14, 15.⁴ Heb. iii. 5.⁵ Plat. Rep. x. 620 x.⁶ Heb. vi. 18.⁷ Deut. xxxii. 8, 9.

σωτὴρ γάρ ἐστιν, οὐχὶ τῶν μὲν, τῶν δ' οὐ, πρὸς δὲ
 ὧν ἐπιτηδεύουσι ἕκαστος εἶχεν, τὴν ἑαυτοῦ διένεμεν
 ἀφ' ἑσῆς ἑλπίδος Ἑλλησὶ τε καὶ βαρβάροις καὶ τοῖς ἐκ
 τούτων προωρισμένοις μὲν, κατὰ δὲ τὸν οἰκείον καιρὸν
 ἐκτελέσαντες, πιστοῖς τε καὶ ἐκλεκτοῖς. 7. Οὐτ' οὖν
 φθονοῖ ποτ' ἂν τισιν ὁ πάντας μὲν ἐπ' ἰσῆς κε- 30
 κληκώς, ἐξαιρέτους δὲ τοῖς ἐξαιρέτως πεπιστευκόσιν
 ἀπονείμας τιμὰς, οὐθ' ὑφ' ἑτέρου κωλυθείη ποτ' ἂν
 ὁ πάντων κύριος, καὶ μάλιστα ἐξυπηρετῶν τῷ τοῦ
 μεγάλου καὶ παντοκράτορος θελήματι πατρός. ἀλλ' οὐδὲ
 ἔπτεται τοῦ κυρίου ἀπαθούς ἀνάρχως γενομένου φθό-
 νος, οὐδὲ μὴν τὰ ἀνθρώπων οὕτως ἔχει ὡς φθονητὰ
 εἶναι πρὸς τοῦ κυρίου· ἄλλος δὲ ὁ φθονῶν, οὗ καὶ
 πάθος ἦφατο. καὶ μὴν οὐδ' ὑπὸ ἀγνοίας ἔστιν εἰπεῖν 35
 μὴ βούλεσθαι σώζειν τὴν ἀνθρωπότητα τὸν κύριον διὰ
 τὸ μὴ εἰδέναι ὅπως ἐκάστου ἐπιμελητέον· ἀγνοια γὰρ
 οὐχ ἔπτεται τοῦ <υἱοῦ τοῦ> θεοῦ, τοῦ πρὸ καταβολῆς
 κόσμου συμβολῆος γενομένου τοῦ πατρός. αὕτη γὰρ ἦν
 <ῆ> σοφία ἣ προσέχαιρεν ὁ παντοκράτωρ θεός· δύναμις
 40 γὰρ τοῦ θεοῦ ὁ υἱός, ἅτε πρὸ πάντων τῶν γενομένων
 ἀρχικώτατος λόγος τοῦ πατρός, καὶ σοφία αὐτοῦ κυρίως
 ἂν καὶ διδάσκαλος λεχθείη τῶν δι' αὐτοῦ πλασθέντων.
 οὐδὲ μὴν ὑπὸ τινος ἡδονῆς περισπώμενος καταλείπει
 ποτ' ἂν τὴν ἀνθρώπων κηδεμονίαν, ὅς γε καὶ τὴν 40
 σάρκα τὴν ἐμπαθῇ φύσει γενομένην ἀναλαβὼν εἰς
 12. ἔξω ἀπαθείας ἐπαίδευσεν. πῶς δ' ἂν εἴη σωτὴρ καὶ
 κύριος, εἰ μὴ πάντων σωτὴρ καὶ κύριος, ἀλλὰ τῶν μὲν
 πεπιστευκότων σωτὴρ, διὰ τὸ γινῶναι βεβουλῆσθαι,
 τῶν δὲ ἀπειθησάντων κύριος, ἔστ' ἂν ἐξομολογήσασθαι
 30. ὁμνηθέντες οἰκείας καὶ καταλλήλου τῆς δι' αὐτοῦ

1. αὐτὸς πρὸς δὲ M. αὐτὸς πρὸς δὲ LV add. 12. οὐδὲ μὴν D. οὐτε μὴν L.
 14. οὐθ' KL. οὐθ' L. 17. τοῦ υἱοῦ τοῦ θεοῦ H. τοῦ θεοῦ L. 19. ἡ
 σοφία H. σοφία L. 22. καταλείπει D. καταλείπει L. 26. αὐτὸς D.
 αὐτὸς L. 28. ἐξομολογήσασθαι B. ἐξομολογήσασθαι L.

the Lord of all. For He is the Saviour not of one here another there, but, to the extent of each man's fitness, distributed His own bounty both to Greeks and to barbarians and to the *faithful and elect*¹, who were *foreordained* out of them and were *called*² in their own season. § 7. Neither again could envy be the impelling principle with Him, who has called all alike, though He has assigned special honours to those who have shown special faith; nor could the Lord of all be hindered by opposition from without, especially when He is carrying out *the will of the good and almighty Father*³. No, as the Lord Himself is absolutely inaccessible to envy, being eternally free from passion, so neither is man's state such as to be envied by the Lord. It is another who envies, who is also acquainted with passion. Nor yet can it be said that the Lord from ignorance did not will to save mankind, because He knew not how to take care of each. For ignorance touches not <the Son of> God, who was *the Father's counsellor*⁴ before the foundation of the world⁵, *the Wisdom in which the Almighty God rejoiced*⁶. For *the Son is the power of God*⁷, as being the original Word of the Father, prior to all created things: and He might justly be styled the *Wisdom of God*⁷ and the Teacher of those who were made by Him. Neither indeed could He ever abandon His care for mankind through the distractions of any pleasure, seeing that, after He had taken upon Him our flesh, which is by nature subject to passion, He trained it to a habit of impassibility. And how could He be Saviour and Lord, if He were not Saviour and Lord of all, —Saviour of those who have believed, because they have determined to know, Lord of those who have been disobedient, until they have been enabled to confess their sins, and have received the grace which comes through Him, in the way adapted and

¹ Rev. xvii. 14.² Rom. viii. 30.³ Mt. vii. 21, xii. 50, Joh. vi. 40.⁴ Job xv. 8, Isai. xl. 13, Rom. xi. 34.⁵ Eph. i. 4.⁶ Prov. viii. 22—30.⁷ 1 Cor. i. 24.

τόχῳσιν ἐνεργεσίας; πᾶσα δὲ ἡ τοῦ κυρίου ἐνέργεια
ἐπὶ τὸν παντοκράτορα τὴν ἀναφορὰν ἔχει, καὶ ἔστιν
ὡς εἰπεῖν πατρικὴ τις ἐνέργεια ὁ υἱός. 45

8. Οὐκ ἂν οὖν ποτε ὁ σωτὴρ μισάνθρωπος, ὅς γε
ἰδιὰ τὴν ὑπερβάλλονσαν φιλανθρωπίαν σαρκὸς ἀνθρω-
πίνης ἐμπάθειαν οὐχ ὑπεριδὼν, ἀλλ' ἐνδυσάμενος, ἐπὶ
τὴν κοινὴν τῶν ἀνθρώπων ἐλήλυθεν σωτηρίαν· κοινὴ
γὰρ ἡ πίστις τῶν ἐλομένων. ἀλλ' οὐδὲ τοῦ ἰδίου ποτ'
ἂν ἀμελοίῃ ἔργου, τῇ μόνῃ τῶν ἄλλων ζῶν ἀνθρώπων
ἔσονται κατὰ τὴν δημιουργίαν ἐνεστάχθαι θεοῦ. οὐδ'
ἂν βελτίων τις ἄλλη καὶ ἀρμονιωτέρα διοικήσεις ἀνθρώ-
πων εἴη τῇ θεῷ τῆς τεταγμένης. προσήκει γοῦν ἀεὶ 30
τῇ κρείττονι κατὰ φύσιν ἡγεῖσθαι τοῦ χειρόνος, καὶ τῇ
δυναμένῃ καλῶς τι διέπειν ἀποδεδόσθαι τὴν ἐκείνου
διοίκησιν. ἔστιν δὲ τὸ ὡς ἀληθῶς ἄρχον τε καὶ ἡγεμο-
νῶν ὁ θεῖος λόγος καὶ ἡ τούτου πρόνοια, πάντα μὲν
ἐφορῶσα, μηδενὸς δὲ τῶν οἰκείων ἑαυτῆς παρορῶσα
τὴν ἐπιμέλειαν· οὗτοι δ' ἂν εἴεν οἱ ἐλόμενοι οἰκείοι
εἶναι αὐτῇ, οἱ διὰ πίστεως τελειούμενοι. οὕτως ἀπάντων 350 α.
20 τῶν ἀγαθῶν θελήματι τοῦ παντοκράτορος πατρὸς αἰτίος
ὁ υἱὸς καθίσταται, πρωτογγοῦ κινήσεως δύναμις ἀληπτος
αἰσθήσει. οὐ γὰρ ὁ ἦν, τοῦτο ὥφθη τοῖς χωρῆσαι μὴ
δυναμένοις διὰ τὴν ἀσθένειαν τῆς σαρκός, αἰσθητὴν δὲ
ἀναλαβὼν σάρκα τὸ δυνατόν ἀνθρώποις κατὰ τὴν
25 ὑπακοὴν τῶν ἐντολῶν δείξων ἀφίκετο. 5

9. Δύναμις οὖν πατρικὴ ὑπάρχων ῥαδίως περι-
γίνεται ὡς ἂν ἐθέλῃ, οὐδὲ τὸ μικρότατον ἀπολείπων τῆς
ἑαυτοῦ διοικήσεως ἀφρόντιστον· οὐδὲ γὰρ ἂν ἔτι ἦν
αὐτῇ τὸ ὅλον εὖ εἰργασμένον. δυνάμει δ', οἶμαι, τῆς

6. ἐμπάθειαν H. ἐπάθειαν L.

10. ἐνεστάχθαι B. ἐνεστάλθαι L.

11. βελτίων] βελτίον LV.

12. τῇ δυναμένῃ B. τοῦ δυναμένου L.

13. οἶτος H. οἶτος L.

21. πρωτογγοῦ H. πρωτογγοῖ L.

25. ἀφίκεται vel ἀφίκετο B (Wlad praefati D, hoc M), ἀφίκεται L.

27. ἀνολοκτεῖν L. ἀνολοκτεῖν D.

corresponding to their state? But all the activity of the Lord is referred to the Almighty, the Son being, so to speak, a certain activity of the Father.

§ 8. The Saviour then could never be a hater of men, seeing that it was owing to His abounding love for man that He scorned not the weakness of human flesh, but having clothed Himself with it, has come into the world for the common salvation of men. For faith is common to all who choose it. No, nor could He ever neglect man, His peculiar work, seeing that into man alone of all animals has an idea of God been instilled at his creation. Neither could there be any better government of men, or one more consonant to the divine nature, than that which has been ordained. At any rate it always belongs to him who is naturally superior to direct the inferior, and to him who is able to manage anything well, that he should have received the government of it as his due. But the true Ruler and Director is the Word of God and His Providence, superintending all things and neglecting the charge of none of her household. And such would be they who have chosen to attach themselves to the Word, viz. those who are being perfected through faith. Thus, by *the will of the Almighty Father*¹, the Son, who is the imperceptible *power of primæval motion*², is made the cause of all good things. For He was not seen in His true nature, by those who could not apprehend it owing to the infirmity of the flesh, but having taken upon Him a body which could be seen and handled, He came into the world to reveal what was possible to man in the way of obedience to God's commandments.

§ 9. Being then the power of the Father, He easily prevails over whomsoever He will, not leaving even the smallest atom of His government uncared for: else the universe of His creation would have been no longer good. And methinks

¹ Mt. vii. 21, xii. 50, Joh. vi. 40.

² Plato *Leg.* x. 897 A.

μεγίστης ἢ πάντων τῶν μερῶν καὶ μέχρι τοῦ μικροτάτου
 προήκουσα δι' ἀκριβείας ἐξέτασις, πάντων εἰς τὸν
 πρῶτον διοικητὴν τῶν ὅλων ἐκ θελήματος πατρὸς κυβερ-
 νῶντα τὴν πάντων σωτηρίαν ἀφορώτων, ἐτέρων ὑφ'
 5 ἐτέρους ἡγουμένους τεταγμένων, ἔστ' ἂν τις ἐπὶ τὸν μέγαν 10
 ἀφίκηται ἀρχιερέα. ἀπὸ μιᾶς γὰρ ἄνωθεν ἀρχῆς τῆς
 κατὰ τὸ θέλημα ἐνεργούσης ἡρτῆται τὰ πρῶτα καὶ
 δεύτερα καὶ τρίτα· εἴτα ἐπὶ τέλει τοῦ φαινομένου τῷ ἄκρῳ
 12 ἢ μακαρία ἀγγελοθεσία, καὶ δὴ μέχρις ἡμῶν αὐτῶν
 13 ἄλλοι ὑπ' ἄλλοις ἐξ ἑνὸς καὶ δι' ἑνὸς σωζόμενοί τε καὶ
 σώζοντες διατετάχεται. ὥς οὖν συγκινεῖται καὶ μακρο-
 τάτῃ σιδήρου μοῖρα τῷ τῆς Ἡρακλείας λίθου πνεύματι διὰ
 πολλῶν τῶν σιδηρῶν ἐκτεινομένῳ δακτυλίῳ, οὕτω καὶ τῷ 15
 ἁγίῳ πνεύματι ἐλκόμενοι οἱ μὲν ἐνάρετοι οἰκιοῦνται τῇ
 15 πρώτῃ μονῇ, ἐφεξῆς δ' <οἱ> ἄλλοι μέχρι τῆς τελευταίας·
 οἱ δὲ ὑπὸ ἀσθενείας κακοί, δι' ἀπληστίαν ἀδικον καχεξίᾳ
 περιπεπωκότες, οὔτε κρατοῦντες οὔτε κρατούμενοι περι-
 καταρρέουσιν ἐλιχθέντες τοῖς πάθεσι καὶ ἀποπίπτουσι
 χαμαί· νόμος γὰρ ἄνωθεν οὗτος, αἰρεῖσθαι τὸν βουλό-
 20 μενον ἀρετὴν.

10. Διὸ καὶ αἱ ἐντολαὶ αἱ κατὰ νόμον τε καὶ πρὸ
 τοῦ νόμου οὐκ ἐκ νόμοις (δικαίῳ γὰρ νόμος οὐ κεῖται,) τὸν
 μὲν ἐλόμενον ζωὴν αἰδίου καὶ μακάριον γέρας λαμβάνειν
 ἔταξαν, τὸν δ' αὖ κακία ἡσθέντα συνεῖναι οἷς εἴλετο 20
 15 συνέχωρῃσαν· πάλιν τε αὖ τὴν βελτιουμένην ἐκάστοτε
 ψυχὴν εἰς ἀρετῆς ἐπίγνωσιν καὶ δικαιοσύνης αὐξῆσιν
 βελτίονα ἀπολαμβάνειν ἐν τῷ παντὶ τὴν τάξιν, κατὰ
 προκοπὴν ἐκάστην ἐπεκτεινομένην εἰς ἕξιν ἀπαθείας,
 ἄχρις ἂν καταντήσῃ εἰς ἀνδρα τέλειον, τῆς γνώσεώς τε ὁμοῦ
 30 καὶ κληρονομίας ὑπεροχὴν. αὗται αἱ σωτήριοι περι-

2. προήκουσα SD. προήκουσα LH. 4. ἀφορώτων H. ἀφορώντων L.

11. μακροτάτῃ M. μικροτάτῃ L. 13. ἐκτεινομένῳ Louth. ἐκτεινομένη L.

15. οἱ ἄλλοι M. ὅλλοι L. 26. ἐπίγνωσιν M. ἐπίγνωσιν (γινωσκ. pr. cogn.)
 L², unde ἐπίγνωσιν V. ἐπίγνωσιν B. ἐπίγνωσιν L². Cantab. D.

the greatest power is shown where there is an inspection of all the parts, proceeding with minute accuracy even to the smallest, while all *gave on*¹ the supreme Administrator of the universe, as He pilots all in safety according to *the Father's will*², rank being subordinated to rank under different leaders till in the end *the great High Priest*³ is reached. For on one original principle, which works in accordance with *the Father's will*⁴, *depend the first and second and third gradations*⁵; and then at the extreme end of the visible world there is the blessed ordinance of angels; and so, even down to ourselves, ranks below ranks are appointed, all saving and being saved by the initiation and through the instrumentality of One. As then the remotest particle of iron is drawn by the influence of *the magnet extending through a long series of iron rings*⁶, so also through the attraction of the Holy Spirit the virtuous are adapted to the highest mansion⁷, and the others in their order even to the last mansion: but they that are wicked from weakness, having fallen into an evil habit owing to unrighteous greed, neither keep hold themselves nor are held by another, but collapse and fall to the ground, being entangled in their passions. For this is the law from the beginning, that he who would have virtue must choose it.

§ 10. Wherefore also both the commandments according to the law and the commandments previous to the law, given to those who were not yet *under law*¹,—*for law is not enacted for a just man*²,—ordained that he who chose should obtain eternal life and a blessed reward, and on the other hand permitted him who delighted in wickedness to consort with what he chose. Again they ordained that the soul that at any time improved as regards the knowledge of virtue and increase in righteousness, should obtain an improved position in the universe, *pressing onwards*³ at every step to a passionless state, until it *comes to a perfect man*⁴, a preeminence at once of knowledge and of inheritance. These saving revolu-

¹ Heb. xii. 2. ² See above p. 9. ³ Heb. iv. 14. ⁴ Plato *Epist.* ii. 313 B.

⁵ Plato *Ion* 533 D, E, 535 E, 536 A. ⁶ Joh. xiv. 2. ⁷ 1 Cor. ix. 21.

⁸ 1 Tim. i. 9.

⁹ Phil. iii. 14.

¹⁰ Eph. iv. 13.

τροπαὶ κατὰ τὴν τῆς μεταβολῆς τάξιν ἀπομερίζονται καὶ χρόνοις καὶ τόποις καὶ τιμαῖς καὶ γνώσεσι καὶ πληρονομίαις καὶ λειτουργίαις, καθ' ἑκάστην ἑκάστη 25 ὡς τῆς ἐπαναβεβηκυίας καὶ προσεχοῦς τοῦ κυρίου ἐν ἰδιότητι θεωρίας. ἄνωγόν δὲ τὸ ἐραστὸν πρὸς τὴν ἑαυτοῦ θεωρίαν παντὸς τοῦ ὅλου ἑαυτὸν τῇ τῆς γνώσεως ἀγάπῃ ἐπιβεβληκός τῇ θεωρίᾳ.

11. Διὸ καὶ τὰς ἐντολὰς ἔδωκεν τὰς τε προτέρας τὰς τε δευτέρας ἐκ μιᾶς ἀρυτόμενος πηγῆς ὁ κύριος, ποῦτε τοὺς πρὸ νόμον ἀνόμοις εἶναι ὑπεριδὼν οὗτ' αὐ τοὺς μὴ ἐπαίοντας τῆς βαρβάρου φιλοσοφίας ἀφηγιάσαι 30 συγχωρήσας. τοῖς μὲν γὰρ ἐντολὰς, τοῖς δὲ φιλοσοφίαν παρασχὼν ἐκνέκλεισεν τὴν ἀπιστίαν εἰς τὴν παρουσίαν, ὅτε ἀναπολόγητός ἐστι πᾶς ὁ μὴ πιστεύσας. ἄγει γὰρ 35 ἐξ ἑτέρας <ἐτέρους> προκοπῆς Ἑλληνικῆς τε καὶ βαρβάρου ἐπὶ τὴν διὰ πίστεως τελείωσιν. εἰ δέ τις Ἑλλήνων ὑπερβᾶς τὸ προηγούμενον τῆς φιλοσοφίας τῆς Ἑλληνικῆς εὐθέως ὥρμησεν ἐπὶ τὴν ἀληθῆ διδασκαλίαν, ὑπερεδίσκευσεν οὗτος, κἂν ἰδιώτης ᾖ, τὴν 40 ἐπίτομον τῆς σωτηρίας διὰ πίστεως εἰς τελείωσιν 12. Δόμονος.

12. Πάντ' οὖν ὅσα μὴδὲν ἐκώλυεν ἐκούσιον εἶναι 35 τῷ ἀνθρώπῳ τὴν αἵρεσιν συνενεργὰ πρὸς ἀρετὴν ἐποίησέν τε καὶ ἔδειξεν, ὅπως ἀμηγέπη καὶ τοῖς ἀμυδρῶς διορᾶν 40 δύναμένοις ὁ τῷ ὄντι μόνος εἰς παντοκράτωρ ἀγαθὸς ἀναφαίνεται θεός, ἐξ αἰῶνος εἰς αἰῶνα σώζων διὰ υἱοῦ, κακίας δ' αὖ πάντα πάντως ἀναίτιος. πρὸς γὰρ τὴν τοῦ ὅλου σωτηρίαν τῷ τῶν ὅλων κυρίῳ πάντα ἐστὶ διατεταγμένα καὶ καθόλου καὶ ἐπὶ μέρους. ἔργον οὖν

2. ἐπέστη H. ἐπέστη L.

6. τῇ τῇ γνώσει] τοῦ τῇ γνώσει LV.

8. ἐντολὰς H. ἐντολὰς δὲ L.

9. ἀρυτόμενος] ἀρυττόμενος L.

10. αὖ

ταῦτα—τῆς βαρβάρου B. αὐτοῦ—τὰς βαρβάρους (pr. m. corr. ex ταῖς B.) L.

14. ἐπὶ] ὅθεν vel ὡς B.

15. ἐτέρας ἐτέροις H. ἐτέρας L. ἐκατέρας

Barneard.

20. ἐπίτομον M.

ἐπίτομον L.

21. δόμονος] ἀλάμενος B.

tions are each severally portioned off, according to the order of change, by variety of time and place and honour and knowledge and inheritance and service, up to the transcendental orbit which is next to the Lord, occupied in eternal contemplation. And *that which is lovely has power to draw to*¹ the contemplation of itself every one who through love of knowledge has applied himself wholly to contemplation.

§ 11. Therefore the commandments given by the Lord, both the former and the latter, all flow from one source, for neither did He negligently suffer those who lived before the law to be altogether *without law*², nor on the other hand did He permit those who were ignorant of the barbarian (i.e. Jewish) philosophy to run wild. For, by giving to the Jews commandments and to the Greeks philosophy, He *confined unbelief*³ to the period of His own presence on earth, in which every one who believed not is *without excuse*⁴. For He leads <different> men by a different progress, whether Greek or barbarian, to the perfection which is through faith. But if any of the Greeks dispenses with the preliminary guidance of the Greek philosophy and hastens straight to the true teaching, he, even though he be unlearned, at once distances all competition, having chosen the short-cut to perfection, viz. that of *salvation through faith*⁵.

§ 12. Accordingly He made all things to be helpful for virtue, in so far as might be without hindering the freedom of man's choice, and showed them to be so, in order that He who is indeed the One Alone Almighty might, even to those who can only see darkly, be in some way revealed as a good God, a Saviour from age to age through the instrumentality of His Son, and in all ways absolutely *guiltless of evil*⁶. For by the Lord of the universe all things are ordered both generally and particularly with a view to the safety of the whole. It is the work then of

¹ Plat. Rep. vii. 525, Symp. 204 a.

² Rom. xi. 32. Gal. iii. 19—24.

³ Eph. ii. 8.

⁴ 1 Cor. ix. 21.

⁵ Rom. i. 20.

⁶ Plato Rep. 617 a, Tim. 43 a.

τῆς δικαιοσύνης τῆς σωτηρίου ἐπὶ τὸ ἄρ^{ον} αἰὲ κατὰ
 τὸ ἐνδεχόμενον ἕκαστον προάγειν. γὰρ τὴν
 σωτηρίαν τοῦ κρείττονος καὶ διαμονὴν ὡς τοῖς
 ἑαυτῶν ἡθεσι διοικεῖται καὶ τὰ μικρὰ αὐτίκα
 5 μεταβάλλει πᾶν τὸ ἐνάρετον εἰς ἀμείνου^{εις}, τῆς
 μεταβολῆς αἰτίαν τὴν αἵρεσιν τῆς γνώσεως ἔχον, ἣν
 αὐτοκρατορικὴν ἐκέκτητο ἡ ψυχὴ· παιδεύσεις δὲ αἱ
 ἀναγκαῖαι ἀγαθότητι τοῦ ἐφορῶντος μεγάλου κριτοῦ
 διὰ τε τῶν προσεχῶν ἀγγέλων διὰ τε προκρίσεων
 10 ποικίλων καὶ διὰ τῆς κρίσεως τῆς παντελοῦς τοὺς ἐπὶ
 πλεόν ἀπηλγνκώτας ἐκβιάζονται μετανοεῖν.

45

ΚΕΦ. Γ.

13. Τὰ δ' ἄλλα σιγῶ, δοξάζων τὸν κύριον. πλὴν
 ἐκείνας φημι τὰς γνωστικὰς ψυχὰς, τῇ μεγαλοπρεπείᾳ
 τῆς θεωρίας ὑπερβαινούσας ἐκάστης ἀγίας τάξεως τὴν
 15 πολιτείαν, καθ' ἧς αἱ μακάριαι θεῶν οἰκήσεις διωρι-
 σμέναι διακεκλήρωνται, ἀγίας ἐν ἀγίοις λογισθείσας καὶ
 μετακομισθείσας ὅλας ἐξ ὅλων, εἰς ἀμείνους ἀμεινόνων
 τόπων τόπους ἀφικομένας, οὐκ ἐν κατόπτροις ἢ διὰ
 κατόπτρων ἔτι τὴν θεωρίαν ἀσπασομένας τὴν θείαν, 20
 ἐναργῇ δὲ ὡς ἐνὶ μάλιστα καὶ ἀκριβῶς εἰλικρινῇ τὴν
 ἀκόρεστον ὑπερφυῶς ἀγαπώσαις ψυχαῖς ἐστιωμένας
 θεῶν αἰδίως αἰδίων, εὐφροσύνην ἀκόρεστον καρπουμένας
 εἰς τοὺς ἀτελεντήτους αἰῶνας, ταυτότητι τῆς ὑπεροχῆς
 ἀπάσας τετιμημένας διαμένειν. αὕτη τῶν καθαρῶν τῇ
 25 καρλίᾳ ἢ καταληπτικῇ θεωρίᾳ. αὕτη τοίνυν ἡ ἐνέργεια 300
 τοῦ τελειωθέντος γνωστικοῦ, προσομιλεῖν τῷ θεῷ διὰ
 τοῦ μεγάλου ἀρχιερέως ἐξομοιούμενον εἰς δύναμιν τῷ
 κυρίῳ διὰ πάσης τῆς εἰς τὸν θεὸν θεραπείας, ἥτις εἰς

1. δι[] αἰδ L.

5. ἀμείνου D. ἀμείνου L.V.

15. καθ' δι[] fort.

καθ' φ M.

19. ἐτι P. ἐτι L.

24. ἀπόδος H. ἀπόδοσι L.

26. καταληπτικῇ P. καταληπτῇ L.

saving righteousness always to promote the improvement of each according to the possibilities of the case. For even the lesser things are managed with a view to the safety and continuance of the superior in accordance with their own characters. For instance, whatever is possessed of virtue changes to better habitations, the cause of the change being that independent choice of knowledge with which the soul was gifted to begin with; but those who are more *hardened*¹ are constrained to repent by necessary chastisements, inflicted either through the agency of the attendant angels or through various preliminary judgments or through the great and final judgment, by the goodness of the great Judge whose eye is ever upon us.

CHAPTER III.

§ 13. *As to the rest I keep silent*², giving glory to God: only I say that those gnostic souls are so carried away by the magnificence of the vision that they cannot confine themselves within the lines of the constitution by which each holy degree is assigned and in accordance with which the blessed abodes of the gods have been marked out and allotted; but being counted as *holy among the holy*³, and translated absolutely and entirely to another sphere, they keep on always moving to higher and yet higher regions, until they no longer greet⁴ the divine vision in or *by means of mirrors*⁵, but with loving hearts feast for ever on the uncloying, never-ending sight, radiant in its transparent clearness, while throughout the endless ages they taste a never-wearying delight, and thus continue, all alike honoured with an identity of preeminence. This is the apprehensive *vision of the pure in heart*⁶. This, therefore, is the life-work of the perfected gnostic, viz. to hold communion with God through the *great High Priest*⁷, being made like the Lord, as far as may be, by means of all his

¹ Eph. iv. 19. ² Aesch. Agam. 26. ³ Isa. lvii. 15. ⁴ Heb. xi. 13.

⁵ 1 Cor. xiii. 12.

⁶ Matt. v. 8.

⁷ Heb. iv. 14.

τὴν τῶν ἀνθρώπων διατείνει σωτηρίαν κατὰ κηδεμονίαν
 12. τῆς εἰς ἡμᾶς εὐεργεσίας κατὰ τε αὐτὴν τὴν λειτουργίαν
 κατὰ τε τὴν διδασκαλίαν κατὰ τε τὴν δι' ἔργων εὐποίαν.
 καὶ μὴν ἑαυτὸν κτίζει καὶ δημιουργεῖ, πρὸς δὲ καὶ τοὺς 5
 5 ἐπαύοντας αὐτοῦ κοσμεῖ, ἕξομοιοῦμενος θεῷ ὁ γνωστικός,
 τῷ φύσει τὸ ἀπαθὲς κεκτημένῳ τὸ ἐξ ἀσκήσεως εἰς
 ἀπάθειαν συνεσταλμένον ὡς ἐνὶ μάλιστα ἕξομοιῶν,
 καὶ ταῦτα ὑπερισπᾶσως προσομιλῶν τε καὶ συνὼν τῷ
 κτῆ. ἡμερότης δ', οἶμαι, καὶ φιλανθρωπία καὶ μεγα-
 10 λοπρεπὴς θεοσέβεια γνωστικῆς ἕξομοιώσεως κανόνες.

14. Ταύτας φημὶ τὰς ἀρετὰς θείαν δεκτὴν εἶναι
 παρὰ θεῷ, τὴν αὐτοφον καρδίαν μετ' ἐπιστήμης ὀρθῆς
 ὁλοκάρπωμα τοῦ θεοῦ λεγούσης τῆς γραφῆς, ἐκφω- 10
 15 τιζομένου εἰς ἔνωσιν ἀδιάκριτον παντὸς τοῦ ἀνα-
 15 ληφθέντος εἰς ἀγιωσύνην ἀνθρώπου· σφᾶς γὰρ αὐτοὺς
 ἀιμαλωτίζει καὶ ἑαυτοὺς ἀναιρεῖν, τὸν παλαιὸν ἄνθρωπον
 τὸν κατὰ τὰς ἐπιθυμίας φθειρόμενον ἀποκτινύντας καὶ τὸν
 καινὸν ἀνιστάντας ἐκ τοῦ θανάτου τῆς παλαιᾶς δια-
 στροφῆς, τό τε εὐαγγέλιον ὃ τε ἀπόστολος κελεύουσι,
 20 τὰ μὲν πάθη ἀποτιθεμένους, ἀναμαρτήτους δὲ γινο-
 μένους. τοῦτ' ἦν ἄρα ὃ ἠνίσσετο καὶ ὁ νόμος τὸν 15
 ἁμαρτωλὸν ἀναιρεῖσθαι κελεύων, μετατίθεσθαι ἐκ θανά-
 του εἰς ζωὴν, τὴν ἐκ πίστεως ἀπάθειαν· ὃ μὴ συνιέντες
 οἱ νομοδιδάσκαλοι, φιλόνοικον ἐκδεξάμενοι τὸν νόμον,
 25 ἀφορμὰς τοῖς μάτην διαβάλλειν ἐπιχειροῦσι παρεσχή-
 κασι. Δι' ἣν αἰτίαν οὐ θύομεν εἰκότως ἀνενδεεῖ τῷ
 θεῷ τῷ τὰ πάντα τοῖς πᾶσι παρεσχημένῳ, τὸν δ' ὑπὲρ
 ἡμῶν ἱερευθέντα δοξάζομεν σφᾶς αὐτοὺς ἱερεύοντες εἰς
 τε τὸ ἀνενδεῆς ἐκ τοῦ ἀνενδεοῦς καὶ εἰς τὸ ἀπαθὲς

2. τὴν λειτουργίαν κατὰ τε τὴν διδασκαλίαν κατὰ τε τὴν—ἐντοίαν B. cum
 Παύλο. τῇ λειτουργίᾳ, κατὰ τε τῇ διδασκαλίᾳ, κατὰ τε τῇ—ἐντοίᾳ L.
 4. πρὸς δὲ B. πρὸς δὲ L. 20. γινόμενοι H. γινόμενοι L.
 22. αὐλοῦ M. αὐλοῦ καὶ L. 23. ἀπάθειαν· H. ἀπάθειαν D.
 25. παρεσχέκασιν H. παρεσχέκασιν, D.

service towards God, a service which extends to the salvation of men by his solicitous goodness towards us and also by public worship and by teaching and active kindness. Aye, and in being thus *assimilated to God*¹, the gnostic is making and fashioning himself and also forming those who hear him, while, so far as may be, he assimilates to that which is by nature free from passion that which has been subdued by training to a passionless state: and this he effects by *undisturbed intercourse and communion with the Lord*². Of this gnostic assimilation the canons, as it appears to me, are gentleness, kindness and a noble devoutness.

§ 14. These virtues I affirm to be an *acceptable sacrifice with God*³, as the Scripture declares that *the unboastful heart joined with a right understanding is a perfect offering to God*⁴, since every man who is won over for holiness is enlightened into an indissoluble unity. For both the Gospel and the Apostle command us to *bring ourselves into captivity*⁵ and *put ourselves to death*⁶, *slaying the old man which is being corrupted according to its lusts*⁷ and raising up the *new man*⁸ from the death of our old perversion, laying aside our passions and becoming free from sin. This it was which was signified also by the law when it commanded that *the sinner should be put to death*⁹, viz. the change from death to life, that is, the 'apathy' which comes from faith. But the expounders of the law, not understanding this, took the law to be jealous, and have thus given a handle to those who without ground endeavour to discredit it.

It is for this reason, <because we are ourselves the sacrifice>, that we fitly refrain from making any <other> sacrifice to God, who has provided all things for all, being Himself in need of nothing; but we glorify Him who was consecrated for us, by consecrating ourselves also to ever higher degrees of freedom

¹ Plat. Rep. x. 613 a.² Ps. li. 16, 17.³ Eph. iv. 22.⁴ 1 Cor. vii. 25.⁵ 2 Cor. x. 5.⁶ Eph. iv. 24.⁷ Phil. iv. 18.⁸ Matt. xvi. 25.⁹ Deut. xiii. 8, 9.

ἐκ τοῦ ἀπαθούς. μόνη γὰρ τῇ ἡμετέρᾳ σωτηρίᾳ ὁ
θεὸς ᾔδεται. εἰκότως ἄρα τῷ μὴ νικωμένῳ ἡδοναῖς 20
θυσίαν οὐ προσάγομεν, κάτω που καὶ οὐδὲ μέχρι
νεφῶν τῶν παχυτάτων, μακρὰν δὲ καὶ τούτων, τῆς διὰ
τοῦ καπνοῦ ἀναθυμιάσεως φθανούσης εἰς οὐς καὶ
φθίνει.

15. Οὐτ' οὖν ἐνδεὲς οὐδὲ μὴν φιλήδονον φιλοκερδές
τε ἢ φιλοχρήματον τὸ θεῖον, πλήρες ὃν καὶ πάντα
παρῶν παντὶ τῷ γεννητῷ καὶ ἐνδεεῖ, οὔτε θυσίαις οὐδὲ
μὴν ἀναθήμασιν οὐδ' αὖ δόξῃ καὶ τιμῇ κηλεῖται τὸ
θεῖον καὶ παράγεται τοιούτοις τισίν, ἀλλὰ μόνοις τοῖς 25
καλοῖς καὶ ἀγαθοῖς ἀνδράσι φαίνεται, οἱ τὸ δίκαιον οὐκ
ἐν ποτε προδῶν ἢ φόβου ἐνεκεν ἀπειλουμένου ἢ δώρων
ὑποσχέσει μειζόνων. ὅσοι δ' οὐ καθεοράκασιν τὸ αὐ-
τῷ θείῳ τῆς ἀνθρωπίνης ψυχῆς καὶ ἀδούλωτον πρὸς
ἐλογίαν βίου, δυσχεραίνοντες τοῖς γνωμένοις πρὸς τῆς
ἐπαιδευτοῦ ἀδικίας, οὐ νομίζουσιν εἶναι θεόν. ἴσοι
τούτοις κατὰ τὴν δόξαν οἱ, τῇ τῶν ἡδονῶν ἀκρασίᾳ καὶ
ταῖς ἐξαισίαις λύπαις καὶ ταῖς ἀβουλήτοις τύχαις περι-
πίπτοντες καὶ πρὸς τὰς συμφορὰς ἀπαυδῶντες, οὐ
φασιν εἶναι θεόν, ἢ ὄντα μὴ εἶναι πανεπίσκοπον. 30
ἄλλοι δὲ εἰσιν οἱ πεπεισμένοι παραιτητοὺς εἶναι θυσίαις
καὶ δώροις τοὺς νομιζομένους θεοὺς, συναιρομένους ὡς
εἶπεν αὐτῶν ταῖς ἀκολασίαις· καὶ οὐδ' ἐθέλουσι πισ-
τεῖν μόνον εἶναι τὸν ὄντως θεὸν τὸν ἐν ταυτότητι τῆς
δικαίας ἀγαθωσύνης ὄντα.

16. Εὐσεβὴς ἄρα ὁ γνωστικός, ὁ πρῶτον ἑαυτοῦ
ἐπιμελόμενος, ἔπειτα τῶν πλησίον, ἵν' ὡς ἄριστοι
γενόμεθα. καὶ γὰρ ὁ υἱὸς πατρὶ ἀγαθῷ χαρίζεται
πρὸ σπουδαίων ἑαυτὸν καὶ ὅμοιον τῷ πατρὶ παρεχόμενος, 35

9. γεννητῷ] γεννητῷ Aroerius.

10. κηλεῖται Lowth. καλεῖται L.

11. φαίνεται L. φαίνεται H. 12. προδῶν L. προδῶν D. 14. ἐπαιδευτοῦ] (ἐπὶ ἀποστάσει LV.) ἐπὶ ἀποστάσει B. 18. αἱ, M. αἱ LD.

24. αὐτῶν M. αὐτῶν LV. ἐπὶ ἐθέλουσι M. ἐπὶ ἐθέλουσι L.

from want and from passion. For God takes pleasure only in our salvation. Fittingly therefore do we abstain from offering sacrifice to Him who cannot be swayed by pleasures, bearing in mind also that the smoke of the sacrifice reaches those whom it does reach <i.e. the demons> in some low region far beneath the densest clouds.

§ 15. The Divine Nature then is neither wanting in anything nor is it fond of pleasure or gain or money, being of itself full and affording all things to every creature which is in need. Nor again is the Divine Nature propitiated by sacrifices or offerings or by glory and honour, nor is it allured by such things: it shows itself to the virtuous alone, who would never betray justice either on account of threatened terrors or from a promise of greater gifts. Those however who have not observed the freedom of man's spirit and its unfettered action in respect to choice of life, chafe at what is done by unchastened injustice, and disbelieve in the existence of God. Like to them in opinion are they who, from their incontinence in pleasure, being involved both in cross accidents and pains out of the common course, and losing heart at their calamities, say that there is no God, or that, if He exists, He is not the overseer of all. Another class consists of those who are persuaded that the gods of common belief are to be propitiated with sacrifices and gifts, being accomplices, as it were, in men's own wickednesses, and who are even unwilling to believe that He alone is the true God who is unchangeably the same in His just beneficence.

§ 16. We are justified therefore in ascribing piety to the gods, whose care is first for himself and then for his neighbours with a view to our attaining the highest standard of excellence. For as the son tries to please a good father by adopting himself to his virtues and like his father, and likewise

καὶ ἄρχοντι ὁ ἀρχόμενος· ὅτι τὸ πιστεύειν τε καὶ
 πείθεσθαι ἐφ' ἡμῶν· κακῶν δὲ αἰτίαν καὶ ὕλης ἂν τις
 ἀσθένειαν ὑπολάβοι καὶ τὰς ἀβουλήτους τῆς ἀγνοίας
 ὁρμὰς τὰς τε ἀλόγους δι' ἀμαθίαν ἀνάγκας· ὑπεράνω
 5 < ὦν >, καθάπερ θηρίων, διὰ μαθήσεως ὁ γνωστικὸς
 γεγόμενος, τὴν θείαν προαίρεσιν μιμούμενος, εὖ ποιεῖ
 τοὺς ἐθέλοντας τῶν ἀνθρώπων κατὰ δύναμιν· κὰν εἰς
 ἀρχὴν κατασταίῃ ποτέ, καθάπερ ὁ Μωυσῆς, ἐπὶ σω-
 τηρίᾳ τῶν ἀρχομένων ἡγήσεται, καὶ τὸ ἄγριον καὶ
 10 ἄπιστον ἐξημερώσεται τιμῇ μὲν τῶν ἀρίστων, κολάσει
 δὲ τῶν μοχθηρῶν, τῇ κατὰ λόγον εἰς παιδείαν ἐγγρα- 4
 φομένη. μάλιστα γὰρ ἔγγραμμα θεῖον καὶ θεῷ προσεμφερές
 ἀνθρώπου δικαίου ψυχὴ, ἐν ᾗ διὰ τῆς τῶν παραγγελμά-
 των ὑπακοῆς τεμενίζεται καὶ ἐνιδρύεται ὁ πάντων
 15 ἡγεμὼν θνητῶν τε καὶ ἀθανάτων, βασιλεὺς τε καὶ
 γεννήτωρ τῶν καλῶν, νόμος ὦν ὄντως καὶ θεσμὸς καὶ
 λόγος αἰώνιος, ἰδίᾳ τε ἐκάστοις καὶ κοινῇ πᾶσιν εἰς ὦν
 σωτήρ. οὗτος ὁ τῷ ὄντι μονογενής, ὁ τῆς τοῦ παμ-
 βασιλείως καὶ παντοκράτορος πατρὸς δόξης χαρακτήρ, 45
 20 ἐναποσφραγιζόμενος τῷ γνωστικῷ τὴν τελείαν θεωρίαν
 12. κατ' εἰκόνα τὴν ἑαυτοῦ, ὡς εἶναι τρίτην ἤδη τὴν θείαν
 εἰκόνα τὴν ὅση δύναμις ἐξομοιουμένην πρὸς τὸ δεύτερον
 αἶτιον, πρὸς τὴν ὄντως ζωὴν, δι' ἣν ζῶμεν τὴν ἀληθῆ
 ζωὴν, οἷον ὑπογράφοντες τὸν γνωστὸν γινόμενον ἡμῖν, περὶ
 25 τὰ βέβαια καὶ παντελῶς ἀναλλοίωτα ἀναστρεφόμενοι.

17. Ἄρχων οὖν ἑαυτοῦ καὶ τῶν ἑαυτοῦ, βεβαίαν
 κατάληψιν τῆς θείας ἐπιστήμης κεκτημένος, τῇ ἀληθείᾳ
 γνησίως πρόσεισιν. ἡ γὰρ τῶν νοητῶν γνώσις καὶ 50

2. ἐφ' ἡμῶν· M. ἐφ' ἡμῶν, D. καὶ] fort. τὴν τῆς M. 4. ὑπεράνω
 ὦν H. ὑπεράνω L. 7. ἐθέλοντας L. θέλοντας V. 8. κατασταίῃ] fort.
 καταστῇ M. Μωυσι] μωυσι L. 10. ἀρίστων] ἀρίστων L. 16. γεννήτωρ]
 γενήτωρ L. 24. ὑπογράφοντες H. ἀπογράφοντες L. γνώσειν M.
 γνωστὸν L. 25. ἀναστρεφόμενοι H. ἀναστρεφόμενων L.

the subject to please a good ruler; since belief and obedience are in our own power. But the cause of evils one might find in the weakness of matter, and the random impulses of ignorance and the irrational forces to which we fall victims from our incapacity to learn; whereas the gnostic gets the better of these wild elements by his learning, and benefits all who are willing, to the best of his power, in imitation of the divine purpose for men. Should he be ever placed in authority, he will rule, like Moses, with a view to the salvation of his subjects, and will quell what is savage and faithless by showing honour to the best, and by punishing the bad, punishment that is rightly classed under the head of education. For above all things, the soul of the just man is an *Image divine, made like to God Himself*¹, seeing that in it is enshrined and consecrated, by means of obedience to His commands, the Ruler of all mortals and immortals, the King and Parent of all that is noble, who is indeed Law and Ordinance and Eternal Word, the one Saviour both for each individually and for all in common. He is in truth *the Only-begotten*², *the express image of the glory*³ of the universal King and almighty Father, stamping on the mind of the gnostic the perfect vision after His own image; so that the divine image is now beheld in a third embodiment, assimilated as far as possible to the Second Cause, to Him, namely, who is *the Life indeed*⁴, owing to whom we live the true life, copying the example of Him *who is made to us knowledge*⁵, while we converse with the things which are stable and altogether unchangeable.

§ 17. Being ruler therefore of himself and of all that belongs to him the gnostic makes a genuine approach to truth, having a firm hold of divine science. For the name *science would fitly*

¹ Nauck *Fragm. Trag.* 688.² Joh. i. 18.³ Heb. i. 3.⁴ 1 Tim. vi. 19.⁵ 1 Cor. i. 30; Col. ii. 3, 2.

κατάληκτι καὶ αὐτῷ δεόντως ἂν λέγοιτο ἐπιστήμη, ἥς τὸ μὲν
περὶ τὰ θεῖα ἔργον ἔχει σκοπεῖν τί μὲν τὸ πρῶτον
αἴτιον, τί δὲ δι' οὗ τὰ πάντα ἐγένετο καὶ χωρὶς οὗ γέγονεν
οὐδέν· τίνα τε αὖτὰ μὲν ὡς διήκοντα, τὰ δὲ ὡς περιέ-
5 χοντα, καὶ τινὰ μὲν συνημμένα, τινὰ δὲ διεξυγμένα, καὶ
καὶ τίνα τούτων ἕκαστον ἔχει τὴν τάξιν καὶ ἣν δύναμιν
καὶ ἣν λειτουργίαν εἰσφέρειται ἕκαστον· ἐν δὲ αὖ τοῖς
ἀνθρωπίνους τί τε αὐτός ἐστιν ὁ ἄνθρωπος καὶ τί αὐτῷ
κατὰ φύσιν ἢ παρὰ φύσιν ἐστίν, πῶς τε αὖ ποιεῖν
10 ἢ πάσχειν προσήκει, τίνες τε ἀρεταὶ τούτου καὶ κακίαι
τίνες, περὶ τε ἀγαθῶν καὶ κακῶν καὶ τῶν μέσων, ὅσα
τε περὶ ἀνδρείας καὶ φρονήσεως καὶ σωφροσύνης τῆς
τε ἐπὶ πᾶσι παντελοῦς ἀρετῆς δικαιοσύνης. ἀλλὰ τῇ
μὲν φρονήσει καὶ δικαιοσύνῃ εἰς τὴν τῆς σοφίας
15 κατακέχρηται κτήσιν, τῇ δὲ ἀνδρείᾳ οὐκ ἐν τῷ τὰ
περιστατικά ὑπομένειν μόνον, ἀλλὰ καὶ τῷ ἡδονῆς τε
καὶ ἐπιθυμίας, λύπης τε αὖ καὶ ὀργῆς <κρατεῖν>, καὶ
καθόλου πρὸς πᾶν ἥτοι τὸ μετὰ βίας ἢ μετὰ ἀπάτης
τινὸς ψυχαγωγοῦν ἡμᾶς ἀντιτάσσεσθαι. οὐ γὰρ ὑπο-
20 μένειν δεῖ τὰς κακίας καὶ τὰ κακὰ ἀλλ' ἀποθέσθαι, καὶ
τὰ φοβερά ὑπομένειν. χρήσιμος οὖν καὶ ἡ ἀλγηδὼν
εὐρίσκεται κατὰ τε τὴν ἱατρικὴν καὶ παιδευτικὴν καὶ
κολαστικὴν, καὶ διὰ ταύτης ἦθη διορθοῦνται εἰς ὠφέ-
λειαν ἀνθρώπων.

25 18. Εἰδὼν δὲ τῆς ἀνδρείας καρτερίαν, μεγαλοφρο-
σύνην, μεγαλοψυχίαν, ἐλευθεριότητα καὶ μεγαλοπρέπειαν.
δεῖ ἣν αἰτίαν οὔτε μέμψεως οὔτε κακοδοξίας τῆς ἐκ τῶν
πολλῶν ἀντιλαμβάνεται ὁ γνωστικός οὔτε δόξαις οὔτε

2. ἔχα B. ἔχω LD. 4. τὰ μὲν L. <τὰ συνέχοντα> τὰ μὲν M.
5. τὰ μὲν...τὰ δὲ M. τίνα μὲν...τίνα δὲ L. 7. ἐν δὲ Reinkens in
Dissert. de virtute Clementis p. 858. ἐν τε L. 15. κατακέχρηται L.
κατακλῆται H. κτήσιν B. κτίσιν L. 16. καὶ τῷ DH. καὶ τῷ L.
17. ὀργῇ κρατεῖν P. ὀργῇ L. 19. ἀντιτάσσεσθαι P. ἀντιτάσσεσθαι L.
20. κατὰ B. κατὰ L. ἀλλ' ἀποθέσθαι M. ἀλλ' ἀποθέσθαι Jackson.
ἀλλ' ἀποθέσθαι H. ἀλλὰ τοῖς L. 21. οὐκ L. μὲν οὐκ H. γὰρ M.
27. δεῖ φ H. καὶ δεῖ φ L.

be given to the knowledge and firm hold¹ of intellectual objects. Its function in regard to divine things is to investigate what is the First Cause and what that *through which all things were made and without which nothing has been made²*; what are the things <that hold the universe together> partly as pervading it and partly as encompassing it, some in combination and some apart, and what is the position of each of these, and the capacity and the service contributed by each: and again in things concerning man, to investigate what he himself is, and what is in accordance with, or is opposed to his nature; how it becomes him to act and be acted on, and what are his virtues and vices, and about things good and evil and the intermediates, and all that has to do with manhood and prudence and temperance, and the supreme all-perfect virtue, justice. Prudence and justice he employs for the acquisition of wisdom, and manhood not only in enduring misfortunes, but also in <controlling> pleasure and desire and pain and anger, and generally in withstanding all that sways the soul either by force or guile. For we must not endure vices and things that are evil, but must cast them off, and reserve endurance for things that cause fear. At any rate even suffering is found to be useful alike in medicine and in education and in punishment, and by means of it characters are improved for the benefit of mankind.

§ 18. Forms of manhood are fortitude, high-spirit, magnanimity, generosity, magnificence. It is owing to this that the gnostic takes no notice either of blame or of ill-repute from the world, nor is he in subjection to good opinions or flatteries of

¹ Sext. Emp. Adv. Math. vii. 151.

² Joh. i. 3.

κολακείαις ὑποβέβληται, ἐν τε τῷ ὑπομένειν πόρους, διαπραττόμενος ἅμα τι τῶν προσηκόντων καὶ ἀνδρείως ὑπεράνω πάντων τῶν περιστατικῶν γινόμενος, ἀνὴρ τῷ ὅτι ἐν τοῖς ἄλλοις ἀναφαίνεται ἀνθρώποις. ¹⁵ ⁵ τὴν φρόνησιν σωφρονεῖ ἐν ἡσυχιότητι τῆς ψυχῆς, παραδεκτικὸς τῶν ἐπαγγελλομένων ὡς οἰκείων, κατὰ τὴν ἀπο- ²⁰ ¹⁰ στροφὴν τῶν αἰσχυρῶν ὡς ἄλλοτρίων, γενόμενος. κόσμιος καὶ ὑπερκόσμιος, ἐν κόσμῳ καὶ τάξει <πάντα> πράσσει καὶ οὐδὲν οὐδαμῇ πλημμελῶν. πλουτῶν μὲν ὡς ὅτι ²⁵ ¹⁵ πρᾶξις ἐν τῷ μηδενὸς ἐπιθυμεῖν, ἅτε ὀλιγοδεῆς ὢν καὶ ἐν περιουσίᾳ παντὸς ἀγαθοῦ διὰ τὴν γνῶσιν τάγα- ³⁰ ²⁰ θοῦ. [δικαιοσύνης γὰρ αὐτοῦ πρῶτον ἔργον τὸ μετὰ ³⁵ ²⁵ τῶν ὁμοφύλων φιλεῖν διάγειν καὶ συνεῖναι τούτοις ἐν τε γῇ καὶ οὐρανῷ.]

¹⁵ 19. Ταύτῃ καὶ μεταδοτικὸς ὢν ἂν ἢ κεκτημένος· ²⁰ ¹⁰ φιλάνθρωπός τε ὢν μισοπονηρότατος κατὰ τὴν τελείαν ἀποστροφὴν κακουργίας ἀπάσης, μαθὼν <ὡς> ἄρα ²⁵ ¹⁵ δεῖ πιστὸν εἶναι καὶ ἑαυτῷ καὶ τοῖς πέλας, καὶ ταῖς ἐντολαῖς ὑπἄκουον. οὗτος γὰρ ἐστὶν ὁ θεράπων τοῦ θεοῦ ³⁰ ²⁰ ὁ ἐκὼν ταῖς ἐντολαῖς ὑπαγόμενος· ὁ δὲ ἤδη μὴ διὰ τὰς ³⁵ ²⁵ ἐντολάς, δι' αὐτὴν δὲ τὴν γνῶσιν καθαρὸς τῇ καρδίᾳ, φίλος οὗτος τοῦ θεοῦ. οὔτε γὰρ φύσει τὴν ἀρετὴν γεννώμεθα ⁴⁰ ³⁰ ἔχοντες, οὔτε γενομένοις, ὥσπερ ἄλλα τινα τῶν τοῦ σώματος μερῶν, φυσικῶς ὕστερον ἐπιγίνεται (ἐπεὶ οὐδ' ⁴⁵ ³⁵ ἂν ἦν ἔθ' ἐκούσιον οὐδὲ ἐπαινετόν)· οὐδὲ μὴν ἐκ τῆς τῶν συμβιούντων ἐπιγινόμενη συνηθείας, ὃν τρόπον ⁵⁰ ⁴⁰ ἡ διάλεκτος, τελειοῦται ἡ ἀρετὴ (σχεδὸν γὰρ ἡ κακία τοῦτον ἐγγίνεται τὸν τρόπον)· οὐ μὴν οὐδὲ ἐκ τέχνης ⁵⁵ ⁴⁵ τινὸς ἦτοι τῶν ποριστικῶν ἢ τῶν περὶ τὸ σῶμα θερα-

2. ἅμα τι Arosius. Διὰ τι L. 4. ἀνθρώποις. M. ἀνθρώποις, D.

7. γινόμενος. M. γινόμενος D. 8. πάντα πράσσει H. πράσσει L.

15. ὡς B. ὡς L. 17. τάξει, μαθὼν ὡς H. ἀπάσης. μαθεῖν L. τάξει. μαθεῖν VFD.

25. τῆς τῶν συμβιούντων ἐπιγινόμενης M. τ. τ. συμβιούτων καὶ ἐπιγινόμενης L. τῶν συμβιούτων καὶ τῆς ἐπιγινόμενης Bernard. 27. ἢ ἀρετῇ L', ἀρετῇ L'.

others. In the endurance of labours he shows himself amongst other men as a man indeed, being always occupied in some good work at the same time that he is manfully surmounting difficulties of every kind. Again he is *temperate owing to his abiding good sense*¹ combined with tranquillity of soul; his readiness to take to himself the promises as his own being in proportion to his shrinking from base things as alien. He is a citizen of the world, and not of this world only, but of a higher order, doing <all things> in order and degree, and never misbehaving in any respect. [For the first effect of his justice is that he loves to be with those of kindred spirit, and to commune with them, both on earth and in heaven².] Rich he is in the highest degree because he covets nothing, having few wants and enjoying a superabundance of every good, owing to his knowledge of the absolute Good.

§ 19. For this reason also he is ready to impart to others of all that he possesses: and being a lover of men he has a profound hatred of the wicked through his abhorrence of every kind of evil doing, having learnt that one should be faithful both to oneself and to one's neighbours, as well as obedient to the commandments. For he who is willingly led on by the commandments may be called *God's servant*³; but he who is already *pure in heart*⁴, not because of the commandments, but for the sake of knowledge by itself,—that man is a *friend of God*⁵. For neither are we born virtuous, nor is virtue a natural after-growth, as are some parts of the body (for then it would have been no longer voluntary or praiseworthy); nor yet is it acquired and perfected, as speech is, from the intercourse of those who live with us (for it is rather vice which originates in this way). Nor again is knowledge derived from any art connected with the supplies of life or the

¹ Ar. Eth. N. vi. 5.² This sentence seems to be misplaced in the Greek.³ Heb. iii. 5.⁴ Matt. v. 8.⁵ Ja. ii. 23.

πεντικῶν ἢ γυνῶσις περιγίνεται· ἀλλ' οὐδ' ἐκ παιδείας τῆς ἐγκυκλίου· ἀγαπητὸν γὰρ εἰ παρασκευάσαι μόνον τὴν ψυχὴν καὶ διακονῆσαι δύναιτο· οἱ νόμοι γὰρ οἱ πολιτικοὶ μοχθηρὰς ἴσως πράξεις ἐπισχεῖν οἰοί τε·

20. ἀλλ' οὐδὲ οἱ λόγοι οἱ πειστικοὶ ἐπιπόλαιοι ὄντες ἐπιστημονικὴν τῆς ἀληθείας διαμονὴν παράσχοιεν αὖ· φιλοσοφία δὲ ἡ Ἑλληνικὴ οἷον προκαθαίρει καὶ προεβίζει τὴν ψυχὴν εἰς παραδοχὴν πίστεως, ἐφ' ἣ τὴν γνῶσιν ἐποικοδομεῖ ἡ ἀλήθεια.

21. οὗτός ἐστιν, οὗτος ὁ ἀθλητὴς ἀληθῶς, ὁ ἐν τῇ μεγάλῃ σταδίῳ, τῇ καλῇ κόσμῳ, τὴν ἀληθινὴν νίκην κατὰ πάντων στεφανούμενος τῶν παθῶν. ὁ τε γὰρ ἀγωνοθέ- 35

της ὁ παντοκράτωρ θεός, ὁ τε βραβευτὴς ὁ μονογενὴς υἱὸς τοῦ θεοῦ, θεαταὶ δὲ ἄγγελοι καὶ θεοί, καὶ τὸ 15 παγκράτιον τὸ πάμμαχον οἱ πρὸς αἷμα καὶ σάρκα, ἀλλὰ ταῖς διὰ σαρκῶν ἐνεργούσας πνευματικὰς ἐξουσίας ἐμπαθῶν παθῶν. τούτων περιγεγόμενος τῶν μεγάλων ἀνταγω-

ρισμάτων, καὶ οἷον ἄθλους τιναὶς τοῦ πειράζοντος ἐπαρ- 22. τῷτος καταγωνισάμενος, ἐκράτησε τῆς ἀθανασίας·

23. ἀπαρалоγιστος γὰρ ἡ τοῦ θεοῦ ψήφος εἰς τὸ δικαιοτάτον κρίμα. κέκληται μὲν οὖν ἐπὶ τὸ ἀγώνισμα τὸ θέατρον, 40

παγκρατιάζουσι δὲ εἰς τὸ στάδιον οἱ ἀθληταί· καὶ δὴ ἐκ τούτων περιγίνεται ὁ πειθήνιος τῷ ἀλείπτῃ γενόμενος. πᾶσι γὰρ πάντα ἴσα κεῖται παρὰ τοῦ θεοῦ καὶ

25 ἔστιν αὐτὸς ἀμεμφής, ἐλείται δὲ ὁ δυνάμενος καὶ ὁ βουληθεὶς ἰσχύει. ταύτῃ καὶ τὸν νοῦν εἰλήφαμεν, ἵνα

εἰδῶμεν ὁ ποιοῦμεν· καὶ τὸ γινώθαι σαγόν ἐνταῦθα, εἰδέναι ἐφ' ᾧ γεγόναμεν· γεγόναμεν δὲ εἶναι πειθήνιοι ταῖς

26 ἐντολαῖς, εἰ τὸ βούλεσθαι σώζεσθαι ἐλοιμέθα. αὕτη 30 πον ἡ Ἀδράστεια, καθ' ἣν οὐκ ἔστι διαδρᾶναι τὸν θεόν.

2. νόμοι γὰρ] fort. νόμοι δι' Μ.

5. πειστικοὶ Μ. πιστικοὶ L. edd.

6. διαμονήν L. διαμονήν H.

17. περιγεγόμενος H. περιγεγόμενος L.

17. τῶν] fort. τῶν τῶν H.

22. ἐκ τούτων LH. καὶ τούτων B.

26. εἰδέναι H. post Byzant. εἰδέναι L. Cf. 846 ὁ λόγος καθάπερ τὸ πᾶν γινώσκω τ. Ὁμοιωσὶς καλεῖται μὲν τ. βουλήμενον στεφανοῦν δι' τὸν δυνάμενον.

service of the body, nor yet from the ordinary course of instruction: for we might be well satisfied if this could but prepare and sharpen the soul. The laws of the state, it is true, might perhaps be able to restrain evil practices. § 20. Again, mere persuasive arguments are too superficial in their nature to establish the truth on scientific grounds, but Greek philosophy does, as it were, provide for the soul the preliminary cleansing and training required for the reception of the faith, on which foundation the truth builds up the edifice of knowledge.

Here, here it is we find the true wrestler, who in the amphitheatre of this fair universe is crowned for the true victory over all his passions. For the president is God Almighty, and the umpire is the only-begotten Son of God, and the spectators are angels and gods, and our great contest of all arms is *not waged against flesh and blood, but against the spiritual powers*¹ of passionate affections working in the flesh. When he has come safe out of these mighty conflicts, and overthrown the tempter in the combats to which he has challenged us, the Christian soldier wins immortality. For the decision of God is unerring in regard to His most righteous award. The spectators then have been summoned to view the contest: the wrestlers are contending in the arena, and now the prize is won by him amongst them, who has been obedient to the orders of the trainer. For the conditions laid down by God are equal for all, and *no blame can attach to Him; but he who is able will choose*², and he who wills prevails. It is on this account also that we have received the gift of reason, in order that we may know what we do. And the maxim *Know thyself*³ means in this case, to know for what purpose we are made. Now we are made to be obedient to the commandments, if our choice be such as to will salvation. This, methinks, is the real Adrasteia, owing to which we cannot escape from God.

¹ Eph. vi. 12. ² Plato *Rep.* 617 z. ³ Chilon, *ap. Stob. Anth.* iii. 79.

21. Τὸ ἄρα ἀνθρώπειον ἔργον εὐπείθεια θεῷ σωτη- 45
 ρίαν κατηγγελκότι ποικίλην δι' ἐντολῶν, εὐαρέστησις
 δὲ ὁμολογία. ὁ μὲν γὰρ εὐεργέτης προκατάρχει τῆς
 εὐποίας, ὁ δὲ μετὰ τῶν δεόντων λογισμῶν παραδεξά-
 ρμενος προθύμως καὶ φυλάξας τὰς ἐντολάς πιστὸς οὗτος,
 ὁ δὲ καὶ εἰς δύναμιν ἀμειβόμενος δι' ἀγάπης τὴν
 εὐποίαν ἤδη φίλος. μία δὲ ἀμοιβὴ κυριωτάτη παρὰ
 ἀνθρώπων, ταῦτα δρᾶν ἅπερ ἀρεστὰ τῷ θεῷ. καθάπερ
 οὖν ἰδίου γεννήματος καὶ κατὰ τι συγγενοῦς ἀπο- 50
 πτελέσματος ὁ διδάσκαλος καὶ σωτὴρ ἀναδέχεται τὰς
 ὠφελείας τε καὶ ἐπανορθώσεις τῶν ἀνθρώπων, εἰς ἰδίαν
 χάριν τε καὶ τιμὴν, καθάπερ καὶ τὰς εἰς τοὺς πεπιστευ-
 κότας αὐτῷ βλάβας, ἰδίας ἀχαριστίας τε καὶ ἀτιμίας
 ἡγούμενος. τίς γὰρ ἄλλη ἅπτοιτ' ἂν ἀτιμία θεοῦ; 502 a.
 15 διόπερ ὅλην τοσοῦδε οὐδὲ ἔστιν ἀμοιβὴν κατ' ἀξίαν
 σωτηρίας ἀποδιδόναι πρὸς τὴν παρὰ τοῦ κυρίου ὠφέ-
 λειαν. ὥς δὲ οἱ τὰ κτήματα κακοῦντες τοὺς δεσπότας
 ὑβρίζουσι, καὶ ὥς οἱ τοὺς στρατιώτας τὸν τοῦτων
 ἡγούμενον, οὕτως τοῦ κυρίου ἔστιν ἀνεπιστρεψία ἢ
 20 περὶ τοὺς καθωσιωμένους αὐτῷ κάκωσις. ὅνπερ γὰρ
 τρόπον ὁ ἥλιος οὐ μόνον τὸν οὐρανὸν καὶ τὸν ὅλον
 κόσμον φωτίζει γῆν τε καὶ θάλασσαν ἐπιλάμπων,
 ἀλλὰ καὶ διὰ θυρίδων καὶ μικρᾶς ὀπῆς πρὸς τοὺς 5
 μυχαιάτους οἴκους ἀποστέλλει τὴν αὐγὴν, οὕτως ὁ
 25 λόγος πάντη κεχυμένος καὶ τὰ σμικρότατα τῶν τοῦ
 βίου πράξεων ἐπιβλέπει.

ΚΕΦ. Δ.

22. Ἕλληνες δὲ ὥσπερ ἀνθρωπομόρφους οὕτως
 καὶ ἀνθρωποπαθεῖς τοὺς θεοὺς ὑποτίθενται, καὶ καθάπερ

8. ἀρεστὰ B. ἐρεστὰ L. 9. οὖν M. ἀν L. γὰρ D post Hæreticum.
 15. ὅνπερ L.M. ὅντι D. ἀμοιβὴν edd. post 8. ἀμοιβὴ L.D. 20. ἐπ' ἡς
 22a. ἐπ' ἡς πύσης M. 24. εἰκον] fort. εἰκόνου M.

§ 21. Man's work then is submission to God, who has made known a manifold salvation by means of commandments, and man's acknowledgment thereof is God's good-pleasure. For the benefactor is the first to begin the kindness, and he who accepts it heartily, keeping due reckoning, and observes the commandments—such an one is *faithful*; but he who goes on to return the kindness to the best of his power by means of love, rises to the dignity of *friend*¹. And the one most appropriate return from man is to do those things which are pleasing to God. Accordingly the Master and Saviour accepts as a favour and honour to Himself all that is done for the help and improvement of men, as being His own creation and in a certain respect an effect akin to its Cause; just as He accepts the wrongs done to those who have believed upon Him, regarding such wrongs as instances of ingratitude and dishonour to Himself. For what other dishonour could affect God? Wherefore it is impossible for so great a gift to make a return in full, corresponding to the benefit received from God, as measured by the worth of salvation. But, as they who injure the cattle put a slight on the owners, and those who injure the soldiers put a slight on their captain, so it shows disrespect for the Lord, when injury is done to those who are devoted to Him. For as the sun not only lights up the heaven and the whole world, shining on land and sea alike, but also darts his rays through windows and every little cranny into the innermost chambers; so the Word being shed abroad in all directions observes even the minutest details of our actions.

CHAPTER IV.

§ 22. But the Greeks assume their gods to be human in passions as they are human in shape; and, as each nation

¹ See above, § 5.

τὰς μορφὰς αὐτῶν ὁμοίας ἑαυτοῖς ἕκαστοι διαζωγρα-
 φοῦσιν, ὥς φησιν ὁ Ξενοφάνης Αἰθίοπες τε μέλανας σιμοῖς
 τε, Θράκες τε πύρροισ καὶ γλαγκοῖς, οὕτως καὶ τὰς ψυχὰς 10
 ὁμοίας ἕκαστοι ἑαυτοῖς ἀναπλάττουσιν. ἀντίκα βάρ-
 5 βαροι μὲν θηριώδεις καὶ ἀγρίους τὰ ἦθη, ἡμερωτέρους
 δὲ Ἕλληνες, πλὴν ἐμπαθεῖς. διὸ εὐλόγως τοῖς μὲν
 μοχθηροῖς φαύλας ἔχειν τὰς περὶ θεοῦ διανοήσεις
 ἀνάγκη, τοῖς δὲ σπουδαίοις ἀρίστας, καὶ διὰ τοῦτο ὁ
 τῷ ὄντι βασιλικὸς τὴν ψυχὴν καὶ γνωστικὸς οὗτος καὶ
 10 θεοσεβὴς καὶ ἀδαισιδαίμων, τίμιον, σεμνόν, μεγαλο-
 πρεπῆ, εὐποιητικόν, εὐεργετικόν, ἀπάντων ἀρχηγὸν
 ἀγαθῶν, κακῶν δὲ ἀναίτιον μόνον εἶναι τὸν μόνον θεὸν
 πεπεισμένος. καὶ περὶ μὲν τῆς Ἑλληνικῆς δαισιδαί- 15
 μονίας ἱκανῶς, οἶμαι, ἐν τῷ Προτρεπτικῷ ἐπιγραφομένῳ
 15 ἡμῖν λόγῳ παρεστήσαμεν, κατακόρως τῇ κατεπειγούσῃ
 συγκαταχρώμενοι ἱστορίᾳ.

23. Οὐκ οὖν χρή αἰθεῖς τὰ ἀριδύλως εἰρημένα μυθο-
 λογεῖν· ὅσον δὲ ἐπισημήνασθαι κατὰ τὸν τόπον γενομέ-
 νους ὀλίγα ἐκ πολλῶν ἀπόχρη, καὶ τάδε εἰς ἐνδειξιν τοῦ
 20 ἀθέτου παραστήσαι τοὺς τοῖς κακίστοις ἀνθρώποις τὸ
 θεῖον ἀπεικάζοντας. ἦτοι γὰρ βλάπτονται πρὸς ἀνθρώ-
 πων αὐτοῖς οἱ θεοὶ καὶ χείρους τῶν ἀνθρώπων ὑφ' ἡμῶν 20
 βλαπτόμενοι δείκνυνται, ἢ εἰ μὴ τοῦτο, πῶς ἐφ' οἷς οὐ
 βλάπτονται, καθάπερ ὀξύχολον γραῖδιον εἰς ὄργην
 25 ἐρεθιζόμενον, ἐκπικραίνονται, ἢ φασι τὴν Ἄρτεμιν δι'
 Οἰνέα Λίτωλοῖς ὀργισθῆναι; πῶς γὰρ οὐκ ἐλογίσαστο
 θεὸς οὕσα ὥς οὐ καταφρονήσας ὁ Οἰνεύς, ἀλλ' ἦτοι
 λαόμενος ἢ ὥς τεθυκὼς ἡμέλησεν; εὖ δὲ καὶ ἡ Αὐγὴ

4. ὁμοίας ἑαυτοῖς ἑαυτοῖς H. ὁμοίας ἑαυτοῖς Karsten ad Xenoph. ὁμοιοῦσιν
 καὶ τοῖς αὐτοῖς L. ὁμοιοῦσιν. καὶ τοῖς αὐτοῖς Jackson. ἀναπλάττουσιν.
 L. ἀναπλάττουσιν Jackson. βάρβαροι H. βάρβαροι ei L. 10. ἀδαισι-
 δαίμων H. ἀδαισιδαίμων ad L. μεγαλοπρεπὴ Jackson. μεγαλοπρεπὴς L.
 21. ἀνθρώπων] ἄντων (v. p. m. accusum) L. 25. ἢ φασι Haeftenus. ἢ φησι L.
 28. ὡς τεθυκὴς] ὡς τεθυκὴς Valok. fort. ἀνθρωπὴς D. Ἀδγὴ Grotius in
 Encyclop. p. 375. αὐτὴ L.

paints their shape after its own likeness (according to the saying of Xenophanes, *the Ethiopians black with turned up noses, the Thracians with red hair and blue eyes*¹), so each represents them as like itself in soul. For instance, the barbarians make them brutal and savage, the Greeks milder, but subject to passion. Hence the conceptions which the wicked form about God must naturally be bad, and those of the good must be excellent. And on this account he who is a gnostic and truly *royal in soul*² is both devout and free from superstition, persuaded that the only God is alone meet to be honoured and revered, alone glorious and beneficent, abounding in well-doing, the *author of all good and of nothing that is evil*³. As for the superstitions of the Greeks I think sufficient evidence has been adduced in my discourse entitled *Protrepticus*, where the necessary investigation is given at great length.

§ 23. What need is there then *the tale once clearly told to tell again*⁴? But as we are on this topic it will be enough just to give a small sample for proof, with a view to show that those are atheists who liken the Divinity to the worst of men. For either they make the gods injured by men, which would show them to be inferior to man as being capable of receiving injury from him; or, if this is not so, how is it that they are embittered at what is no injury, like an old shrew losing her temper, as they say Artemis was wroth with the Aetolians on account of Oeneus? Being a goddess, how did she fail to reflect that it was not from contempt for her, but *either from forgetfulness*⁵, or because he had previously sacrificed, that he neglected her worship? Again, Augé, in pleading against Athena, because she

¹ Karsten, p. 40.² Plato *Philos.* 80 D.³ Plato *Rep.* 379 D.⁴ *Odys.* XII. 458.⁵ *Il.* II. 583.

δικαιολογουμένη πρὸς τὴν Ἀθηναίαν ἐπὶ τῇ χαλεπαίνειν
αὐτῇ τετοκυῖα ἐν τῷ ἱερῷ λέγει

σκύλα μὲν βροτοφθόρα

23

χαίρεις ὁρώσα καὶ νεκρῶν ἐρείπια,

■ P. κοῦ μισρά σοι ταῦτ' ἔστιν, εἰ δ' ἐγὼ ἔτεκον,

6 δεινὸν τόδ' ἦγγι—

καίτοι καὶ τὰ ἄλλα ζῶα ἐν τοῖς ἱεροῖς τίκονται οὐδὲν
ἁδικεῖ.

24. Εἰκότως τοίνυν δεισιδαίμονες περὶ τοὺς εὐορ-
10 γήτους γνωόμενοι πάντα σημεῖα ἡγούνται εἶναι τὰ
συμβαίνοντα καὶ κακῶν αἰτία·

ἂν μὲν διορύξῃ βωμῶν ὄντα πῆλινον,

κἂν μηδὲν ἄλλ' ἔχων διατράγῃ θύλακον,

ἀλεκτρυὸν τρεφόμενος ἂν ἀφ' ἐσπέρας

30

15 ᾗσῃ, τιθέμενοι τοῦτο σημεῖον τινός.

τοιούτων τινα ἐν τῷ Δεισιδαίμονι ὁ Μένανδρος διακω-
μῶδει·

ἀγαθὸν τί μοι γένοιτο, ὃ πολυτίμητοι θεοί·

ὑποδύμενος τὸν ἱμάντα τῆς δεξιᾶς

20 ἐμβάδος διέρρηξ'. Εἰκότως, ὃ φλήναφε·

σαπρὸς γὰρ ἦν, σὺ δὲ μικρολόγος οὐκ ἐθέλων

καινὰς πρίασθαι.

χαρίεν τὸ τοῦ Ἀντιφῶντος· οἰωνισαμένου τινὸς ὅτι

1. τῇ S. τὸ L. 4. ὁρώσα καὶ Jortin (*Remarks on Eccl. Hist.*
ed. Trol. vol. 1, p. 284). ὁρώσα ἀπὸ L. 5. κοῦ S. καὶ οὐ L.
6. ἦγγι ἦγγ L. 12. ἂν Meinekius. κἂν L. διορύξῃ L. διορίξῃ V.
13. ἄλλ' ἄλλο L. θύλακον (ut infra) Porson. λυγύθιον L. ληγύθιον S.
14. ἂν ἀφ' Meinekius. ἂν ἀπὸ L. 15. τινός LP Kook. τινος SD.
16. Μένανδρος] Quae sequuntur, usque ad τῆς οἰκίας § 26, adducit etiam
Theodoretus *Aff. Gr.* 6, p. 88. 18. ἀγαθόν—θεοί] Sic ap. Theod.
quoque, ubi Gaisf. γέναι, ὃ πολέται. S. γέναι, πολέται, cui accedunt
Mein. Kook (vol. iii. p. 88). 19. γὰρ post ἱμάντα addit Meinekius
Com. vol. iv. p. 101. ὑποδύμενος γὰρ ἐμβάδος τῆς δεξιᾶς τὸν ἱμάντα S. Gaisf.
20. διέρρηξ' (διέρρηξα L.) ἀπέρρηξ' Meinekius. 21. σαπρὸς] σαθρὸς Cobet.
μικρολόγος] μικρολόγος Theod. οὐκ ἐθέλων καινὰς] οὐ θέλων καινὰς Grotius.
ἀφ' οὐ θέλων καινὰς Meinekius.

was wroth with her for having given birth to a child in her temple, well says:

Spoils of dead mortals thou delight'st to see

And corpses strewn: these thou dost not abhor:

But this new birth thou deem'st a sacrilege¹.

And yet no fault is found with other animals when they bring forth in the temples.

§ 24. In their dealings therefore with beings who are so quick to wrath men naturally become superstitious, and think that whatever happens is a sign and cause of evil. *If a mouse digs through an altar of clay or gnaws through a sack for want of something better, or if a cock that is being fattened begins to crow in the evening, they take it as a portent of something.* Menander ridicules a fellow of this stamp in his play entitled 'The Superstitious Man': *Heaven send me good luck! In putting on my right shoe I broke the thong. Of course you did, you noodle, because it was worn out, and you were too miserly to buy a new pair.* That was a pleasant saying of Antiphon's, when one made an omen of a sow's devouring her young:

¹ Eur. Fr. 268 Nauck.

² Koek, Com. Att. Fr. vol. III. p. 471.

³ Koek, Com. Att. Fr. vol. III. p. 33.

κατέφαγεν ὅς τὰ δελφάκια, θεασάμενος αὐτὴν ὑπὸ
 λιμοῦ διὰ μικροψυχίαν τοῦ τρέφοντος κατισχυαμένην,
 λαῖρα εἶπεν ἐπὶ τῷ σιμείῳ, ὅτι οἴτω πεινώσα τὰ καὶ οὐκ ἔφαγεν 35
 τέκνα. Τί δὲ καὶ θαυμαστὸν εἰ ὁ μῆς, φησὶν ὁ Βίων, τὸν
 5 θάλακον διέτραγεν, οὔχ ἐγρῶν ὅ τι φάγη; τοῦτο γάρ ἦν θαυμαστὸν
 εἰ, ὥς περ Ἀρκεσίλαος παῖζων ἐνεχείρει, τὸν μὲν ὁ θῆλαξ κατέ-
 φαγεν.

12. 25. Εὖ γ' οὖν καὶ Διογένης πρὸς τὸν θαυμάζοντα
 ὅτι ἤδρεν τὸν ὄφιν τῷ ὑπέρῳ περιειλημένον, Μὴ θαύμαζε,
 20 ἔφη· ἦν γάρ παραδοξότερον ἐκεῖνο, εἰ τὸ ἵπερον περὶ ὀρθῷ τῷ
 ὄφει κατειλημένον ἐθεάσω. δεῖ γὰρ καὶ τὰ ἄλογα τῶν 40
 ζῴων τρέχειν καὶ ἐσθίειν καὶ μάχεσθαι καὶ τίττειν καὶ
 ἀποθνήσκειν, ἃ δὴ ἐκείνοις ὄντα κατὰ φύσιν οὐκ ἂν
 ποτε ἡμῖν γένοιτο παρὰ φύσιν.

15 δρυνθεὶς δὲ τε πολλοὶ ὑπ' αὐγὰς ἡελίοιο
 φοιτῶσιν.

ὁ κωμικὸς δὲ Φιλήμων καὶ τὰ τοιαῦτα κωμωδεῖ·

ὅταν ἴδῃ (φησί) παρατηροῦντα τίς ἔπτарεν,
 ἢ τίς ἐλάλησεν, ἢ τίς ἐστὶν ὁ προῖων
 20 σκοποῦντα, πωλῶ τοῦτον εὐθύς ἐν ἀγορᾷ.
 αὐτῷ βαδίζει καὶ λαλεῖ καὶ πτάρνυται 45
 ἕκαστος ἡμῶν, οὐχὶ τοῖς ἐν τῇ πόλει.
 τὰ πρᾶγμαθ', ὡς πέφυκεν, οὕτως γίγνεται.

εἶτα νήφοντες μὲν ὑγείαν αἰτοῦνται, ὑπερεμπιπλάμενοι
 25 δὲ καὶ μέθαις ἐγκυλιόμενοι κατὰ τὰς ἑορτὰς νόσους
 ἐπισπῶνται. πολλοὶ δὲ καὶ τὰς γραφὰς δεδίασι τὰς

6. εἰ B. † L. θῆλαξ] θῆλαξ L. θάλακος ap. Theod. 8. εὖ
 γ' οὖν M (cf. Klotz-Devar p. 349 seq.). εὖ γάρ ἐστιν add. 9. ἤδρεν]
 εἶρεν L. ἔφην H. ἔφην ἐν L. περιειλημένον B. περιελιμ-
 μένον L. ἔφην ἐπὶ τῷ ἐπὶ τῷ ἐπὶ τῷ Theod. 11. κατειλημένον B.
 κατειλημένον L. κατειλημένον Theod. 12. ἐσθίειν M. εἶν L.
 13. εἰ L. εἰ L. 18. ὅταν—γίγνεται] ap. Theod. p. 87. 50.
 19. πρᾶγμαθ'] πρᾶγμαθ' ap. Theod. 20. πωλῶ B. πωλῶ L. ἀπωλῶ ap.
 Theod. 21. αὐτῷ Theod. αὐτῷ L. 23. πρᾶγμαθ'—γίγνεται Theod.
 πρᾶγμαθ'—γίγνεται L. εἶρεν] εἶρεν Theod. 24. ἐγείνω L. ἐγείνω D.

seeing that the sow was a mere skeleton from her owner's niggardliness, *Well for you*, said he, *that the omen did not take the form of her devouring your own children in her hunger. And, What wonder is it*, says Bion, *if the mouse, finding nothing to eat, gnawed through the sack? The wonder would have been if, as Arcesilaus jestingly retorted, the sack had eaten the mouse.*

§ 25. Excellent too was the reply of Diogenes to him who marvelled because he found the snake coiled round the pestle. *Marvel not*, said he, *for it would have been far more surprising if you had seen the snake erect and the pestle coiled up round it.* For the irrational animals too have to run and eat and fight and breed and die; and these things being according to nature for them can never be portentous in relation to us. *Moreover many birds beneath the sunlight range*¹ <from which omens may be derived>. Follies of this sort are caricatured by the comic poet Philemon². *When I behold*, says he, *a slave on the watch to see who sneezes, or who speaks, or who comes out of his house, I offer him at once to the first bidder. It is to himself that each of us walks and speaks and sneezes, and not to all the city. Things happen as 'tis their nature to.* And then we find them praying for health when sober, but bringing on diseases by cramming and drinking themselves drunk at the festivals. Many too have a superstitious fear of the mottoes that are written up.

¹ Od. II. 181.² Kock, *Com. Att. Fr.* vol. II. p. 519.

ἀνακειμένας. 26. Ἀστειῶς πᾶν ὁ Διογένης ἐπὶ οἰκίᾳ
μοχθηροῦ τινος εὐρὺν ἐπιγεγραμμένον

ὁ καλλίνικος Ἡρακλῆς
ἐνθάδε κατοικεῖ· μηδὲν εἰσίτω κακόν·

5 καὶ πῶς ἔφη ὁ κήριος εἰσελεύσεται τῆς οἰκίας; οἱ αὐτοὶ δ'
οὔτοι πᾶν ξύλον καὶ πάντα λίθον, τὸ δὴ λεγόμενον, 30
λιπαρὸν προσκυνούντες, ἔρια πυρρὰ καὶ ἀλῶν χόνδρους
καὶ δᾶδας σκίλλαν τε καὶ θεῖον δεδίασι, πρὸς τῶν
12 γοήτων καταγοητευθέντες κατὰ τινας ἀκαθάρτους κα-
30 θαρμούς. θεὸς δέ, ὁ τῷ ὄντι θεός, ἅγιον μόνον οἶδεν τὸ
τοῦ δικαίου ἦθος, ὥσπερ ἐναγὲς τὸ ἄδικον καὶ μοχθηρόν.
ὁρᾶν γοῦν ἔστι τὰ ὡὰ τὰ ἀπὸ τῶν περικαθαρθέντων, εἰ 303 B.
θαλφθείη, ζωογονούμενα· οὐκ ἂν δὲ τοῦτο ἐγίνετο, εἰ
ἀνελάμβανεν τὰ τοῦ περικαθαρθέντος κακά. χαριέντως
15 γ' οὖν καὶ ὁ κωμικὸς Δίφιλος κωμῶδει τοὺς γόητας
διὰ τῶνδε

Προϊτίδας ἀγνίζων κούρας, καὶ τὸν πατέρ' αὐτῶν
Προῖτον Ἀβαντιάδην, καὶ γραῦν πέμπτην ἐπὶ τοῖσδε,
20 δαδὶ μῆ σκίλλη τε μῆ, τόσα σώματα φωτῶν,
θειψ τ' ἀσφάλτῃ τε πολυφλοίσβοιο θαλάσσης
ἐξ ἀκαλαρρείταιο βαθυρρόου ὠκεανοῖο.
ἀλλὰ μάκαρ Ἀθήρ διὰ τῶν νεφέων διάπεμψον 5
Ἀντικύραν, ἵνα τόνδε κόριν κηφήνα ποιήσῃ.

27. Εὐ γὰρ καὶ ὁ Μένανδρος
25 εἰ μὲν τι κακὸν ἀληθὲς εἶχες, Φειδία,
ζητεῖν ἀληθὲς φάρμακον τούτου σ' ἔδει.

1. οἰκίᾳ V. οἰκίᾳ L. 7. χόνδρους] χρόδους L. 12. ὡὰ τὰ M. ὡὰ
Havvotia. ὄνα L. 15. γ' οὖν LVM. γοῦν edd. 17. πατέρ']
παρ L. 18. εἰ (debebat εἶναι quod restituit Mein. Com. vol. iv. p. 416 n)
τοῖσδε, ἐπὶ μῆ B. ἐν τοῖσδε θαλάσσης L. 19. τόσα Grotius. πῶσα L.
20. πολυφλοίσβοιο θαλάσσης] πολυφλοίσβοιο θ. L. πολυφλοίσβῃ τε θαλάσσει
B. Mein. Kock. 21. ἐξ ἀκαλαρρείταιο ex Homero. ἐξ ἀκαλαρείταιο L.
22. Ἀντικύραν Kl. ἀντικύραν L. τόνδε—κηφήνα B. τὸν τε—κηφήνα L.
23. Φειδία, (hence Grotius Exc. p. 751. φιλάδην L. 24. τούτου
σ' ἔδει Grotius. τούτου σι δεῖ (σεδεῖ conjunctim V) L.

§ 26. It was a witty remark of Diogenes, when he found the house of a man of bad character bearing the inscription *Here dwells the victorious Heracles: let no wickedness enter: How then, said he, is the master of the house to enter?* And the same people worship every stock and every shining stone, as the phrase is, and are in awe of red wool and grains of salt and torches and squills and brimstone, being bewitched by the sorcerers according to certain impure purifications. But the true God regards nothing as holy but the character of the just man, nothing as polluted but what is unjust and wicked. At any rate you may see the eggs, which have been removed from the body of those who have undergone purification, hatched by warmth, and this could not have happened, if they had contracted the ills of the person purified. And so the comic poet Diphilus¹ pleasantly satirizes the sorcerers in these words: *He purifies the daughters of Proetus with their father, the son of Abas, and an old crone besides to make up five—so many mortals with a single torch, a single squill, and brimstone and asphaltus of the boisterous surge, gathered from the deep pools of the soft-flowing ocean². But, O blessed Air, send Anticyra from heaven that I may change this bug to a stingless drone.*

§ 27. Menander³ too says well, *If you were suffering from any real evil, Pheidias, you ought to have sought a real remedy*

¹ Kock, *ib.* vol. II. p. 577.

² Hom. *Il.* VII. 422.

³ Kock, *ib.* vol. III. p. 152 seq.

οὖν δ' οὐκ ἔχει· κενόν <οὖν> εὔρηκα τὸ φάρμακον
 πρὸς τὸ κενόν· οἰήθητι δ' ὠφελεῖν τί σε.
 περιμαζάτωσάν σ' αἱ γυναῖκες ἐν κύκλῳ
 καὶ περιθεωσάτωσαν, ἀπὸ κρουνῶν τριῶν 10
 5 ὕδατι περίρραν' ἐμβαλὼν ἄλας, φακούς.
 πῶς ἀγνός ἐστιν ὁ μὴδὲν ἑαυτῷ κακὸν συνειδώς. αὐτίκα
 ἡ τραγῳδία λέγει

Ὅρεστα, τίς σ' ἀπόλλυσιν νόσος;

Ἡ σύνησις, ὅτι σύννοια δειν' εἰργασμένοις.

10 τῷ γὰρ ὄντι ἡ ἀγνεία οὐκ ἄλλη τίς ἐστιν πλὴν ἡ τῶν
 ἁμαρτημάτων ἀποχή. καλῶς ἄρα καὶ Ἐπίχαρμός φησι
 καθαρὸν ἂν τὸν νοῦν ἔχῃς, ἅπαν τὸ σῶμα καθαρὸς εἴ.
 αὐτίκα καὶ τὰς ψυχὰς προκαθαίρειν χρεῶν φαμεν ἀπὸ
 τῶν φαυλῶν καὶ μοχθηρῶν δογμάτων διὰ τοῦ λόγου 15
 P. τοῦ ὀρθοῦ, καὶ τότε οὕτως ἐπὶ τὴν τῶν προηγουμένων
 16 κεφαλαίων ὑπόμνησιν τρέπεσθαι· ἐπεὶ καὶ πρὸ τῆς τῶν
 μυστηρίων παραδόσεως καθαρμούς τινας προσάγειν
 τοῖς μνῆσθαι μέλλουσιν ἀξιούσιν, ὥς δέον τὴν ἄθεον
 ἀποθεμένους δόξαν ἐπὶ τὴν ἀληθῆ τρέπεσθαι παράδοσιν.

ΚΕΦ. Ε.

20 28. Ἡ γὰρ οὐ καλῶς καὶ ἀληθῶς οὐκ ἐν τόπῳ τινὶ
 περιγράφομεν τὸν ἀπερίληπτον οὐδ' ἐν ἱεροῖς καθείργου-
 μεν χειροποιήτοις τὸ πάντων περιεκτικόν; τί δ' ἂν καὶ
 οἰκοδόμων καὶ λιθοξόων καὶ βαναύσου τέχνης ἁγίων 20
 εἶη ἔργον; οὐχὶ ἀμείνους τούτων οἱ τὸν ἀέρα καὶ τὸ
 25 περιέχον, μᾶλλον δὲ τὸν ὅλον κόσμον καὶ τὸ σύμπαν
 ἄξιον ἡγήσάμενοι τῆς τοῦ θεοῦ ὑπεροχῆς; γελοῖον

1. οὖν οὖν εὔρηκα τὸ φάρμακον M. (εὔρηκας B.) οὖν om. L. κενόν
 ἄρα καὶ τὸ φάρμακον πρὸς τὸ κενόν· αἱ δ' αἱ τί σ' ὠφελεῖν τότε Koch.
 2. B. δ'—σ' B. δὲ—σε L. 4. περιθεωσάτωσαν Mein. περι-

θεωσάτωσαν Bantleina. περιθύνων L. 5. περίρραν' ἐμβαλὼν B. Mein.
 Koch. περιρρῖναι ἐμβ. L. περίρραναι βαλὼν Lob. Arg. 632 n. π. 6. πῶς...
 συνειδώς] fort. sic a Menandro scriptum π. δ. ε. δ. μὴδὲν εἰργασμένοι | κακὸν
 συνειδώς M. συνειδώς Bantleina. συνιδών L. 8. σ' ἀπόλλυσιν—φ—
 δειν'] σε ἀπόλλυσιν—φ—δεινὰ L. 12. ἂν τὸν νοῦν Grotius. τὸν νοῦν
 δὲν L. καθαρίει φ' αἱ (pr. m. corr.) L. 18. ἀξιούσιν B. ἀξιοῦσθαι L.

for it. But as that is not so, I have devised a remedy as imaginary as the evil: simply imagine that it does you some good. Let the women rub you down and fumigate thoroughly: then sprinkle yourself with water from three springs, throwing in salt and beans. Every one is pure whose conscience is free from guilt. So in the tragedy' we read

Orestes, say, what canker eaps thy life?

Conscience, which tells me of a dark deed wrought.

For indeed purity is no other than the abstaining from sin. Well therefore says Epicharmus, *If your mind is pure your whole body is pure too*¹. Certainly it is our rule to begin by cleansing our souls from bad and wicked opinions by means of right reason, and then, after that, to turn to the mention of the more excellent principles; for so too, in the case of those who are about to be initiated, it is thought right to apply certain purifications before the communication of the mysteries, on the ground that the godless opinion must be got rid of before they are ready to have the truth communicated to them.

CHAPTER V.

§ 28. Surely it cannot be denied that we are following right and truth when we refuse to circumscribe in a given place Him who is incomprehensible, and to confine in *temples made with hands*² that which contains all things. And what work of builders and masons and of mechanic art could be called holy? Were not they more in the right who held that the air and the circumambient ether, or rather the whole world and the universe itself, were worthy of the divine dignity? It would indeed be

¹ Eur. Orest. 896.

² p. 256 Lorenz.

³ Acts xvii. 24.

πρὸς αὐτοὺς φασιν οἱ φιλόσοφοι, ἀνθρωπίνον
 ὅτε παῖγνιον θεοῦ θεὸν ἐργάζεσθαι καὶ γίνεσθαι παιδιαίς
 τῆς τὸν θεόν· ἐπεὶ τὸ γινόμενον ταῦτόν καὶ ὁμοιον
 τῷ ἐξ οὗ γίνεται, ὡς τὸ ἐξ ἐλέφαντος ἐλεφάντινον καὶ
 τὸ ἐκ χρυσοῦ χρυσοῦν, τὰ δὲ πρὸς ἀνθρώπων βαναύσων
 πεπασκευαζόμενα ἀγάλματά τε καὶ ἱερὰ ἐκ τῆς ὕλης 25
 τῆς ἀργῆς γίνεται, ὥστε καὶ αὐτὰ ἂν εἴη ἀργὰ καὶ
 ὕλικα καὶ βέβηλα· κἂν τὴν τέχνην ἐκτελέσῃς, τῆς
 βαναυσίας μετεῖληφεν. οὐκέτ' οὖν ἱερὰ καὶ θεῖα τῆς
 τέχνης τὰ ἔργα. Τί δ' ἂν καὶ ἰδρύοιτο μηδεὸς ἀνιδρύτου
 τυγχάνοντος, ἐπεὶ πάντα ἐν τόπῳ; ναὶ μὴν τὸ ἰδρυμένον
 ὑπὸ τινος ἰδρύται πρότερον ἀνιδρύτου ὄν. εἴπερ οὖν
 ὁ θεὸς ἰδρύται πρὸς ἀνθρώπων, ἀνιδρύτός ποτε ἦν καὶ
 οὐδ' ὅλως ἦν. τοῦτο γὰρ ἦν ἀνιδρύτου, τὸ οὐκ ὄν,
 28 ἐπειδήπερ πᾶν τὸ μὴ ὄν ἰδρύεται. τὸ δὲ ὄν ὑπὸ τοῦ 30
 μὴ ὄντος οὐκ ἂν ἰδρυθεῖν, ἀλλ' οὐδ' ὑπ' ἄλλου ὄντος·
 ὄν γάρ ἐστι καὶ αὐτό. 29. Λείπεται δὴ ὑφ' ἑαυτοῦ.
 καὶ πῶς αὐτὸ ἑαυτό τι γεννήσει; ἢ πῶς αὐτὸ τὸ ὄν
 ἑαυτὸ ἐνιδρύσει; πότερον ἀνιδρύτου ὄν πρότερον ἰδρυσεν
 32 ἑαυτό; ἀλλ' οὐκ ἂν οὐδ' ἦν, ἐπεὶ τὸ μὴ ὄν ἀνιδρύτου.
 καὶ τὸ ἰδρῦσθαι νομισθὲν πῶς <ἂν>, ὁ φθάσαν εἶχεν ὄν,
 τοῦθ' ἑαυτὸ ὕστερον ποιοίη; οὐ δὲ τὰ ὄντα, πῶς οὖν
 τοῦτ' ἂν δέοιτο τινός;
 P. Ἄλλ' εἰ καὶ ἀνθρωποειδὲς τὸ θεῖον, τῶν ἴσων 35
 23 δεήσεται τῷ ἀνθρώπῳ, τροφῆς τε καὶ σκέπης οἰκίας
 τε καὶ τῶν ἀκολουθῶν πάντων. οἱ ὁμοιοσχημόνες

1. αὐτοὶ φασιν B. αὐτοὶ φασίν L. 2. παιδιαῖς H. παιδιάς L. παιδιάν B.
 παιδιῇ Bernard. 3. ἐπεὶ τὸ γινόμενον—] In marg. L. m. rec. σγ. ἀλλ' ὁ ὡμι-
 γήτης οὐχ ὅστις φασίν, ἀλλ' ὁμοιον τὸ ἐξ οὗ ἐστὶ ὁ τούτου μαθητής. 4. ἐλεφάν-
 τινον] ἐλεφαντίνου L. 5. ἐκτελέσῃς L. ἐκτελέσῃς H. 12, 13. ἰδρύται bis M.
 ἰδρύται L. 14. γὰρ ἦν Jackson, γὰρ ἂν ἦν L. 15. ἰδρύται LH. οὐχ ἰδρ.
 oed. post Harnotum. ἰδρύται. Jackson. ἰδρύται, D. 16. ἰδρυθείη L.
 ἰδρυθείη D. ἄλλου ὄντος· ὄν P. ἄλλου· ὄντος ὄν L. ἄλλου· ὄντος ὄν B. 17. ὑφ'
 Heineke. ὑφ' L. 19. ἐνιδρύται M. εἶναι ἐνιδρύσει L. 20. ἀνιδρύτου M.
 ἀνιδρύτου, D. 21. πῶς ὄν M. πῶς L. 22. πῶς ὄν τοῦτ' ἂν L. fort. πῶς ὄν τοῦτο M.
 25. οἰκίας] οἰκίας L. 26. πάντων M. παθῶν L. ὁμοιοσχημονες pr. m. oest. L.

ridiculous, as the philosophers themselves say, that *man being but a toy of God*¹ should make God, and that God should come into being through the *play*¹ of human art. For that which is produced resembles, and is indeed the same as, that from which it is produced: thus, what is made of ivory is ivory, and what is made of gold is golden; and in like manner statues and temples executed by the hands of mechanics, being composed of lifeless matter, must themselves also be lifeless and material and profane; and even though you should carry your art to perfection, they still retain something of the mechanical. This being so, we cannot regard works of art as sacred and divine.

<Again, among the heathen enshrinement is supposed to be essential to deity.> But what is it which could be localized in a shrine, if there is nothing unlocalized to start with (on the assumption that all things are in space)? And further, that which is enshrined has received enshrinement from something else, being itself previously unenshrined. If then God has received enshrinement from men, He was previously unenshrined and therefore non-existent. For <by the hypothesis> it is only the non-existent which was unenshrined, seeing that it is always the non-existent which undergoes the process of localization by enshrinement. And that which exists could not be localized by that which is non-existent, nor yet by anything else that exists: for it is itself also in existence <and therefore already localized in common with all other existing things>. § 29. It remains therefore that it must be enshrined by itself. But how is a thing to beget itself? Or how is the self-existent to localize itself in a shrine? Was it formerly unlocalized and did it afterwards localize itself? No, in that case it could not even have existed, since it is the non-existent which is unlocalized. And how could that which is supposed to have been localized make itself subsequently what it already was? Or that to which all existing things belong, <the self-existent Deity>, be itself in need of anything?

Again, if the Deity is in human shape, He will need the same things as man needs, food and covering and a house and all things belonging to them. For beings of like form and like

¹ Plato *Leg.* vii. 808 c.

γὰρ καὶ ὁμοιοπαθεῖς τῆς ἴσης δεήσονται διαίτης.
 εἰ δὲ τὸ ἱερὸν διχῶς ἐκλαμβάνεται, ὃ τε θεὸς
 αὐτὸς καὶ τὸ εἰς τιμὴν αὐτοῦ κατασκευάσμα, πῶς οὐ
 κυρίως τὴν εἰς τιμὴν τοῦ θεοῦ κατ' ἐπίγνωσιν ἁγίαν
 5 γενομένην ἐκκλησίαν ἱερὸν ἂν εἴπομεν θεοῦ, τὸ πολλοῦ
 ἄξιον καὶ οὐ βαναύσῳ κατεσκευασμένον τέχνῃ, ἀλλ'
 οὐδὲ ἀγγέλου χειρὶ δεδαιδαλμένον, βουλήσει δὲ τοῦ
 θεοῦ εἰς νεῶν πεποιημένον; οὐ γὰρ νῦν τὸν τόπον,
 ἀλλὰ τὸ ἄθροισμα τῶν ἐκλεκτῶν ἐκκλησίαν καλῶ.
 10 ἀμείνων ὁ νεὼς οὗτος εἰς παραδοχὴν μεγέθους ἀξίας 40
 τοῦ θεοῦ. τὸ γὰρ περὶ πολλοῦ ἄξιον ζῶον τῷ τοῦ
 παιτὸς ἀξίῳ, μᾶλλον δὲ οὐδενὸς ἀνταξίῳ, δι' ὑπερβολὴν
 ἀγιότητος καθιέρωται. εἴη δ' ἂν οὗτος ὁ γνωστικός
 ὁ πολλοῦ ἄξιος, ὁ τίμιος τῷ θεῷ, ἐν ᾧ ὁ θεὸς ἐνίδρυται,
 15 τουτέστιν ἡ περὶ τοῦ θεοῦ γνώσις καθιέρωται. ἐνταῦθα
 καὶ τὸ ἀπεικόνισμα εὐροίμεν ἂν, τὸ θεῖον καὶ ἅγιον
 ἄγαλμα, ἐν τῇ δικαίᾳ ψυχῇ, ὅταν μακαρία μὲν αὐτὴ 45
 τυγχάνῃ, ἅτε προκεκαθαρμένη μακάρια δὲ διαπραττο-
 μένη ἔργα. ἐνταῦθα καὶ τὸ ἐνίδρυτον καὶ τὸ ἐνιδρυό-
 20 μενον, τὸ μὲν ἐπὶ τῶν ἤδη γνωστικῶν, τὸ δὲ ἐπὶ τῶν
 οἴων τε γενέσθαι, κἂν μηδέπω ὥσιν ἄξιοι ἀναδέξασθαι
 ἐπιστήμην θεοῦ. πᾶν γὰρ τὸ μέλλον πιστεύειν πιστὸν
 ἦδη τῷ θεῷ καὶ καθιδρυμένον εἰς τιμὴν, ἄγαλμα ἐνάρετον
 ἀνακειμένον θεῷ.

ΚΕΦ. Σ.

25 30. Καθάπερ οὖν οὐ περιγράφεται τόπῳ θεὸς οὐδὲ
 ἀπεικονίζεται ποτε ζῶον σχήματι, οὕτως οὐδὲ ὁμοιοπαθὴς
 οὐδὲ ἐνδεὴς καθάπερ τὰ γενητά, ὡς θυσιαῶν, δίκην 50

7. ἄγγελον M. ἀγγέρον L. Τυρίου Jackson. δεδαιδαλμένον B.
 δεδαλμένον L. 8. πεποιημένον M. πεποιημένον L. 10. ἀξίας L.
 ἀξίαν BD. 18. διαπραττομένη] fort. διαπράττειται M. 19. ἐνίδρυτον
 H. Lowth. ἐνιδρυτον L. ἐνιδρύμενον H. ἐνιδρυμένον L. 23. τῷ θεῷ
 καὶ] καὶ τῷ θεῷ Hek. 27. θυσιαῶν H. θυσίας L.

passions will require the same kind of life. And if the word 'holy' is taken in two senses, as applied to God Himself and also to the building raised in His honour, surely we should be right in giving to the Church, which was instituted to the honour of God in accordance with sanctified wisdom, the name of a holy temple of God, that precious temple built by no mechanic art, nay, not embellished even by an angel's hand, but made into a shrine by the will of God Himself. I use the name Church now not of the place, but of the congregation of saints. This is the shrine which is best fitted for the reception of the greatness of the dignity of God. For to Him who is all-worthy, or rather in comparison with whom all else is worthless, there is consecrated that creature which is of great worth owing to its preeminent holiness. And such would be the gnostic, who is of great worth and precious in the sight of God, he in whom God is enshrined, i.e. in whom the knowledge of God is consecrated. Here too we should find the likeness, the divine and sanctified image,—here in the righteous soul, after it has been itself blessed, as having been already purified and now performing blessed deeds. Here we find both that which is enshrined and that which is in process of enshrinement, the former in the case of those who are already gnostics, the latter in those who are capable of becoming so, though they may not yet be worthy to receive the knowledge of God. For all that is destined to believe is already faithful in the eye of God and consecrated to honour, an image of virtue dedicated to God.

CHAPTER VI.

§ 30. As then God is not circumscribed in place, nor made like to the form of any creature, so neither is He of like passions, nor lacks He anything after the manner of created

τροφῆς, διὰ λιμὸν ἐπιθυμεῖν. ὧν ᾗπτεται πάθος φθαρτὰ
πάντα ἐστί, καὶ τῷ μὴ τρεφομένῳ προσάγειν βορὰν
μάταιον. καὶ ὁ γε κωμικὸς ἐκεῖνος Φερεκράτης ἐν
Ἀντομόλοις χαριέντως αὐτοὺς πεποίηκεν τοὺς θεοὺς
καταμεμφομένους τοῖς ἀνθρώποις τῶν ἱερῶν·

12. ὅτε τοῖσι θεοῖς θύετε, πρώτιστ' ἀποκρίνετε <τοῖς ἱερεῦσιν> 304 B.
τὸ νομιζόμενον <πρώτοις> ὑμῶν, εἰτ' (αἰσχύνῃ τὸ κατεπειν)
οὐ τῷ μηρῷ περιλέψαντες μέχρι βουβώνων <κρέα πάντα>
καὶ τὴν ὁσφύν κομιδῇ ψιλῇ, λοιπὸν τὸν σπόνδυλον αὐτὸν
10 ὥσπερ <ρίνη> ρινήσαντες νέμεθ' ὥσπερ τοῖς κυσὶν ἡμῖν,
εἰτ' ἀλλήλους αἰσχυνόμενοι θυλήμασι κρύπτετε πολλοῖς;
Εὐβουλος δὲ ὁ καὶ αὐτὸς κωμικὸς ὡδέ πως περὶ τῶν
θυσιῶν γράφει

αὐτοῖς δὲ τοῖς θεοῖσι τὴν κέρκον μόνην
15 καὶ μηρὸν ὥσπερ παιδερασταῖς θύετε.

καὶ παραγαγὼν τὸν Διόνυσον ἐν Σεμέλῃ διαστελλόμενον
πεποίηκεν

πρῶτον μὲν ὅταν ἐμοί τι θύωσιν τινες,
20 <θύουσιν> αἶμα, κύστιν, †μὴ καρδίαν
μηδ' ἐπιπόλαιον· ἐγὼ γὰρ οὐκ ἐσθίω
γλυκεῖαν οὐδὲ μηρίαν†.

31. Μένανδρος τε τὴν ὁσφύν ἄκραν πεποίηκεν, τὴν
χολήν, ὅστέα τὰ ἄβρωτα, <ᾧ> φησί, τοῖς θεοῖς ἐπιτιθέντες

1. ὧν L. ὧν γὰρ Abbott. 2. πάντα] πάντως B. 3. μάταιον. M.
μάταιον, D. 4. αὐτοῖς B. αὐτοῖς L. 5. τοῖς ἀνθρώποις] οὐκ. pr. m. ex τοῖς
ἀνθ. L. 6. ὅτε—θεοῖς Grotius. ὅτι—θεοῖς L. πρώτιστ' ἀποκρίνετε B.
πρώτιστα ἀποκρίνεται L. τοῖς ἱερεῦσιν addit Herm. 7. πρώτοις ὑμῶν vel
πάντων ὑμῶν Herm. ὑμῶν L. εἰτ' αἰσχύνῃ τὸ κατεπειν vel αἰσχ. τοι τ. κ. Herm.
αἰσχύνῃ τῷ κατ' εἰπεῖν L. 8. οὐ] οὐ Jackson. τῷ μηρῷ B. τῷ μηρῷ L.
περιλέψαντες Herm. περιλέψαντες L. μέχρι βουβώνων κρέα πάντα Herm.
κομιδῇ μέχρι β. L. 10. ῥίνη addit Herm. νέμεθ' Kl. ἐνέμεθ' L. ὥσπερ
Herm. ὥσπερ καὶ L. 11. θυλήμασι Ruhnken. οὐ λήμασι L. 12. θύουσιν
B. θύουσιν L. 13. ὅσους addit B. μὴ L. fort. μὴ γὰρ M. 20. μηδ' B.
μηδὲ L. ἐγὼ γὰρ οὐκ ἐσθίω γλυκεῖαν (γλυκεῖαν Herm. κοιλία substituit Arsenius
Viell. p. 299) οὐδὲ μηρίαν (μηρία P. in not.) L. οὐκ ἐγὼ γὰρ ἐσθίω γλυκεῖαν
οὐδὲν μηρίαν Herm. 22. Μένανδρος] Ipea Menandri ex Δουκάλῳ verba
scenarum Athenaeus 4. p. 146 x. ei δὲ τὴν ὁσφύν ἄκραν | καὶ τὴν χολήν ὅστέ
τ' ἄβρωτα τοῖς θεοῖς | ἐπιτίθεντες αὐτοὶ τὰλλα κατατίθουσ' αἰδ. 23. τὰ ἄβρωτα
L. H. τ' ἄβρωτα D. ᾧ addidit M.

things, so as from hunger to desire sacrifices for food. Things that are capable of suffering are all mortal; and it is useless to offer meat to that which is in no need of sustenance. The famous comic poet Pherecrates in his *Deserters*¹ wittily represents the gods themselves as finding fault with men for their offerings. *When you sacrifice to the gods, first of all you set apart what is customary for the priests first among you, and then—shame to say—do you not pick the thigh-bones clean to the groin and leave the hip-joint absolutely bare, assigning to us gods nothing but the dogs' portion, a back-bone polished as with a file, which you then cover with thick layers of sacrificial meal to save appearances!* And another comic poet, Eubulus, writes as follows about the sacrifices: *To the gods themselves you offer nothing but the tui and the thigh, as though they were enamoured of these*². And, where he brings on Dionysus in his *Semele*³, he represents him as distinguishing: *First of all, when any sacrifice to me, they sacrifice blood and bladder—don't mention heart or caul—the gall and thigh-bones are no food for me.* § 31. And Menander⁴ has written of *the scrag end of the rump, the gall and dry bones, <which>*, says he, *they set before the gods, while they consume the*

¹ Cf. Kock *Com. Att.* i. p. 151.² Kock *Com. Att.* ii. p. 210.

αἱτοὶ τὰ ἄλλα ἀναλίσκουσιν. ἡ γὰρ οὐχ ἡ τῶν ὀλοκαυ-
 τωμάτων κνῖσα καὶ τοῖς θηρίοις ἀφεκτέα; εἰ δὲ τῷ ὄντι 10
 ἡ κνῖσα γέρας ἐστὶ θεῶν τῶν παρ' Ἑλλήσιν, οὐκ ἂν
 φθάνοιεν καὶ τοὺς μαγείρους θεοποιοῦντες, οἱ τῆς ἴσης
 5 εὐδαιμονίας ἀξιοῦνται, καὶ τὸν ἱππὸν αὐτὸν προσ-
 κυνοῦντες, προσεχεστέραν <ἐσχάραν> γινομένην τῇ
 12 κνίσῃ τῇ πολυτιμῇ. καὶ πού Ἡσίοδος κατὰ τινα
 μερισμὸν κρεῶν ἀπατηθέντα φησὶ πρὸς τοῦ Προμηθέως
 τὸν Δία λαβεῖν ὅστέα λεγὰ βοὸς δολίῃ ἐπὶ τέχνῃ κεκαλυμμένα
 10 ἀργέτι δημῶ.

ἐκ τοῦ δ' ἀθανάτοισιν ἐπὶ χθονὶ φύλ' ἀνθρώπων
 καίουσ' ὅστέα λευκὰ θυθέντων ἐπὶ βωμῶν.

15

ἀλλ' οὐκ ἂν οὐδαμῶς φασὶ κατὰ τὴν ἐκ τῆς ἐνδείας
 ἐπιθυμίαν κακούμενον τρέφεσθαι τὸν θεόν. ὅμοιον οὖν
 15 αὐτὸν φυτῷ ποιήσουσιν ἀνορέκτως τρεφόμενον καὶ τοῖς
 φωλεύουσι θηρίοις. φασὶ γοῦν ταῦτα εἴτε ὑπὸ τῆς
 κατὰ τὸν αέρα παχύτητος εἴτ' αὐ καὶ ἐξ αὐτῆς τῆς τοῦ
 οἰκείου σώματος ἀναθυμιάσεως τρεφόμενα ἀβλαβῶς
 αὔξειν. καίτοι εἰ ἀνενδεῶς τρέφεται αὐτοῖς τὸ θεῖον,
 20 τίς ἐτι χρεῖα τροφῆς τῷ ἀνενδεεῖ; Εἰ δὲ τιμώμενον
 χαίρει, φύσει ἀνενδεὲς ὑπάρχον, οὐκ ἀπεικότως ἡμεῖς 20
 δι' εὐχῆς τιμῶμεν τὸν θεόν, καὶ ταύτην τὴν θυσίαν ἀρίστην
 καὶ ἀγιωτάτην μετὰ δικαιοσύνης ἀναπέμπομεν τῷ δικαιο-
 τάτῃ λόγῳ, γεραίροντες δι' οὗ παραλαμβάνομεν τὴν
 25 γνῶσιν, διὰ τούτου <δὲ> δοξάζοντες ὃν μεμαθήκαμεν.
 ἔστι γοῦν τὸ παρ' ἡμῖν θυσιαστήριον ἐνταῦθα τὸ
 ἐπίγειον τὸ ἄθροισμα τῶν ταῖς εὐχαῖς ἀνακειμένων,
 μίαν ὥσπερ ἔχον φωνὴν τὴν κοινὴν καὶ μίαν γνῶμην.
 Αἰ δὲ διὰ τῆς ὁσφρήσεως, εἰ καὶ θειώτεραι τῶν διὰ

2, 3. κνῖσα Kl. κνίσσα L. 2. ἀφεκτέα] ἀφεττά H. fort. ἀπεχθή M.
 5. τὸν ἱππὸν αὐτὸν S post Hoesehelium. 7. ἱππὸν αὐτὸν L. τὴν ἐσχάραν αὐτῆς D.
 6. προσεχεστέραν ἐσχάραν M. προσεχεστέραν L. 9. Δία λαβεῖν S. Δία
 λαβεῖν L. λαλαβεῖν V. 10. ἀργέτι ex Hesiodo. ἀργέτι L. 18. φασὶ
 S. φασὶ L. 25. τούτου δὲ δοξάζοντες ὃν H. τούτου δοξάζοντες δ L.

rest themselves. Why, the smoke of burnt sacrifices is intolerable even to the beasts. If however this smoke is really the meed of the gods of Greece, no time should be lost in deifying the cooks also (since they are deemed worthy of the same happiness) and in worshipping the stove itself, when it becomes an altar closely connected with the precious smoke. Hesiod¹ somewhere says that *Zeus, being outwitted in some division of the flesh of the sacrifice by Prometheus, chose the white bones of the ox craftily concealed in the glistening lard: and from that time the tribes of men on earth burn to the immortals white bones on fragrant altars.* Still they altogether deny that God's partaking of nourishment could be explained by the craving which grows out of want. Accordingly they must suppose Him nourished without appetite like plants or hibernating bears. At all events they say that these are not impeded in their growth, whether it be that they are nourished from the density of the air, or even from the exhalation arising from their own body. And yet, if they hold that the Deity is nourished without needing it, what is the use of nourishment to one who needs it not? But if the Deity, being by nature exempt from all need, rejoices to be honoured, we have good reason for honouring God by prayer, and for sending up to the most righteous Word this sacrifice, the best and holiest of *sacrifices* when joined with *righteousness*², *venerating*³ Him through whom we receive our knowledge, <and> through Him glorifying Him (i.e. the Father) whom we have learnt to know. At any rate our altar here on earth is the congregation of those who are devoted to the prayers, having, as it were, one common voice and one mind.

As to the kinds of nutrition received through the sense of smell, though they may be less unworthy of the deity than

¹ Theog. 556.² Pa. iv. 5.³ Plat. Leg. 799 A.

στόματος τροφαί, ἀλλὰ ἀναπνοῆς εἰσι δηλωτικάι.
 32. Τί οὖν φασι περὶ τοῦ θεοῦ; πότερον διαπνέεται
 ὡς τὸ τῶν δαυμόνων γένος; ἢ ἐμπνέεται μόνον ὡς τὰ
 ἐνδρα κατὰ τὴν τῶν βραγχίων διαστολήν; ἢ περι-
 3 πνέεται καθάπερ τὰ ἔντομα κατὰ τὴν διὰ τῶν πτερύγων
 ἐπίθλησιν τῆς ἐντομῆς; ἀλλ' οὐκ ἂν τινι τούτων ἀπει-
 κάσταιεν, εἴ γε εὖ φρονοῖεν, τὸν θεόν. ὅσα δὲ ἀναπνέι
 κατὰ τὴν τοῦ πνεύμονος πρὸς τὸν θώρακα ἀντιδιαστολήν
 ῥυθμῷ ἔλκει τὸν αέρα. εἴτα εἰ σπλάγχνα δοῖεν καὶ
 4 ἀρτηρίας καὶ φλέβας καὶ νεῦρα καὶ μόρια τῷ θεῷ, 30
 οὐδὲν <ἀνθρώπου> διαφέροντα εἰσηγήσονται τοῦτον.
 Ἡ σύμπνοια δὲ ἐπὶ τῆς ἐκκλησίας λέγεται κυρίως. καὶ
 γὰρ ἐστὶν ἡ θυσία τῆς ἐκκλησίας λόγος ἀπὸ τῶν ἁγίων
 ψυχῶν ἀναθυμιώμενος, ἐκκαλυπτομένης ἅμα τῇ θυσίᾳ
 15 καὶ τῆς διανοίας ἀπάσης τῷ θεῷ. Ἀλλὰ τὸν μὲν
 ἀρχαιότατον βωμὸν ἐν Δῆλῳ ἄγνόν εἶναι τεβρυλήκασι,
 πρὸς ὃν δὴ μόνον καὶ Πυθαγόραν προσελθεῖν φασι
 φόβῳ καὶ θανάτῳ μὴ μιανθέντα· βωμὸν δὲ ἀληθῶς
 18 ἅγιον τὴν δικαίαν ψυχὴν, καὶ τὸ ἀπ' αὐτῆς θυμίαμα
 20 τὴν ὁσίαν εὐχὴν λέγουσιν ἡμῶν ἀπιστήσουσιν; σαρκο-
 φαγιῶν δ', οἶμαι, προφάσει αἱ θυσίαι τοῖς ἀνθρώποις
 ἐπιανεόηνται. ἐξῆν δὲ καὶ ἄλλως ἄνευ τῆς τοιαύτης
 εἰδωλολατρίας μεταλαμβάνειν κρεῶν τὸν βουλόμενον.
 αἱ μὲν γὰρ κατὰ τὸν νόμον θυσίαι τὴν περὶ ἡμᾶς
 25 εὐσέβειαν ἀλληγοροῦσι, καθάπερ ἡ τρυγῶν καὶ ἡ
 περιστερὰ ὑπὲρ ἁμαρτιῶν προσφερόμεναι τὴν ἀπο-
 κάθαρσιν τοῦ ἀλόγου μέρους τῆς ψυχῆς προσδεκτὴν
 μηνύουσι τῷ θεῷ. εἰ δέ τις τῶν δικαίων οὐκ ἐπι-
 φορτίζει τῇ τῶν κρεῶν βρώσει τὴν ψυχὴν, λόγῳ τινὶ 40
 30 εὐλόγῳ χρήται, οὐχ ὅ Πυθαγόρας καὶ οἱ ἀπ' αὐτοῦ
 τὴν μετένδεσιν ὀνειροπολοῦντες τῆς ψυχῆς. δοκεῖ δὲ

9. ῥυθμῷ ἔλκει M. ῥυθμολαί L.

11. οὐδὲν ἀνθρώπου (i.e. ἀνθρ) M.

οὐδὲν ἀνθρώπου οὐκ ἔστιν P. οὐδὲν L.

14. τῇ θυσίᾳ H. τῇ θυσίᾳ L.

17. ὁ B. τὸν L.

23. εἰδωλολατρίας] Sic L, non εἰδωλολατρίας.

those received through the mouth, still they witness to respiration. § 32. What then is <the worshippers'> idea as to the breathing of God? Is it by means of transpiration as in the demons? or by inspiration only, as in fishes through the dilatation of their gills? or by circumspiration, as in insects through the pressure of the membranes on the waist? No, they would not liken God to any of these, if they were in their senses. But as for creatures that live by respiration, they draw in the air by rhythmic beats corresponding to the counter-dilatation of the lungs against the chest. Then if they assign viscera and arteries and veins and sinews and members to God, they will exhibit Him as in no respect differing from man. The word 'conspiration' is that which is properly used of the Church. For the Church's sacrifice is indeed speech rising, like incense, from holy souls, while every thought of the heart is laid open to God along with the sacrifice. They are fond of talking about the purity of the most ancient altar at Delos, that altar which, we are told, was the only one approached by Pythagoras, because it was unpolluted by slaughter and death: will they then refuse credence to us when we say that the truly hallowed altar is the righteous soul, and the incense which ascends from it, the prayer of holiness? Sacrifices, I believe, are an invention of mankind to excuse the eating of flesh, though, even apart from such idolatry, it was always possible for one who wished it to partake of flesh. The Mosaic sacrifices symbolize personal piety: for instance the dove and the pigeon offered for sins show that the purging away of the irrational part of the soul is acceptable to God. But if any of the righteous refuses to weigh down his soul by the eating of flesh, he does this on some reasonable ground, not as Pythagoras and his school from some dream as to the transmigration of souls. Xenocrates in a special treatise

Ξενοκράτης ἰδίᾳ πραγματευόμενος περὶ τῆς ἀπὸ τῶν
ζώων τροφῆς καὶ Πολέμων ἐν τοῖς περὶ τοῦ κατὰ φύσιν
βίου συντάγμασι σαφῶς λέγειν ὡς ἀσύμφορόν ἐστιν
ἢ διὰ τῶν σαρκῶν τροφή εἰργασμένη ἤδη καὶ ἐξο-
μοιουμένη ταῖς τῶν ἀλόγων ψυχαῖς.

33. Ταύτῃ καὶ μάλιστα Ἰουδαῖοι χοιρεῖον ἀπέ-
χονται, ὡς ἂν τοῦ θηρίου τούτου μαροῦ ὄντος, ἐπεὶ 45
μάλιστα τῶν ἄλλων τοὺς καρποὺς ἀνορύσσει καὶ
φθείρει. ἐὰν δὲ λέγωσι τοῖς ἀνθρώποις δεδοσθαι τὰ
10 ζῶα, καὶ ἡμεῖς συνομολογοῦμεν, πλὴν οὐ πάντως εἰς
βρώσιν, οὐδὲ μὴν πάντα, ἀλλ' ὅσα ἀεργά. διόπερ οὐ
κακῶς ὁ κωμικὸς Πλάτων ἐν ταῖς Ἑορταῖς τῷ δράματι
φησιν

τῶν γὰρ τετραπόδων οὐδὲν ἀποκτείνειν ἔδει
15 ἡμᾶς τὸ λοιπόν, πλὴν ὑῶν· τὰ γὰρ κρέα
ἡδιστ' ἔχουσι, κούδεν ἀφ' ὑὸς γίγνεται
πλὴν ὕστριχες καὶ πηλὸς ἡμῖν καὶ βοή.

ὁθεν καὶ ὁ Αἰσωπος οὐ κακῶς ἔφη τοὺς ὕς κεκραγῆναι 50
μέγιστον, ὅταν ἐλκωνται· συνειδέναι γὰρ αὐτοῖς εἰς
20 οὐδὲν ἄλλο χρησίμοις πλὴν εἰς τὴν θυσίαν. διὸ καὶ
Κλεάνθης φησὶν ἀνθ' ἁλῶν αὐτοὺς ἔχειν τὴν ψυχὴν,
30 π. ἵνα μὴ σαπῇ τὰ κρέα. οἱ μὲν οὖν ὡς ἄχρηστον
ἐσθίουσιν, οἱ δ' ὡς λυμαντικὸν τῶν καρπῶν, καὶ ἄλλοι, 305 B.
διὰ τὸ κατωφερὲς εἰς συνουσίαν εἶναι τὸ ζῷον, οὐκ
35 ἐσθίουσιν. ταύτῃ οὐδὲ τὸν τράγον ὁ νόμος θύει πλὴν
ἐπὶ μόνῃ τῇ διοπομπῇ τῶν κακῶν, ἐπεὶ μητρόπολις
κακίας ἡδονή. αὐτίκα καὶ συμβάλλεσθαι τὴν τῶν

4, 5. ἐξομοιουμένη] fort. ἐξομοιουμένη M. 14, 15. εἶδε ἡμᾶς B. εἶδε ἡμᾶς
Kock. ἡμᾶς εἶδε L. ἡμᾶς om. MS. Ottob. 15. ἡμᾶς] ὡμᾶς Cobet. εἶδε corr.
ex εἶδε L. 16. ἡδιστ'—καὶ δὲ B. ἡδιστα—καὶ οὐδὲν L. 17. βετρυχεῖ LH.
βετρυχίς D. ἡμῖν hoc loco Heinzelius (ὡμῖν Cobet.), post βετρυχίς L.
18. κακῶς] καλῶς L. 19. ὅταν ἐλκωνται post χρησίμοις L. Transponit
Bitterstehne. αὐτοῖς] αὐτῶν L. 20. πλὴν aut πλὴν ἢ Bittersteh. ἢ πλὴν
(ἢ pr. m. supra lineam) L. 22. λυμαντικὸν B. λυμαντικὸν L. 26. δι-
οπομπῇ LH. διοπομπῇ D.

on animal food and Polemon in his book on Life according to Nature, seem to lay it down clearly that a flesh diet is inexpedient, as it has already passed through a process of digestion and been thus assimilated to the souls of irrational creatures.

§ 33. On this ground especially the Jews abstain from swine's flesh, considering that this animal is unclean because it roots up and destroys the fruits more than any other. But if it is argued that the animals are given to men, we too agree in this, only we say that they are not given entirely, nor indeed all, for the purpose of eating, but only those that do no work. Wherefore the comic poet Plato in his play of *The Feasts*¹ well says *Hereafter 'twere well to kill no beast but swine, for they are excellent eating, and we get nothing out of them but bristles and mire and squealing*. Hence it was well said by Aesop that *the reason why pigs make such an outcry when they are being dragged away is because they are conscious that they are good for nothing but to be sacrificed*. And so Cleanthes says that in them *the soul takes the place of salt to prevent the flesh from putrefying*. Some then eat it because it is useless, and others because it injures the fruits; while others again abstain from eating it because of its immoderate salacity. For the same reason the law never requires the sacrifice of a goat except with a view to banishing evils, since pleasure is the fountain-head of vice. Further, they tell us that the eating of goats'

¹ Koek, *Com. Fr.* i. p. 607.

τραγείων κρεῶν βρῶσιν πρὸς ἐπιληψίαν λέγουσι.
 φασι δὲ πλείστην ἀνάδοσιν ἐκ χοιρείων γίνεσθαι
 κρεῶν, διὸ τοῖς μὲν ἀσκούσι τὸ σῶμα χρησιμεύει, τοῖς
 δὲ αὐτὴν τὴν ψυχὴν αὔξειν ἐπιχειροῦσι διὰ τὴν νω-
 5 θρίαν τὴν ἀπὸ τῆς κρεοφαγίας ἐγγινομένην οὐκέτι.
 τάχ' ἂν τις τῶν γνωστικῶν καὶ ἀσκήσεως χάριν σαρ-
 κοφαγίας ἀπόσχοιτο καὶ τοῦ μὴ σφριγᾶν περὶ τὰ
 ἀφροδίσια τὴν σάρκα. οἶνος γάρ, φησὶν Ἀνδρο-
 κύδης, καὶ σαρκῶν ἐμφορῆσις σῶμα μὲν ῥωμαλέον ἀπεργά-
 10 ζονται, ψυχὴν δὲ νωχालεστέραν. ἄθετος οὖν ἡ τοιαύτη
 τροφή πρὸς σύνεσιν ἀκριβῇ. διὸ καὶ Αἰγύπτιοι ἐν
 ταῖς κατ' αὐτοὺς ἀγνεύαις οὐκ ἐπιτρέπουσι τοῖς ἱερεῦσι
 σιτεῖσθαι σάρκας, ὀρνιθείοις τε ὡς κουφοτάτοις 10
 χρῶνται, καὶ ἰχθύων οὐχ ἄπτονται καὶ δι' ἄλλους μὲν
 15 τινας μύθους, μάλιστα δὲ ὡς πλαδαρὰν τὴν σάρκα
 τῆς τοιαύτης κατασκευαζούσης βρώσεως. 34. Ἦδη
 δὲ τὰ μὲν χερσαῖα καὶ τὰ πτηνὰ τὸν αὐτὸν ταῖς ἡμετέ-
 ραις ψυχαῖς ἀναπνέοντα ἀέρα τρέφεται, συγγενῇ τῷ
 αἵρι τὴν ψυχὴν κεκτημένα, τοὺς δὲ ἰχθύς οὐδὲ ἀναπνεῖν
 20 φασι τοῦτον τὸν ἀέρα, ἀλλ' ἐκεῖνον ὃς ἐγκέκραται τῷ
 ὕδατι εὐθέως κατὰ τὴν πρώτην γένεσιν, καθάπερ καὶ
 τοῖς λοιποῖς στοιχείοις, ὃ καὶ δεῖγμα τῆς ὑλικῆς δια- 15
 μονῆς.

Δεῖ τοίνυν θυσίας προσφέρειν τῷ θεῷ μὴ πολυτελεῖς,
 25 ἀλλὰ θεοφιλεῖς, καὶ τὸ θυμίαμα ἐκείνο τὸ σύνθετον τὸ ἐν
 τῷ νόμῳ τὸ ἐκ πολλῶν γλωσσῶν τε καὶ φωνῶν κατὰ
 τὴν εὐχὴν συγκείμενον, μᾶλλον δὲ τὸ ἐκ διαφόρων ἐθνῶν
 τε καὶ φύσεων τῇ κατὰ τὰς διαθήκας δόσει σκευαζό-
 30 μενον εἰς τὴν ἐνότητα τῆς πίστεως καὶ κατὰ τοὺς αἰνους
 35 συναγόμενον, καθαρῶ μὲν τῷ νῷ, δικαίᾳ δὲ καὶ ὀρθῇ τῇ
 πολιτείᾳ, ἐξ ὁσίων ἔργων εὐχῆς τε δικαίας· ἐπεὶ

4, 5. νωθρίαν LH. νωθρίαν Kl. D.

10. ἄθετος S. ἄθεος L.

18. συγγενῇ SPH. συγγενεῖ LD.

22. δέγμα] fort. δορμήν vel ἱερίσμα M.

26. συναγόμενον S. συναγόμενα L.

flesh conduces to epilepsy. And they say that the largest amount of nutriment is supplied from pork, for which reason it is of use to those who practise bodily training, but, owing to the sluggishness produced by eating flesh, it is of no use to those who try to encourage the growth of the soul. A gnostic might therefore abstain from flesh, both for the sake of discipline and to weaken the sexual appetite. For, as Androcydes says, *wine and fleshly gorging make the body strong, but the soul more sluggish*. Such a diet does not tend to precision of thought. Wherefore also the Egyptians in their purifications forbid their priests to eat flesh, and they themselves live on fowl as the lightest diet and abstain from fish for various fanciful reasons and especially from the idea that such food makes the flesh flabby. § 34. Besides this, the life of beasts and birds is supported by breathing the same air as our souls, their soul being akin to the air; but we are told that fishes do not even breathe our air, but that air which was infused into water, as into the other elements, on its first creation, which infusion is also the binding principle of the permanence of matter.

It is not then expensive sacrifices that we should offer to God, but such sacrifices as are dear to Him¹, viz. that composite incense of which the Law speaks², an incense compounded of many tongues and voices in the way of prayer, or rather which is being wrought into the unity of the faith³ out of divers nations and dispositions by the divine bounty shown in the Covenants, and which is brought together in our songs of praise by purity of heart and righteous and upright living grounded in holy actions and righteous prayer. For (to add the charm of poetry)

¹ Theophr. ap. Porph. Abst. II. 19.² Exod. xxx. 25.³ Eph. iv. 13.

τίς ἄδει μῶροι,

κατὰ τὴν ποιητικὴν χάριν,

20

καὶ λίαν ἀνειμένως

5 εὐπειστοὶ ἀνδρῶν, ὅστιι ἐλπίζει θεοὺς
ὅστων ἀσάρκεον καὶ χολῆς πυρουμενῆς,
ἃ καὶ κυσὶν πεινώσιν οὐχὶ βρώσιμα,
χαίρειν ἅπαντας καὶ γέρας λαχεῖν τόδε,

καὶ χάριν τούτων τοῖς δρώσιν ἐκτίνειν, κἂν πειραταὶ
κἂν λησταὶ κἂν τύραννοι τύχῳσιν; φαμέν δ' ἡμεῖς
πᾶσι γιγνῆσθαι τὸ πῦρ, οὐ τὰ κρέα, ἀλλὰ τὰς ἀμαρτωλοὺς
ψυχὰς, πῆρ οὐ τὸ παμφάγον καὶ βάνανσον, ἀλλὰ τὸ
φρόνιμον λέγοντες, τὸ διηκνούμενον διὰ ψυχῆς τῆς διερχο-
μένης τὸ πῆρ.

ΚΕΦ. Ζ.

35. Σέβειν δὲ δεῖν ἐγκελευόμεθα καὶ τιμᾶν τὸν 25
15 υἱὸν καὶ λόγον, σωτήρᾳ τε αὐτὸν καὶ ἡγεμόνα εἶναι
πεισθέντες, καὶ δι' αὐτοῦ τὸν πατέρα, οὐκ ἐν ἐξαιρέτοις
ἡμέραις, ὥσπερ ἄλλοι τινές, ἀλλὰ συνεχῶς τὸν ὅλον
βίον τοῦτο πράττοντες καὶ κατὰ πάντα τρόπον ἀμέλει
τὸ γένος τὸ ἐκλεκτόν "ἐπιτάκις τῆς ἡμέρας ἤνεκά σοι" φησί,
20 κατ' ἐντολὴν δικαιοῦμενον. ὅθεν οὔτε ὠρισμένον τόπον
οὔτε ἐξαίρετον ἱερὸν οὔδ' ἐν ἑορταῖς τινας καὶ ἡμέρας
ἀποτεταγμένας, ἀλλὰ τὸν πάντα βίον ὁ γνωστικὸς 30
ἐν παντὶ τόπῳ, κἂν καθ' ἑαυτὸν μόνος ὢν τυγχάνῃ, κἂν
ὅπου τιναὶ ἂν τῶν ὁμοίως πεπιστευκότων ἔχῃ, τιμᾶ

1. Hoc versus citant Porphyrt. περί αποχής II. 58, et Cyrill. adv. Jul. 9. p. 306. μῶροι Porphyrius. μῶροι L. 3. ἀνειμένως Grotius. ἀνειμένως L. 4. εὐπειστοὶ Meisner, et B. in Ind. εὐπειστοὶ L. ἐλπίζει Oyr. 6. κυσὶν] κυσὶ L. 7. ἅπαντας Porph. et Oyr. ἅπαντα L. ἀπαρχῇ Grotius. ἀπαρχαῖς Porson, ad Eur. Hes. 41 et Kock. 8. ἐκτίνειν B. ἐκτείνειν L. 15. υἱὸν M. αὐτὸν L. 20. ὠρισμένον L. fort. καθ' ὠρισμένον vel ὡρ. οἶδε M. 21. οὔτε ἐξαίρετον] οὔτε ἐξαίρετον L. 22. κἂν ὅπου M. καὶ ὅπου L. 24. ὁμοίως B. ὁμοίως L.

*what man is there so unwise and beyond measure credulous as to expect that, at the burning of bare bones and gall, which even hungry dogs would refuse, the gods would all rejoice, and accept this as their due meed*¹; aye, and would show their gratitude to the celebrants, though they might be pirates or robbers or tyrants? The Christian teaching is that the fire sanctifies, not flesh, but sinful souls, understanding by fire not the all-devouring flame of common life, but the *discerning flame*² which pierces through³ the soul that walks through fire⁴.

CHAPTER VII.

§ 35. Further, we are bidden to worship and honour the Son and Word, being persuaded that He is both Saviour and Ruler, and to honour the Father through Him, doing this not on special days, as some others do, but continuously all our life through, and in all possible ways; (though it is true *the chosen race*⁵, being justified by obedience to the precept, say *Seven times a day did I praise Thee*⁶). Wherefore it is neither in a definite place or special shrine, nor yet on certain feasts and days set apart, that the gnostic honours God, returning thanks

¹ Kock, *Fragm.* III. p. 606.

² Clem. P. 995; Isa. iv. 4; 1 Cor. iii. 13.

³ Heb. iv. 12.

⁴ Is. xliii. 2.

⁵ 1 Pet. ii. 9.

⁶ Ps. cxix. 164.

τὸν θεόν, τουτέστιν χάριν ὁμολογεῖ τῆς γνώσεως καὶ
 τῆς πολιτείας. εἰ δὲ ἡ παρουσία τινὸς ἀνδρὸς ἀγαθοῦ
 διὰ τὴν ἐντροπὴν καὶ τὴν αἰδῶ πρὸς τὸ κρεῖττον αἰεὶ
 σχηματίζει τὸν ἐντυγχάνοντα, πῶς οὐ μᾶλλον ὁ συμ-
 3 παρὼν αἰεὶ διὰ τῆς γνώσεως καὶ τοῦ βίου καὶ τῆς
 εὐχαριστίας ἀδιαλείπτως τῷ θεῷ οὐκ εὐλόγως ἂν
 ἑαυτοῦ παρ' ἑκάστα κρείττων εἴη εἰς πάντα καὶ τὰ
 ἔργα καὶ τοὺς λόγους καὶ τὴν διάθεσιν; τοιοῦτος ὁ 35
 πάντα παρῆναι τὸν θεὸν πεπεισμένος, οὐχὶ δὲ ἐν τόποις
 11 τισὶν ἄρισμένοις κατακεκλεισμένον ὑπολαβὼν, ἵνα δὴ
 χωρὶς αὐτοῦ ποτε οἰηθεὶς εἶναι καὶ νύκτα καὶ μεθ' ἡμέραν
 ἀκολασταίῃ. πάντα τοίνυν τὸν βίον ἐορτὴν ἄγοντες,
 πάντα πάντοθεν παρῆναι τὸν θεὸν πεπεισμένοι, γεωρ-
 12 γοῦμεν αἰνοῦντες, πλέομεν ὑμνοῦντες, κατὰ τὴν ἄλλην
 13 πολιτείαν ἐνθέως ἀναστρεφόμεθα. προσεχέστερον δὲ
 ὁ γνωστικὸς οἰκειοῦται θεῷ σεμνὸς ὢν ἅμα καὶ ἱλαρὸς
 ἐν πᾶσι, σεμνὸς μὲν διὰ τὴν ἐπὶ τὸ θεῖον ἐπιστροφὴν, 40
 ἱλαρὸς δὲ διὰ τὸν ἐπιλογισμὸν τῶν ἀνθρωπείων ἀγαθῶν
 ὃν ἔδωκεν ἡμῖν ὁ θεός.

36. Φαίνεται δὲ τὸ ἔξοχον τῆς γνώσεως ὁ προ-
 φήτης ὡς παριστάς, χρηστότητα καὶ παιδείαν καὶ γνῶσιν
 ΔΙΔΑΣΚΟΝ ΜΕ· κατ' ἐπανάβασιν αὐξήσας τὸ ἡγεμονικὸν
 τῆς τελειότητος. οὗτος ἄρα ὄντως ὁ βασιλικὸς ἄνθρω-
 5 πος, οὗτος ἱερεὺς ὅσιος τοῦ θεοῦ, ὃπερ ἔτι καὶ νῦν παρὰ
 5 τοῖς λογιστάτοις τῶν βαρβάρων σῴζεται τὸ ἱερατικὸν
 γένος εἰς βασιλείαν προσαγόντων. οὗτος οὖν οὐδαμῇ 45
 μὲν ἑαυτὸν εἰς ὀχλοκρασίαν τὴν τῶν θεάτρων δεσπότην
 ἐνδίδωσιν· τὰ λεγόμενα δὲ καὶ πραττόμενα καὶ ὁρώμενα
 ἡδονῆς ἀγωγῇ χάριν οὐδὲ ὄναρ προσίεται· οὐτ' οὖν
 1 ταύτας τὰς ἡδονὰς τῆς θεᾶς οὔτε τὰς διὰ τῶν ἄλλων
 ἀπολαυσμάτων ποικιλίας, οἷον θυμιαμάτων πολυτέλειαν

1, 2. καὶ (compendio expressum) τῆς πολιτείας L. καὶ om. V.

11. εἴματα L. fort. εἴματα M.

15. ἐνθέως H.

ἐντέχνως L.

24 M.

24 L.

to Him for knowledge bestowed and the gift of the <heavenly> citizenship¹; but he will do this all his life in every place, whether he be alone by himself or have with him some who share his belief. And if the presence of some good man always moulds for the better one who converses with him, owing to the respect and reverence which he inspires, with much more reason must he, who is always in the uninterrupted presence of God by means of his knowledge and his life and his thankful spirit, be raised above himself on every occasion, both in regard to his actions and his words and his temper. Such is he who believes that God is everywhere present, and does not suppose Him to be shut up in certain definite places, so as to be tempted to incontinence by the imagination, forsooth, that he could ever be apart from God whether by day or night. Accordingly all our life is a festival: being persuaded that God is everywhere present on all sides, we praise Him as we till the ground, we sing hymns as we sail the sea, we feel His inspiration in all that we do. And the gnostic enjoys a still closer intimacy with God, being at once serious and cheerful in everything, serious owing to his thoughts being turned towards heaven, and cheerful, as he reckons up the blessings with which God has enriched our human life.

§ 36. But the pre-eminence of knowledge is plainly set forth by the prophet in the words *Teach me goodness and instruction and knowledge*², where he presents in an ascending scale the guiding principle of perfection. Here then we truly have the royal man, the holy priest of God,—a combination which is still retained even at the present time among the most enlightened of the barbarians, who employ the priestly caste for government. Such an one is far from surrendering himself to the mob-government which tyrannizes over the theatres; and as for the things which are there said and done and seen with a view to the allurements of pleasure, he repudiates them even in a dream. He repudiates therefore both these spectacular pleasures and the other refinements of luxury, such as costly perfumes flattering the sense of smell, or

¹ Phil. iii. 20.

² Ps. cxix. 66 (LXX.).

τὴν ὀσφρησιν γοητεύουσιν, ἡ βρωμάτων συγκαττύ-
 σεις καὶ τὰς ἐξ οἶνων διαφόρων ἀπολαύσεις δελεα-
 ζούσας τὴν γεύσιν, οὐδὲ τὰς πολυανθεῖς καὶ εὐώδεις
 πλοκάς ἐκθηλυνούσας δι' αἰσθήσεως τὴν ψυχὴν· πάντων 5
 δὲ τὴν σεμνὴν ἀπόλαυσιν ἐπὶ τὸν θεὸν ἀναγαγὼν αἰεὶ
 καὶ τῆς βρώσεως καὶ τοῦ πόματος καὶ τοῦ χρίσματος,
 τῷ δοτῇρι τῶν ὅλων ἀπάρχεται, χάριν ὁμολογῶν καὶ
 τῆς δωρεᾶς καὶ τῆς χρήσεως διὰ λόγου τοῦ δοθέντος
 αὐτῷ· σπανίως εἰς τὰς ἐστιάσεις τὰς συμποτικὰς
 10 ἀπαντῶν, πλὴν εἰ μὴ τὸ φιλικὸν καὶ ὁμονοητικὸν ἔπαγ- 306 a.
 γελλόμενον αὐτῷ τὸ συμπόσιον ἀφικέσθαι προτρέψαι.
 πέπεισται γὰρ εἰδέναι πάντα τὸν θεὸν καὶ ἐπατεῖν, οὐχ
 ὅτι τῆς φωνῆς μόνον, ἀλλὰ καὶ τῆς ἐννοίας, ἐπεὶ καὶ ἡ
 ἀκοὴ ἐν ἡμῖν, διὰ σωματικῶν πόρων ἐνεργουμένη, οὐ
 15 διὰ τῆς σωματικῆς δυνάμεως ἔχει τὴν ἀντίληψιν, ἀλλὰ
 διὰ τινος ψυχικῆς αἰσθήσεως καὶ τῆς διακριτικῆς τῶν 5
 σημαινουσῶν τι φωνῶν νοήσεως.

37. Οὐκουν ἀνθρωποειδῆς ὁ θεὸς τοῦδ' ἕνεκα ἵνα
 ἀκούσῃ, οὐδὲ αἰσθήσεω αὐτῷ δεῖ, καθάπερ ἤρεσεν
 20 τοῖς Στωικοῖς, μάλιστα ἀκοῆς καὶ ὄψεως κατὰ τὸ
 εὐπαθὲς τοῦ αἵρος, μὴ γὰρ δύνασθαι ποτε ἐτέρως ἀντι-
 λαβέσθαι· ἀλλὰ καὶ ἡ ὀξύτατη συναίσθησις τῶν
 ἀγγέλων, ἡ τε τοῦ συνειδότος ἐπαφωμένη τῆς ψυχῆς
 δυνάμεις, δυνάμει τινὶ ἀρρήτῃ καὶ ἄνευ τῆς αἰσθητῆς
 25 ἀκοῆς ἅμα νοήματι πάντα γινώσκει· κἂν μὴ τὴν φωνὴν
 τις ἐξικνεῖσθαι πρὸς τὸν θεὸν λέγῃ κάτω περὶ τὸν αἶρα
 κυλινομένην, ἀλλὰ τὰ νοήματα τῶν ἁγίων τέμνει οὐ 10
 1 p. μόνον τὸν αἶρα, ἀλλὰ καὶ τὸν ὅλον κόσμον. φθάνει δὲ
 ἡ θεία δύναμις, καθάπερ φῶς, ὅλην διυδεῖν τὴν ψυχὴν.

1. συγκαττύσεις] συγκαταρτύσεις Jackson.

8. οὐδὲ] fort. οὐτε M.

8. τῆς δωρεᾶς H. διὰ τῆς δ. L. χρήσεως B. χρίσεως L. 14. ἐν ἡμῖν
 Cantab. μὲν ἡμῖν L. 18. τοῦδ' B. τοῦθ' L. ἕνεκα ἵνα M. ἕνεκα καὶ ἵνα

(post ἀνταναγκάζειν) L. 20. Στωικοῖς] fort. hic legendum 'Ἐπικουρείους, verbis
 καθάπερ—Στωικοῖς post ἀνταναγκάζειν (l. 22) repetitis M. κατὰ τὸ εὐπαθὲς
 τοῦ αἵρος hic M. καὶ τὸ...αἶρος post ἀλλὰ l. 23 L. 21, 22. ἀνταναγκάζειν L.
 ἀνταναγκάζουσαι V. 24. τινὶ ἀρρήτῃ H. τῇ ἀρρ. L.

combinations of meats and the attractions of various wines enticing the palate, or fragrant wreaths of a variety of flowers which enfeeble the soul through the sense. Enjoying all things soberly, he refers his enjoyment in every case to God as its author, whether it be of food or drink or ointment, and offers to the Giver firstfruits of the whole, using the speech which He has bestowed, to thank Him both for the gift and for the use of it. But he seldom appears at convivial entertainments unless the banquet invites his attendance by promise of friendly intercourse with those of like mind. For he is persuaded that God knows all things, and hears not only the voice but the thought, since even in our own case the hearing, though set in action by means of the passages of the body, causes apprehension, not by the power of the body, but by a certain mental impression and by the intelligence which distinguishes between significant sounds.

§ 37. There is consequently no need for God to be in human shape in order that He may hear, nor does He need senses, as <the Epicureans> held, especially hearing and sight, dependent <as the Stoics held> on the sensitiveness of the air (as though He would otherwise be incapable of apprehension): but indeed the instantaneous perception of the angels, and the power of conscience touching the soul—these recognize all things with the quickness of thought by means of some indescribable faculty apart from sensible hearing. Even if one should say that it was impossible for the voice, rolling in this lower air, to reach to God, still the thoughts of the saints cleave, not the air alone, but the whole universe as well. And the divine power instantly penetrates

τίδ' ; οὐχὶ καὶ αἱ προαιρέσεις φθάνουσι πρὸς τὸν θεὸν
 προεῖσαι τὴν φωνὴν τὴν ἑαυτῶν ; οὐχὶ δὲ καὶ ὑπὸ
 τῆς συνειδήσεως πορθμεύονται τινα ; τίνα καὶ φωνὴν
 ἀναμείναι ἂν ὁ κατὰ πρόθεσιν τὸν ἐκλεκτὸν καὶ πρὸ τῆς
 5 γενέσεως τὸ ἐσόμενον ὡς ἤδη ὑπάρχον ἐγνωκώς ; ἡ οὐχὶ
 πάντῃ εἰς τὸ βάθος τῆς ψυχῆς ἀπάσης τὸ φῶς τῆς 15
 δυνάμεως ἐκλάμπει, τὰ ταμεία ἐρευνώοντος, ἥ φησιν ἡ
 γραφή, τοῖς λήκονσι τῆς δυνάμεως ; ὁλος ἄκοη καὶ ὁλος
 ὁφθαλμός, ἵνα τις τούτοις χρήσῃται τοῖς ὀνόμασιν,
 20 ὁ θεός.

38. Καθόλου τοίνυν οὐδεμίαν σώζει θεοσέβειαν
 οὔτε ἐν ὕμνοις οὔτε ἐν λόγοις, ἀλλ' οὐδὲ ἐν γραφαῖς ἡ
 δόγμασιν, ἡ μὴ πρέπουσα περὶ τοῦ θεοῦ ὑπόληψις,
 ἀλλ' εἰς ταπεινὰς καὶ ἀσχήμονας ἐκτρεπομένη ἐννοίας
 15 τε καὶ ὑπονοίας. ὅθεν ἡ τῶν πολλῶν εὐφημία δυσφημίας
 οὐδὲν διαφέρει διὰ τὴν τῆς ἀληθείας ἄγνοιαν. Ὡν μὲν 20
 οὖν αἱ ὀρέξεις εἰσὶ καὶ ἐπιθυμίαι καὶ ὅλως εἰπεῖν αἱ
 ὀρμαί, τούτων εἰσὶ καὶ αἱ εὐχαί. [διόπερ οὐδεὶς ἐπιθυμῇ
 πόματος, ἀλλὰ τοῦ πιεῖν τὸ ποτόν, οὐδὲ μὴν κληρονομίας,
 20 ἀλλὰ τοῦ κληρονομῆσαι, οὕτως δὲ οὐδὲ γνώσεως,
 ἀλλὰ τοῦ γινῶναι· οὐδὲ γὰρ πολιτείας ὀρθῆς, ἀλλὰ τοῦ
 πολιτεύεσθαι.] τούτων οὖν αἱ εὐχαί ὧν καὶ αἰτήσεις,
 καὶ τούτων αἱ αἰτήσεις ὧν καὶ ἐπιθυμίαι. τὸ δὲ εὐχεσθαι
 καὶ ὀρέγεσθαι καταλλήλως γίνεται εἰς τὸ ἔχειν τὰ
 25 ἀγαθὰ καὶ τὰ παρακείμενα ὠφελήματα τῇ κτήσει. 25
 ὁ τοίνυν γνωστικὸς τὴν εὐχὴν καὶ τὴν αἴτησιν τῶν
 ὄντως ἀγαθῶν τῶν περὶ ψυχὴν ποιεῖται, καὶ εὐχεται
 συνεργῶν ἅμα καὶ αὐτὸς εἰς ἕξιν ἀγαθότητος ἐλθεῖν,

2. συνειδήσεως] fort. συναισθήσεως M. πορθμεύονται; τίνα καὶ Heinsius, D.
 πορθ. τινα, καὶ L. fort. πορθμεύονται τινα; τίνα καὶ M. 4. ἀναμείναι ὡ DH.
 ἀναμείναι B. ἀναμείναι L. 7. ἥ] ἡ L. 23. ἐπιθυμία. M. ἐπι-
 θυμία, D. 24. καταλλήλως Heinsius. κατ' ἀλλήλους L. καταλλήλους B.
 γίνεται P. γίνεσθαι L. 25. ὠφελήματα τῇ κτήσει. ὁ τοίνυν H. ὠφελήματα.
 τῇ κτήσει τοίνυν ὁ LD.

the whole soul, like light. Again do not our resolves also find their way to God, uttering a voice of their own? And are not some things also wafted heaven-ward by the conscience? Moreover can we conceive that He Who has *known* His elect *according to His eternal purpose*¹, and known *before its birth*² that which was to be, as already existing, must wait for the sound of a voice? Is it not true that the light of power shines forth in all directions even to the very bottom of the soul, since *the candle of power*, as the Scripture says, *searches the secret chambers*³? God is *all ear and all eye*⁴, if one may make use of these expressions.

§ 38. Where then there is an unworthy conception of God, passing into base and unseemly thoughts and significations, it is impossible to preserve any sort of devoutness either in hymns or discourses or even in writings or doctrines. For which reason what most men call reverence is indistinguishable from irreverence, owing to their ignorance of the truth. Now the objects of the appetites and desires and of impulses generally are also the objects of our prayers. We pray therefore for the same things that we request, and we request the same things that we desire: and praying and longing are on the same footing as regards the possession of good things and the benefits attached to their acquisition. Accordingly the gnostic makes his prayer and request for the things that are really good, i.e. those pertaining to the soul, and he prays, and joins his own efforts as well, that he may attain to a habit of goodness; so that he may no longer have his good things attached to him like ornaments, but may be himself good. [Wherefore no one desires drink in the abstract but to drink, nor an inheritance, but to inherit; and in like manner no one desires knowledge,

¹ Rom. viii. 28, 29, ix. 11.² Sus. 42.³ Prov. xi. 27.⁴ See above, § 5.

ὥς μηκέτι ἔχειν τὰ ἀγαθὰ καθάπερ ἀναθήματά τινα παρακείμενα, εἶναι δὲ ἀγαθόν.

39. Διὸ καὶ τούτοις μάλιστα προσήκει εὐχεσθαι τοῖς εἰδόσι τὸ θεῖον ὥς χρή καὶ τὴν πρόσφορον ἀρετὴν 5 ἔχουσιν αὐτῷ, οἱ ἴσασι τίνα τὰ ὄντως ἀγαθὰ καὶ τίνα αἰτητέον καὶ πότε καὶ πῶς ἔκαστα. ἐσχάτη δὲ ἀμαθία 30 παρὰ τῶν μὴ θεῶν ὥς θεῶν αἰτεῖσθαι, ἥ τὰ μὴ συμφέροντα αἰτεῖσθαι, φαντασίᾳ ἀγαθῶν κακὰ αἰτουμένους σφίσιν. ὁθεν εἰκότως ἐνός ὄντος τοῦ ἀγαθοῦ θεοῦ παρ' 10 αὐτοῦ μόνου τῶν ἀγαθῶν τὰ μὲν δοθῆναι, τὰ δὲ παραμεῖναι εὐχόμεθα ἡμεῖς τε καὶ οἱ ἄγγελοι· ἀλλ' οὐχ ὁμοίως, οὐ γάρ ἐστι ταὐτὸν αἰτεῖσθαι παραμεῖναι τὴν δόσιν ἢ τὴν ἀρχὴν σπουδάζειν λαβεῖν. καὶ ἡ ἀποτροπὴ δὲ τῶν κακῶν εἶδος εὐχῆς. ἀλλ' οὐκ ἐπὶ τῇ τῶν 15 ἀνθρώπων βλάβῃ τῇ τοιαύτῃ συγχρηστέον εὐχῇ ποτε, 20 πλὴν εἰ μὴ τὴν ἐπιστροφὴν τῆς δικαιοσύνης τεχναζόμενος 35 τοῖς ἀπηληγκόσιν ὁ γνωστικὸς οἰκονομοῖ τὴν αἴτησιν. ἔστιν οὖν, ὥς εἰπεῖν τολμηρότερον, ὁμιλία πρὸς τὸν θεὸν ἢ εὐχή· κὰν ψιθυρίζοντες ἄρα μηδὲ τὰ χεῖλη 20 ἀνοίγοντες μετὰ σιγῆς προσλαλῶμεν, ἔνδοθεν κεκράγαμεν· πᾶσαν γὰρ τὴν ἐνδιάθετον ὁμιλίαν ὁ θεὸς ἀδιαλείπτως ἐπαίει.

40. Ταύτῃ καὶ προσανατείνομεν τὴν κεφαλὴν καὶ τὰς χεῖρας εἰς οὐρανὸν αἶρομεν τοὺς τε πόδας ἐπεγεύρομεν 25 κατὰ τὴν τελευταίαν τῆς εὐχῆς συνεκφώνησιν, ἐπακο- 40 λουθοῦντες τῇ προθυμίᾳ τοῦ πνεύματος εἰς τὴν νοητὴν οὐσίαν, καὶ συναφιστάνειν τῷ λόγῳ τὸ σῶμα τῆς γῆς πειρώμενοι, μετάρσιον ποιησάμενοι, τὴν ψυχὴν ἐπτερωμένην τῷ πόθῳ τῶν κρειττόνων ἐπὶ τὰ ἄγια χωρεῖν 30 βιαζόμεθα, τοῦ δεσμοῦ καταμεγαλοφρονοῦντες τοῦ σαρκικοῦ. ἴσμεν γὰρ εὖ μάλα τὸν γνωστικὸν τὴν

1. ἀναθήματα H. μαθήματα L.

vortum habet L.

4. πρόσφορον] Litteras ex supra

5. τίνα ante τὰ in marg. pr. m. L.

6. ὅτι ex ὅτι

corr. pr. m. L.

17. τοῖς D. τοῖς γ' B. τοῖς δ' L.

but to know; no, nor a right constitution, but to live under such a constitution¹.]

§ 39. Hence too prayer is most fitting for those who have a right knowledge of the Divinity and that excellence of character which is agreeable to Him, i.e. for those who know what are the things which are truly good, and what should be asked for, and when, and how, in each case. But it is the height of folly to ask of those who are not Gods as if they were Gods, or to ask what is inexpedient (i.e. what is evil for oneself), under the impression that it is good. Since then *the good God is One*², we and the angels are right in praying that we may receive from Him alone either the bestowal or continuance of good things. But we do not ask alike, for it is not the same thing to ask that the gift may be continued, and to strive to obtain it in the first instance. The warning of the bad is also a kind of prayer. But we must never employ a prayer of this kind for the injury of men, except where the gnostic might adapt his request so as to contrive for *those who were hardened*³ their return to righteousness. Prayer, then, to speak somewhat boldly, is converse with God. Even if we address Him in a whisper, without opening our lips, or uttering a sound, still we cry to Him in our heart. For God never ceases to listen to the inward converse of the heart.

§ 40. For this reason also we raise the head and lift the hands towards heaven, and stand on tiptoe as we join in the closing outburst of prayer, following the eager flight of the spirit into the intelligible world: and while we thus endeavour to detach the body from the earth by lifting it upwards along with the uttered words, we spurn the fetters of the flesh and constrain *the soul, winged*⁴ with desire of better things, to ascend into *the holy place*⁵. For we are well assured that of his own will the

¹ This sentence appears to be misplaced in the Greek.

² Matt. xix. 17. ³ See p. 21. ⁴ Plato, *Phædr.* 246. ⁵ Heb. ix. 25.

ὑπέρβασιν παντὸς τοῦ κόσμου, ὥσπερ ἀμέλει τῆς
 Αἰγύπτου οἱ Ἰουδαῖοι, ἐκουσίως ποιούμενον, ἐνδεικνύ-
 μενον ἐναργῶς παντὸς μᾶλλον ὡς ὅτι μάλιστα σύνεγγυς
 ἔσοιτο τοῦ θεοῦ. εἰ δέ τινες καὶ ὥρας τακτὰς ἀπονέ- 45
 5 μουσιν εὐχῇ, ὡς τρίτην φέρε καὶ ἕκτην καὶ ἐνάτην,
 ἀλλ' οὖν γε ὁ γνωστικὸς παρὰ ὅλον εὐχεται τὸν βίον,
 δι' εὐχῆς συνεῖναι μὲν σπεύδων θεῷ, καταλελοιπέναι δέ,
 συνελόντι εἰπεῖν, πάντα ὅσα μὴ χρησιμεύει γενομένῳ
 ἐκεῖ, ὡς ἂν ἐνθένδε ἤδη τὴν τελείωσιν ἀπειληφῶς τοῦ
 10 κατὰ ἀγάπην δρωμένου. ἀλλὰ καὶ τὰς τῶν ὥρων
 διανομὰς τριχῇ διεσταμένας καὶ ταῖς ἴσαις εὐχαῖς
 τετιμημένας ἴσασιν οἱ γνωρίζοντες τὴν μακαρίαν τῶν
 ἀγίων τριάδα μονῶν. 50

41. Ἐνταῦθα γενόμενος ὑπεμνήσθην τῶν περὶ
 15 τοῦ μὴ δεῖν εὐχεσθαι πρὸς τινων ἑτεροδόξων, τουτέστιν
 τῶν ἀμφὶ τὴν Προδίκου αἵρεσιν, παρεισαγομένων
 δογμάτων. ἵνα οὖν μηδὲ ἐπὶ ταύτῃ αὐτῶν τῇ ἀθέφ-
 σοφίᾳ ὡς ξένη ὀγκύλλωνται αἵρέσει, μαθέωσαν προει-
 ληφθαι μὲν ὑπὸ τῶν Κυρηναϊκῶν λεγομένων φιλοσόφων· 207 B.
 20 ἀντιρρήσεως δ' ὁμως τεύξεται κατὰ καιρὸν ἡ τῶν
 πεγλωήμων τούτων ἀνόσιος γνώσις, ὡς μὴ νῦν παραιο-
 δνομένη τὸ ὑπόμνημα οὐκ ὀλίγη οὔσα ἡ τούτων κατα-
 δρομὴ διακόπτῃ τὸν ἐν χερσὶ λόγον, δεικνύντων ἡμῶν
 25 B. μόνον ὄντως ὅσιον καὶ θεοσεβῆ τὸν τῷ ὄντι κατὰ τὸν
 25 ἐκκλησιαστικὸν κανόνα γνωστικόν, φ' μόνῳ ἡ αἰτήσις
 κατὰ τὴν τοῦ θεοῦ βούλησιν ἀπονεμεμένη γίνεται
 καὶ αἰτήσαντι καὶ ἐννοηθέντι. ὥσπερ γὰρ πᾶν ὃ
 βούλεται δύναται ὁ θεός, οὕτως πᾶν ὃ ἐν αἰτήσῃ ὁ
 γνωστικὸς λαμβάνει. καθόλου γὰρ ὁ θεὸς οἶδεν τοὺς
 30 τε ἀξίους τῶν ἀγαθῶν καὶ μὴ· ὅθεν τὰ προσήκοντα
 ἐκάστοις δίδωσιν. διὸ πολλάκις μὲν αἰτήσασιν ἀναξίους
 οὐκ ἂν δοίη, δοίη δὲ ἀξίους δηλονότι ὑπάρχουσιν. οὐ

7. καταλελοιπέναι Jackson. καταλλοιπεν L. 8. γενομένη H. γε-
 μνη L. 10. κατ' ἀγάπην Abbott. 26. ἀπονεμεμένη Heinsius.
 ἀπονεμεμένη L. 20, 21. μὴ ὄντι...δίδωσιν. M. μὴ ὄντι...δίδωσιν, D.
 22. δοίη δὲ] δοίη δὲ ἂν καὶ μὴ αἰτήσασιν Bernard.

gnostic leaves this world behind him, just as the Jews did Egypt, showing in the plainest way that he was destined to be as near as possible to God. And if there are any who assign fixed hours to prayer¹, such as the third and the sixth and the ninth, yet the gnostic at all events prays all his life through, striving to be united with God in prayer, and, in a word, to have done with everything that is useless for that higher life, as one who has already attained here below the perfection of loving action. However, the triple distribution of the hours and their observance by corresponding prayers is also familiar to those who are acquainted with the blessed triad of the holy *mansions*².

§ 41. At this point I am reminded of the opinions which are being secretly propagated by certain heterodox persons, belonging to the heresy of Prodicus, against the use of prayer. In order that they may not pride themselves on this their godless wisdom as though it were something novel, let these men learn that they are only following in the steps of the so-called Cyrenaic school. The refutation however of the impious knowledge of these *falsely called gnostics*³ I reserve to its proper season, in order that the censure, which must be somewhat protracted, may not steal into my notes at this point and so interrupt the subject we have in hand; which is a demonstration that only he who is a gnostic according to the rule of the Church is really pious and devout, and that he alone has his petitions, whether oral or mental⁴, granted according to the will of God. For as God is able to do every thing that He wills, so the gnostic *receives every thing that he may ask*⁵. For God knows generally those that are worthy to receive good things and those that are not; whence He gives to each what belongs to him. For this reason if request were made by unworthy persons He would often refuse to give it, but would give <unasked>

¹ See above, § 35.² See n. on § 9 and P. 707 on the Parable of the Sower.³ 1 Tim. vi. 20.⁴ See below on § 72.⁵ Mt. xxi. 22.

μὴν παρέλκει ἡ αἰτησις, κὰν χωρὶς ἀξιώσεως διδῶται
τὰ ἀγαθὰ. αὐτίκα ἡ τε εὐχαριστία ἡ τε τῶν πέλας εἰς
ἐπιστροφὴν αἰτησις ἔργον ἐστὶ τοῦ γνωστικοῦ. ἡ καὶ
ὁ κύριος ἠύχετο, εὐχαριστῶν μὲν ἐν οἷς ἐτελείωσεν τὴν 10
5 διακονίαν, εὐχόμενος δὲ ὡς πλείστον οὓς ἐν ἐπι-
γνώσει γενέσθαι, ἵν' ἐν τοῖς σωζομένοις διὰ τῆς
κατ' ἐπίγνωσιν σωτηρίας ὁ θεός, ὁ μόνος ἀγαθὸς καὶ
ὁ μόνος σωτὴρ, δι' υἱοῦ δοξάζεται καὶ ἐξ αἰῶνος εἰς αἰῶνα
ἐπιγινώσκῃται. καίτοι καὶ ἡ πίστις τοῦ λήψεσθαι
20 εἶδος εὐχῆς ἐναποκειμένης γνωστικῶς.

42. Ἄλλ' εἰ ἀφορμὴ τις ὁμιλίας τῆς πρὸς τὸν θεὸν
γίνεται ἡ εὐχή, οὐδεμίαν ἀφορμὴν παραλειπτέον τῆς
προσόδου τῆς πρὸς τὸν θεόν. ἀμέλει συμπλακεῖσα τῇ 15
μακαρίᾳ προνοίᾳ ἡ τοῦ γνωστικοῦ ὁσιότης κατὰ τὴν
15 ἐκούσιον ὁμολογίαν τελείαν τὴν εὐεργεσίαν ἐπιδείκνυσιν
τοῦ θεοῦ. οἶονεὶ γὰρ ἀντεπιστροφή τις ἐστὶ τῆς
προνοίας ἡ τοῦ γνωστικοῦ ὁσιότης καὶ ἀντίστροφος
εὐνοία τοῦ φίλου τοῦ θεοῦ. οὔτε γὰρ ὁ θεὸς ἄκων
ἀγαθὸς ὃν τρόπον τὸ πῦρ θερμαντικόν (ἐκούσιος δὲ
20 ἡ τῶν ἀγαθῶν μετάδοσις αὐτῷ, κὰν προλαμβάνῃ τὴν
αἴτησιν), οὔτε μὴν ἄκων σωθήσεται ὁ σωζόμενος, οὐ
γὰρ ἐστὶν ἄψυχος, ἀλλὰ παντὸς μᾶλλον ἐκουσίως καὶ 20
προαιρετικῶς σπεύσει πρὸς σωτηρίαν. διὸ καὶ τὰς
ἐντολὰς ἔλαβεν ὁ ἄνθρωπος ὡς ἂν ἐξ αὐτοῦ ὀρμητικὸς
25 πρὸς ὁπότερον οὖν καὶ βούλοιτο τῶν τε αἰρετῶν καὶ τῶν
φευκτῶν. οὐκ οὖν ὁ θεὸς ἀνάγκη ἀγαθοποιεῖ, κατὰ
προαίρεσιν δὲ εὐποιεῖ τοὺς ἐξ αὐτῶν ἐπιστρέφοντας.
οὐ γὰρ ὑπηρετική γέ ἐστιν ἡ εἰς ἡμᾶς θεόθεν ἡκουσα,
οἷον ἐκ χειρόνων εἰς κρείττονας προϊούσα, ἡ πρόνοια.
30 κατ' ἔλεον δὲ τῆς ἡμετέρας ἀσθενείας αἱ προσεχεῖς τῆς
προνοίας ἐνεργοῦνται οἰκονομίαι, καθάπερ καὶ ἡ τῶν

1. διδόναι] διδοται L. 7. κατ' ἐπίγνωσιν σωτηρίας M. σωτηρίας κατ'
ἐπίγνωσιν L. 8. δοξάζεται καὶ ποτὶ νῦν M. ποτὶ θεός (l. 7) L. 9. ἐπιγινώ-
σκῃται. H. ἐπιγινώσκειται, D. ἐπιγινώσκειται L. 11. ἀφορμή] παρὰ B. Barnard.
24. αὐτῷ H. αὐτῷ L. 25. οὐ M. ἐν L. 27. αὐτῶν P. αὐτῶν L.

provided they were worthy. Yet the petition is not superfluous, even though good things be granted without petition made. For instance, both thanksgiving and prayer for the conversion of his neighbours are the duty of the gnostic. Thus the Lord also prayed, returning thanks for the *accomplishment* of his ministry¹ and praying *that as many as possible might share in knowledge*², in order that God, *who alone is good, alone is Saviour, may be glorified through His Son*³, in those who are being *saved through the salvation which is according to knowledge*⁴, and that the knowledge of Him may grow from age to age. Howbeit the mere faith that one will receive is itself also a kind of prayer stored up in a gnostic spirit.

§ 42. But if prayer is thus an occasion for converse with God⁵, no occasion for our approach to God must be neglected. Certainly the holiness of the gnostic, being bound up with the Divine Providence through a voluntary acknowledgment on his part, shows the beneficence of God in perfection. For the holiness of the gnostic is, as it were, a return back on itself of Providence and a responsive feeling of loyalty on the part of the friend of God. For neither is the goodness of God involuntary like the warmth of fire (but His imparting of good things is voluntary, even though He should wait to be asked); nor on the other hand will the man who is being saved be saved without his will, for he is no lifeless machine, but will most assuredly hasten to salvation with eager alacrity. It is on this account that the commandments were given to man as to a being who would be spontaneously impelled to whichever he might choose, whether of things eligible or ineligible. God therefore does not do good of necessity, but of His own free will He befriends those who turn to Him of their own accord. For the providence that comes to us from God is not ministrative⁶, as though it proceeded from inferiors to superiors; but it is from pity of our weakness that the nearer dispensations

¹ Joh. xvii. 4.² Joh. xvii. 20, 28.³ Matt. xix. 17, Joh. xvii. 1.⁴ Joh. xvii. 8.⁵ See above, § 29.⁶ See above, § 2.

ποιμένων εἰς τὰ πρόβατα καὶ ἡ τοῦ βασιλέως πρὸς
 102. τοὺς ἀρχομένους, καὶ ἡμῶν αὐτῶν πειθηνίως πρὸς τοὺς 15
 ἡγουμένους ἐχόντων, τοὺς τεταγμένως διέποντας καθ'
 ἣν ἐνεχειρίσθησαν τάξιν ἐκ θεοῦ. θεράποντες ἄρα καὶ
 3 θεραπευταὶ τοῦ θείου οἱ ἐλευθερικωτάτην καὶ βασιλικω-
 τάτην θεραπείαν προσάγοντες, τὴν διὰ τῆς θεοσεβοῦς
 γνώμης τε καὶ γνώσεως.

43. Πᾶς οὖν καὶ τόπος ἱερὸς τῷ ὄντι ἐν ᾧ τὴν
 ἐπίνοιαν τοῦ θεοῦ λαμβάνομεν καὶ χρόνος· ὅταν δὲ
 100 οὐ προαίρετος ὁμοῦ καὶ εὐχάριστος δι' εὐχῆς αἰτῆται,
 ἀμηγένη συνεργεῖ τι πρὸς τὴν λήψιν, ἀσμένως δι' ὧν 30
 εὐχεται τὸ ποθούμενον λαμβάνων. ἐπὰν γὰρ τὸ παρ'
 ἡμῶν εὐεπίφορον ὁ τῶν ἀγαθῶν λάβῃ δοτήρ, ἀθρόα
 πάντα τῇ συλλήψει αὐτῇ ἔπεται τὰ ἀγαθὰ. ἀμέλει
 15 ἐξετάζεται διὰ τῆς εὐχῆς ὁ τρόπος πῶς ἔχει πρὸς τὸ
 προσήκον. εἰ δὲ ἡ φωνὴ καὶ ἡ λέξις τῆς νοήσεως
 χάριν δέδοται ἡμῖν, πῶς οὐχὶ αὐτῆς τῆς ψυχῆς καὶ τοῦ
 νοῦ ἐπακούει ὁ θεός, ὅπου γε ἡδὴ ψυχὴ ψυχῆς καὶ νοῦς
 νοὸς ἐπαίει; ὅθεν τὰς πολυφώνους γλώσσας οὐκ ἀνα- 35
 20 μένει ὁ θεὸς καθάπερ οἱ παρὰ ἀνθρώπων ἐρμηνεῖς, ἀλλ'
 ἀπαξιαπλῶς ἀπάντων γνωρίζει τὰς νοήσεις, καὶ ὅπερ
 ἡμῖν ἡ φωνὴ σημαίνει, τοῦτο τῷ θεῷ ἡ ἔννοια ἡμῶν
 λαλεῖ, ἣν καὶ πρὸ τῆς δημιουργίας εἰς νόησιν ἤξουσαν
 ἡπίστατο. ἔξεστιν οὖν μηδὲ φωνῇ τὴν εὐχὴν παρα-
 25 πέμπειν, συντείνοντα μόνον ἔνδοθεν τὸ πνευματικὸν
 πᾶν εἰς φωνὴν τὴν νοητὴν κατὰ τὴν ἀπερίσπαστον
 πρὸς τὸν θεὸν ἐπιστροφὴν.

Ἐπεὶ δὲ γενεθλίου ἡμέρας εἰκὼν ἡ ἀνατολή, κακείθεν
 τὸ φῶς αὖξεται ἐκ σκότους λάμψαν τὸ πρῶτον, ἀλλὰ καὶ 40
 30 τοῖς ἐν ἀγνοίᾳ καλυδουμένοις ἀνέτειλεν γνώσεως ἀληθείας

2. τεταγμένοι P. τεταγμένων L. 10. αἰτῆται D. αἰτᾶται L.
 12. λάβῃ L. λάβει V. 14. αὐτῇ M. αὐτῆς L. 17. χάριν pr.
 m. corr. ex διὰ χάριν L. δέδοται pr. m. corr. ex δίδεται L. 24, 25. παρα-
 πέμπειν, συντείνοντα μόνον ἔνδοθεν Heinsius. παραπέμπειν συντείνοντα μόνον δ'
 ἔνδοθεν L. 30. ἀνέτειλεν L. ἀνέτειλε VD.

of Providence are set in motion, like the care of shepherds for their sheep and that of a king towards his subjects; while we ourselves also are submissive to our superiors, who govern us in an orderly manner according to the commission with which they were entrusted by God. They therefore are ministers and worshippers of the Divinity who offer the freest and most royal worship, viz. that which is rendered by devoutness both of purpose and of knowledge.

§ 43. Every place then and every time at which we entertain the thought of God is truly hallowed; but when he who is at once right-minded and thankful makes his request in prayer, he in a way contributes to the granting of his petition, receiving with joy the desired object through the instrumentality of his prayers. For when the Giver of all good meets with readiness on our part, all good things follow at once on the mere conception in the mind. Certainly prayer is a test of the attitude of the character towards what is fitting. And if voice and speech are given to us with a view to understanding, how can God help hearing the soul and the mind by itself, seeing that soul already apprehends soul, and mind apprehends mind? Wherefore God has no need to learn various tongues, as human interpreters have, but understands at once the minds of all men; and what the voice signifies to us, that our thought utters to God, since even before the Creation He knew that it would come into our mind. It is permitted to man therefore to speed his prayer even without a voice, if he only concentrates all his spiritual energy upon the inner voice of the mind by his undistracted turning to God.

And since the east symbolizes the day of birth, and it is from thence that the *light* spreads, after it has first *shone forth out of darkness*¹, aye, and from thence that the day of the knowledge of the truth *dawned* like the sun upon those who were lying in

¹ 2 Cor. iv. 6.

ἡμέρα κατὰ λόγον τοῦ ἡλίου, πρὸς τὴν ἑωθινήν ἀνατολὴν
 2 αἱ εὐχαί· ὅθεν καὶ τὰ παλαιάτα τῶν ἱερῶν πρὸς
 δύοσιν ἔβλεπεν, ἵνα οἱ ἀπαντιπρόσωποι τῶν ἀγαλμάτων
 ἰστάμενοι πρὸς ἀνατολὴν τρέπεσθαι διδάσκωνται. κατε-
 3 θυγνῶνται ἢ προσεγγίῃ μοι ὡς θγμίαμα ἐνώπιόν σου, ἐπαρσις
 τῶν χειρῶν μοι θγσία ἐσπερινή, οἱ ψαλμοὶ λέγουσιν.

44. Τοῖς μοχθηροῖς τοίνυν τῶν ἀνθρώπων ἡ εὐχὴ
 οὐ μόνον εἰς τοὺς ἄλλους, ἀλλὰ καὶ εἰς σφᾶς αὐτοὺς 45
 βλαβερωτάτη. εἰ γοῦν καὶ ἃ φασιν εὐτυχήματα
 10 αἰτησάμενοι λάβοιεν, βλάπτει λαβόντας αὐτοὺς, ἀνεπι-
 στήμονας τῆς χρήσεως αὐτῶν ὑπάρχοντας. οἱ μὲν γὰρ
 ἃ οὐκ ἔχουσιν εὐχονται κτήσασθαι, καὶ τὰ δοκοῦντα
 ἀγαθὰ, οὐ τὰ ὄντα, αἰτοῦνται. ὁ γνωστικός δὲ ὧν μὲν
 κέκτηται παραμονήν, ἐπιτηδειότητα δὲ εἰς ἃ μέλλει
 15 ἀποβαίνειν, καὶ αἰδιότητα ὧν οὐ λήψεται αἰτήσεται·
 τὰ δὲ ὄντως ἀγαθὰ τὰ περὶ ψυχὴν εὐχεται εἶναί τε
 αὐτῷ καὶ παραμεῖναι. ταύτῃ οὐδὲ ὀρέγεται τινος τῶν
 ἀπόντων ἀρκούμενος τοῖς παροῦσιν. οὐ γὰρ ἑλλιπὴς 50
 τῶν οἰκείων ἀγαθῶν, ἱκανὸς ὧν ἤδη ἑαυτῷ ἐκ τῆς θείας
 20 χάριτός τε καὶ γνώσεως· ἀλλὰ αὐτάρκης μὲν γενόμενος
 ἀνευδεής τε τῶν ἄλλων, τὸ παντοκρατορικὸν δὲ βούλημα
 ἐγνωκώς, καὶ ἔχων ἅμα καὶ εὐχόμενος, προσεχῆς τῇ
 πανσθενεῖ δυνάμει γενόμενος, πνευματικὸς εἶναι σπου- 200
 δάσας διὰ τῆς ἀορίστου ἀγάπης ἦνεται τῷ πνεύματι.
 25 οὗτος ὁ μεγαλόφρων, ὁ τὸ πάντων τιμιώτατον, ὁ τὸ
 πάντων ἀγαθώτατον κατὰ τὴν ἐπιστήμην κεκτημένος,
 εὐθικτος μὲν κατὰ τὴν προσβολὴν τῆς θεωρίας, ἔμμονον
 δὲ τὴν τῶν θεωρητῶν δύναμιν ἐν τῇ ψυχῇ κεκτημένος,
 τουτέστι τὴν διορατικὴν τῆς ἐπιστήμης δριμύτητα.
 12. ταύτην δὲ ὡς ἐνὶ μάλιστα βιάζεται κτήσασθαι τὴν 5

8. ἀπαντιπρόσωποι H. ἀπαν τι πρόσωπων L. ἀντιπρόσωποι D post S in Ind.
 ἀπαντιπρόσωπων S. ἐκ' ἀντιπροσώπων Jackson. 9. γοῦν pr. m. corr. ex οὐν L.
 15. ἀπερβαίνων Heinaius. ἀπερβαίνων LH. αἰδιότητα] fort. ἀδιαφορήματα M.
 ἀδιαλόγητα Abbott. ὧν οὐ λήψεται LH. ὧν λήψεται D post Heinaius.
 18. ἀλλετῆς S. ἐλλετῆς L. 21. τε H. & L. 25. οὗτοι Barnard. οὕτως L.

ignorance¹, therefore our prayers are directed towards the rise of dawn. It was for this reason that the most ancient temples looked toward the west in order that they who stood facing the images might be taught to turn eastwards. *Let my prayer ascend up as incense before Thee, the lifting up my hands be an evening sacrifice*² is the language of the Psalms.

§ 44. In the case of the wicked then prayer is most hurtful, not only to others, but even to themselves. At any rate, if in answer to prayer they were to receive what they call pieces of good fortune, they are injured by receiving them, because they know not how to use them. For they pray to obtain what they have not got, and they ask for apparent, not real good. The gnostic, on the other hand, will ask for a continuance of the things he possesses and fitness for what is about to happen, and indifference as to what shall be denied: but as for the things that are really good, i.e. those pertaining to the soul, his prayer is that they may both be granted to him and may continue. Thus he does not even desire anything which he has not, being contented with his present lot. For he is not lacking in the good things that are proper to him, being already sufficient to himself through the Divine grace and knowledge. But, having his resources in himself and being independent of others, and having learnt to know the Omnipotent Will, so that he no sooner prays than he receives, he is brought close to the Almighty Power and, by his earnest striving after spirituality, is united to the Spirit through the love that knows no bounds. This is the man of lofty mind, who by the way of science has acquired the most precious and best of all possessions, being on the one hand quick to apply the faculty of contemplation, while on the other hand he retains permanently in his soul the power over the objects of contemplation, i.e. the keen clearness of science.

¹ Matt. iv. 16.² Ps. cxli. 2.

δύναμιν ἐγκρατὴς γενόμενος τῶν ἀντιστρατεγομένων τῷ νῷ
καὶ τῇ μὲν θεωρίᾳ ἀδιαλείπτως προσεδρεύων, τῇ ἐφε-
κτικῇ δὲ τῶν ἡδέων καὶ τῇ κατορθωτικῇ τῶν πρακτέων
ἐγγυμνασάμενος ἀσκήσει. πρὸς τούτοις ἐμπειρίᾳ πολλῇ
5 χρησάμενος, τῇ κατὰ τὴν μάθησίν τε καὶ τὸν βίον,
παρρησίαν ἔχει, οὐ τὴν ἀπλῶς οὕτως ἀθυρόγλωσσον
δύναμιν, δύναμιν δὲ ἀπλῶ λόγῳ χρωμένην, μηδὲν τῶν
λεχθῆναι δυναμένων κατὰ τὸν προσήκοντα καιρὸν ἐφ'
ὧν μάλιστα χρὴ ἐπικρυπτομένην, μήτε διὰ χάριν μήτε 10
20 διὰ φόβον ἀξιολόγων.

45. Ὁ γοῦν τὰ περὶ θεοῦ διεληφώς πρὸς αὐτῆς
τῆς ἀληθείας χοροῦ μυστικοῦ λόγῳ τῷ προτρέποντι, τὸ
μέγεθος τῆς ἀρετῆς κατ' ἀξίαν, αὐτὴν τε καὶ τὰ ἀπ'
αὐτῆς, ἐνδεικνυμένων, χρήται, μετὰ διάρματος ἐνθέου τῆς
15 εὐχῆς τοῖς νοητοῖς καὶ πνευματικοῖς ὡς ἐνι μάλιστα
γνωστικῶς οἰκειούμενος. ὅθεν ἡμερος καὶ πρᾶος αἰεὶ,
εὐπρόσιτος, εὐαπάντητος, ἀνεξίκακος, εὐγνώμων, εὐσυν-
εῖδητος. αὐστηρὸς οὗτος ἡμῖν, αὐστηρὸς οὐκ εἰς τὸ
ἀδιάφθορον μόνον, ἀλλὰ καὶ εἰς τὸ ἀπείραστον. οὐδαμῇ 15
20 γὰρ ἐνδόσιμον οὐδὲ ἀλώσιμον ἡδονῇ τε καὶ λύπῃ τὴν
ψυχὴν παρίστησιν, δικαστῆς, ἐὰν ὁ λόγος καλῇ, ἀκλυνῆς
γενόμενος μηδ' ὅτι οὖν τοῖς πάθεσι χαριζόμενος, ἀμετα-
στάτως ἢ πέφυκεν τὸ δίκαιον πορεύεσθαι βαδίζων,
πεπεισμένος εὖ μάλα παγκάλως διοικεῖσθαι τὰ πάντα
25 καὶ εἰς τὸ ἄμεινον αἰεὶ τὴν προκοπὴν προῖέναι ταῖς
ἀρετῇν ἐλομέναις ψυχαῖς, ἔστ' ἂν ἐπ' αὐτὸ ἀφίκωνται τὸ
ἀγαθόν, ἐπὶ προθύροις ὡς εἰπεῖν τοῦ πατρὸς προσεχεῖς 20
τῷ μεγάλῳ ἀρχιερεὶ γενόμεναι. οὗτος ἡμῖν ὁ γνωστικὸς
ὁ πιστός, ὁ πεπεισμένος ἄριστα διοικεῖσθαι τὰ κατὰ

4. ἀσκήσει. M. ἀσκήσει. D. 7. χρωμένην B. χρωμένη L. 9. ὧ] φ B.
10. ἀξιολόγων H. ἀξιολόγους L. 12. προτρέποντι L. 10ct. προτρέποντι H.
14. ἐνδεικνυμένων H. ἐνδεικνυμένων L. ἐνδεικνύμενοι Heinsius in annot.
22. ἀμεταστάτως BH. ἀμεταστάτων L. 23. φ] ψ L. 28. γενόμεναι V.
γενόμεναι. M. οοστ. L.

This power he strives to the utmost to acquire by gaining the mastery *over all that wars against the reason*¹ and persisting in uninterrupted contemplation, while he exercises himself in the discipline which teaches the curbing of pleasures and the right direction of action. Besides this, from his wide experience, gathered both from study and from life, he has acquired freedom of speech, not the power of a mere random fluency, but the power of straightforward utterance, keeping back nothing that may be spoken in fitting time before a right audience, either from favour or fear of influential persons.

§ 45. At any rate he who has received a clear conception of the things concerning God from the mystical chorus of the truth itself, makes use of the word of exhortation, exhibiting the greatness of virtue according to its worth, both in itself and in its effects, being united as intimately as possible with things intellectual and spiritual in the way of knowledge along with an inspired exaltation of prayer. Hence he is always meek and gentle, affable, easy of access, forbearing, considerate, conscientious. In him we have a severity of virtue, such as is not only proof against corruption, but proof against temptation also. He presents a soul altogether unyielding and impregnable whether to the assaults of pleasure or of pain. If reason calls him to it, he is an unswerving judge, in no respect indulging his passions, but keeping inflexibly to the path in which it is the nature of justice to walk, being fully persuaded that all things are admirably ordered, and that, for the souls which have made choice of virtue, progress is always in the direction of what is better, until they arrive at the Absolute Goodness, being brought close to *the great High Priest*², in *the vestibule*³, so to speak, of the Father. This is the faithful gnostic who is fully

¹ Rom. vii. 23. ² Heb. iv. 14: above, pp. 17 and 21. ³ Plato, *Phileb.* 64 c.

τὸν κόσμον. ἀμέλει πᾶσιν εὐαρεστεῖται τοῖς συμβαίνουσιν.

46. Εὐλόγως οὖν οὐδὲν ἐπιζητεῖ τῶν κατὰ τὸν βίον εἰς τὴν ἀναγκαίαν χρῆσιν εὐθετούντων, πεπεισμένος 5 ὡς ὁ τὰ πάντα εἰδὼς θεὸς ὁ τι ἂν συμφέρῃ καὶ οὐκ αἰτουμένοις τοῖς ἀγαθοῖς χορηγεῖ. καθάπερ γάρ, οἶμαι, τῷ τεχνικῷ τεχνικῶς καὶ τῷ ἔθνικῷ ἔθνικῶς, οὕτω καὶ 12 τῷ γνωστικῷ <γνωστικῶς> ἕκαστα ἀποδίδονται. καὶ 25 ὁ μὲν ἐξ ἔθνων ἐπιστρέφων τὴν πίστιν, ὁ δὲ εἰς γνῶσιν 18 ἐπαναβαίνων τὰς ἀγάπης τὴν τελειότητα αἰτήσεται. κορυφαῖος δ' ἤδη ὁ γνωστικός θεωρίαν εὐχεται αὔξειν τε καὶ παραμένειν, καθάπερ ὁ κοινὸς ἄνθρωπος τὸ συνεχὲς ὑγιαίνει. ναὶ μὴν μηδὲ ἀποπεσεῖν ποτε τῆς ἀρετῆς αἰτήσεται συνεργῶν μάλιστα πρὸς τὸ ἄπτωτος διαγε- 15 νέσθαι. οἶδεν γάρ καὶ τῶν ἀγγέλων τινας, ὑπὸ ῥαθυμίας ὀλισθήσαντας αὐθις χαμαί, μηδέπω τέλεον εἰς τὴν μίαν ἐκείνην ἔξω ἐκ τῆς εἰς τὴν διπλόην ἐπιτηδειότητος ἐκλήψαντας ἑαυτοὺς. τῷ δὲ ἐνθένδε εἰς γνώσεως 30 ἀκρότητα καὶ τὸ ἐπαναβεβηκὸς ὕψος ἀνδρὸς ἐντελοῦς 20 γεγυμνασμένῳ πρὸ ὁδοῦ τὰ κατὰ χρόνον καὶ τόπον ἅπαντα, ἀμεταπτώτως βιοῦν ἐλομένῳ καὶ ἀσκοῦντι διὰ τὴν τῆς γνώμης πάντοθεν μονότονον ἐδραιότητα· ὅσοις δὲ βρίθουσά τις ἐτι ὑπολείπεται γωνία κάτω ῥέπουσα, καὶ κατασπᾶται τὸ διὰ τῆς πίστεως ἀναγόμενον. τῷ 25 ἄρα ἀναπόβλητον τὴν ἀρετὴν ἀσκήσει γνωστικῇ πεποιη- μένῳ φυσιοῦται ἢ ἔξω, καὶ καθάπερ τῷ λίθῳ τὸ βάρος, οὕτως τοῦδε ἢ ἐπιστήμη ἀναπόβλητος οὐκ ἀκουσίως, 35 ἀλλ' ἐκουσίως, δυνάμει λογικῇ καὶ γνωστικῇ καὶ προ- νοητικῇ, καθίσταται.

4. εὐθετούντων H. εὐθετεῖν Jackson. εὐθετ' εὐν L. εὐθ' ὄντιον B. εὐθ' ὄντιον P. 8. γνωστικῶς addidit B. 20. πρὸ ὁδοῦ B. προόδου L.

22. γωνία L. fort. ὀνία M. ἀγνοία Jackson. 27. τοῦδε] fort. τῷδε M. ἀναπόβλητος Kl. H. ἀναπόβλητος D post Heinsium. ἀκουσίως LH. ἀκ. γὰρ D post Heinsium.

persuaded that all things in the world are ordered for the best. Certainly he is well pleased with all that happens.

§ 46. He is right therefore in not seeking after any of the necessary conveniences of life, being persuaded that God, who knows all things, supplies whatever is expedient to the good, even without their asking. For as the artificer, I suppose, has each request granted to him in the way of his art, *qua* artificer, and the heathen *qua* heathen, so the gnostic has his <in the way of knowledge> *qua* gnostic. And he that turns to God from among the heathen will ask for faith, but he that aspires to knowledge will ask for *the perfection of love*¹. And when he has now reached the summit, the gnostic prays that <the power of> contemplation may grow and abide with him, just as the common man prays for a continuance of health. Aye, and he will pray too that he may never fall away from virtue, cooperating to the best of his power that he may end his life without a fall. For he knows that even of the angels some, having slipped back to the ground from carelessness, have never yet succeeded in extricating themselves completely out of their tendency to duplicity into the former singleness <of heart>. But, to him who has been trained here below to the highest point of knowledge, and the supreme elevation of a perfect man, all incidents of time and space are favourable; for he is fixed to one unchanging course of life both by choice and practice, owing to his uniform stability of purpose. But in those who have still some remnant of *depressing languor that weighs them down*², the soaring impulse of faith also flags. In him, then, who has rendered his virtue indefectible by discipline based upon knowledge, habit is changed into nature; and in such an one his knowledge becomes an inseparable possession, like weight in a stone, not involuntarily, but of his own free will, by the power of reason and knowledge and forethought.

¹ 1 Joh. iv. 17.

² Plato, *Phaedr.* 247.

47. Ἐπεὶ δὲ τὸ μὴ ἀποβληθὲν δι' εὐλαβείας ἀναπόβλητον γίνεται, τῆς μὲν εὐλαβείας πρὸς τὸ μὴ ἁμαρτάνειν, τῆς δὲ εὐλογιστίας πρὸς τὸ ἀναπόβλητον τῆς ἀρετῆς ἀνθέξεται. ἡ γνῶσις δὲ ἔοικεν τὴν εὐλο-
 5 γιστίαν παρέχειν, διορᾶν διδάσκουσα τὰ βοηθεῖν πρὸς τὴν παραμονὴν τῆς ἀρετῆς δυνάμενα. μέγιστον <δ'> ἄρα ἡ γνῶσις τοῦ θεοῦ. διὸ καὶ ταύτῃ σώζεται τὸ ἀναπόβλητον τῆς ἀρετῆς. ὁ δὲ ἐγνωκὼς τὸν θεὸν 40 ὁσιος καὶ εὐσεβῆς. μόνος ἄρα ὁ γνωστικὸς εὐσεβῆς ἡμῖν εἶναι δέδεικται. οὗτος χαίρει μὲν ἐπὶ τοῖς παροῦσιν ἀγαθοῖς, γέγηθεν δὲ ἐπὶ τοῖς ἐπηγγελμένοις, ὡς ἤδη παροῦσιν—οὐ γὰρ λέληθεν αὐτὸν ὡς ἂν ἀπόντα ἔτι— δι' ὧν ἐγνω φθάσας οἶά ἐστιν. τῇ γνώσει οὖν πεπεισ-
 μένος ὡς ἔστιν ἕκαστον τῶν μελλόντων, καὶ κέκτηται
 15 τοῦτο. τὸ γὰρ ἐνδεὲς καὶ ἐπιδεὲς πρὸς τὸ ἐπιβάλλον μετρεῖται. εἰ γοῦν σοφίαν κέκτηται καὶ θεῖον ἢ σοφία, ὁ ἀνευδεοὺς μετέχων ἀνευδεὴς εἴη ἂν. οὐ γὰρ ἡ τῆς 45 σοφίας μετάδοσις κινούντων καὶ ἰσχύοντων ἀλλήλους τῆς τε ἐνεργείας καὶ τοῦ μετίσχυοντος γίνεται, οὐδὲ
 20 ἀφαιρουμένου τινὸς οὐδὲ ἐνδεοῦς γινομένου· ἀμείωτος μ. γοῦν ἡ ἐνέργεια δι' αὐτῆς τῆς μεταδόσεως δείκνυται. οὕτως οὖν πάντα ἔχει τὰ ἀγαθὰ ὁ γνωστικὸς ἡμῖν κατὰ τὴν δύναμιν, οὐδέπω δὲ καὶ κατὰ τὸν ἀριθμόν, ἐπεὶ κἂν ἀμετάθετος ἦν κατὰ τὰς ὀφειλομένας ἐνθέους προκοπὰς
 25 τε καὶ διοικήσεις.

48. Τούτῳ συλλαμβάνει καὶ ὁ θεὸς προσεχέστερα τιμήσας ἐπισκοπῇ. ἡ γὰρ οὐχὶ τῶν ἀγαθῶν ἀνδρῶν 50 χάριν καὶ εἰς τὴν τούτων χρῆσιν καὶ ὠφέλειαν, μᾶλλον

1. ἐπεὶ...ἀποβληθὲν H. ἐπι...ἀποβληθῆναι L. δι' εὐλαβείας] fort. omissum est καὶ εὐλογιστίας M. 6. δ' ἄρα M. ἄρα L. 9. ὁ γνωστικὸς L. casu om. ὁ D. 12. παροῦσιν—οὐ γὰρ...ἔτι—δι' ὧν M. παροῦσιν. οὐ γὰρ...ἔτι δι' ὧν L. 14. καὶ post μελλόντων M. post πεπεισμένοι L. 15. Post τούτο fort. omissum est ἀνθρώπῳ δι' ὅτι ἀγαπήν τὸ οὕτως κερτῆσθαι vel tale aliquid M. ἐνδεὲς] ἀνευδεὴς M. 19. μετίσχυοντος] fort. ex μετέχωντος propter vicinum ἰσχύοντων corruptum M. 20. ἀφαιρουμένου] ἀφαιρομένου LV. 21. γοῦν M. δ' οὖν L. 27. τιμήσας] fort. τηρήσας M. 28. χρῆσιν ex εὐφῶν factum m. pr. L.

§ 47. And since that which has not been lost may be raised to a state of indefectibility by carefulness <and consideration>, the gnostic will hold fast to carefulness with a view to avoid sin, and to consideration with a view to the indefectibility of virtue. Now knowledge seems to be the parent of consideration, because it teaches us to discern the things which can help to the permanence of virtue. But it will be granted that the knowledge of God is the most important of all things. Wherefore in this way also the indefectibility of virtue is assured. And he who knows God is holy and pious. We have proved therefore that the gnostic alone is pious. He rejoices in his present blessings and delights himself in those that are promised, as though they were already present—for he has not lost sight of them as if they were still absent—because he already knows of what nature they are. Being therefore convinced by his knowledge that each of the things that shall be, really is, he <virtually> possesses each. <And this is enough for man>: for sufficient and insufficient are measured by that which is normal in each case. At any rate, if the gnostic is possessed of wisdom, and wisdom is divine, he who partakes of what has no defect must himself be without defect. For the communication of wisdom is not the resultant of energy on the part of the giver and inertia on the part of the recipient, nor is any abstraction or deficiency caused by it; at any rate the energy is shown to be undiminished by the very fact of the communication. Thus then our gnostic has all good in potentiality, though not yet in full tale; since he would otherwise have been incapable of change in reference to the inspired progresses and orderings which are still due to him by God's decree.

§ 48. God also assists him, honouring him with a closer oversight. For is it not the case that all things have been created for the sake of good men and for their use and benefit

δὲ σωτηρίαν, τὰ πάντα γέγονεν; οὐκ οὐν λοιτο ἂν
 τούτους τὰ δι' ἀρετὴν, δι' οὓς τὰ γεγονότα. δῆλον γὰρ
 ὥς τὴν φύσιν αὐτῶν τὴν ἀγαθὴν καὶ τὴν προαίρεσιν
 τὴν ἀγίαν τιμῶν ἦν, ὃς γε καὶ τοῖς εὖ βιοῦν ἐπανηρη- 300 B.
 5 μένοις ἰσχὺν πρὸς τὴν λοιπὴν σωτηρίαν ἐμπνεῖ, τοῖς
 μὲν προτρέπων μόνον, τοῖς δὲ ἀξίοις γενομένοις ἐξ
 ἑαυτῶν καὶ συλλαμβανόμενος. ἐπιγεννηματικὸν γὰρ
 ἅπαν τῷ γνωστικῷ τὸ ἀγαθόν, εἰ γε δὴ τὸ τέλος ἐστὶν
 αὐτῷ ἐπίστασθαι καὶ πράσσειν ἐπιστημόνως ἕκαστον.
 10 ὥς δὲ ὁ ἱατρὸς ὑγίαν παρέχεται τοῖς συνεργούσι πρὸς
 ὑγίαν, οὕτως καὶ ὁ θεὸς τὴν αἰδίου σωτηρίαν τοῖς 5
 συνεργούσι πρὸς γνῶσιν τε καὶ εὐπραγίαν· σὺν δὲ τῷ
 ποιεῖν ἐν τῶν ἐφ' ἡμῖν, ἃ προστάττουσιν αἱ ἐντολαί,
 καὶ ἡ ἐπαγγελία τελειοῦται. καὶ μοι δοκεῖ κάκεῖνο
 15 καλῶς παρὰ τοῖς Ἑλλήσι λέγεσθαι· ἀθλητὴς τις οὐκ
 ἀγεννὴς ἐν τοῖς πάλοι, πολλῷ τῷ χρόνῳ τὸ σωματίον
 εὖ μάλα πρὸς ἀνδρείαν ἀσκήσας, εἰς Ὀλύμπι' ἀναβὰς
 εἰς τοῦ Πισαίου Διὸς τὸ ἄγαλμα ἀποβλέψας, εἰ πάντα
 εἶπεν ὦ Ζεῦ, δεόντως μοι τὰ πρὸς τὸν ἀγῶνα παρεσκεύασται,
 20 ἀπόδος φέρων δικαίως τὴν νίκην ἐμοί. ὦδε γὰρ καὶ τῷ 10

γνωστικῷ, ἀνεπιλήπτως καὶ εὐσυνειδήτως τὰ παρ'
 ἑαυτοῦ πάντα ἐκπεπληρωκότι εἰς τε τὴν μάθησιν εἰς
 τε τὴν συνάσκησιν εἰς τε τὴν εὐποίαν καὶ εἰς τὴν
 εὐαρέστησιν τῷ θεῷ, τὸ πᾶν συναιρεῖται πρὸς τὴν
 25 τελειότητα τῆς σωτηρίας. ταῦτ' οὖν ἀπαιτεῖται παρ'
 ἡμῶν τὰ ἐφ' ἡμῖν, καὶ τῶν πρὸς ἡμᾶς ἀνηκόντων,
 παρόντων τε καὶ ἀπόντων, αἵρεσίς τε καὶ πόθος καὶ
 κτήσις καὶ χρήσις καὶ διανομή.

49. Διὸ καὶ ἄχραντον τὴν ψυχὴν ἔχειν χρὴ καὶ

1. & addidit D. 4. τιμῶν ἢ δι' γε Jackson. τιμώμεν τε L.
 7. ἐπιγεννηματικὸν D, post Routh ep. Steph. iii. p. 1557. ἐπιγεννηματικὸν L.
 10, 11. ἔγχειν L. ἔγχειν D. 12. ἐν τι τῶν vel ἐν τοῖς τῶν H. quem secutas
 ἐν τῶν Jackson. ἔστιν L. 17. Ὀλύμπι' L. Ὀλυμπία D. 18. Πισαίου]
 πισαίου L. 22. ἑαυτοῦ B. ἑαυτοῦ L. 24. συναιρεῖται] fort. συναίρεται H.
 25. τῆς σωτηρίας M. τὴν σωτηρίαν L. 26. διανομή M. διανομή L.

or, rather we should say, salvation? He would not therefore deprive of the rewards of virtue those for whom all things exist. For it is plain that He valued highly their good disposition and their holy choice, seeing that He breathes into those that have taken on themselves a good profession, strength for the completion of their salvation, in some cases by simple exhortation, but also by actual help in the case of those who have proved themselves worthy by their own efforts. For to the gnostic every kind of good comes as an accessory, seeing that his chief end is in each case knowledge and action in accordance with knowledge. And as the physician provides health for those who cooperate with him for health, so also God provides eternal salvation for those who cooperate with Him for knowledge and right action: and the moment that we do any one of the things in our power, which are enjoined by the commandments, the promise also receives its fulfilment. I like that story which is told among the Greeks of a famous athlete of former days, who had trained himself for feats of manhood by a long course of discipline. Having gone up to the Olympian games he turned to the image of Pisean Zeus and uttered these words 'If I, O Zeus, have now done all that was fitting on my part in preparation for the contest, do thou make haste to bestow the victory I deserve.' For just so does the gnostic, when he has thoroughly and conscientiously performed his part with a view to learning and discipline and with a view to doing good and pleasing God, find the whole world contributing to perfect his salvation. The things then that are required of us are those which are in our own power, viz. choice and desire and acquisition and use and distribution of the things which concern us, according as they are present or absent.

§ 49. Wherefore also he who holds intercourse with God

ἐμίαντον εἰλικρινῶς τὸν προσομιλοῦντα τῷ θεῷ, μάλιστα 15
 μὲν ἀγαθὸν τελέως ἑαυτὸν ἐξείργασμένον, εἰ δὲ μή, καὶ
 προκόπτοντα ἐπὶ τὴν γνῶσιν καὶ ἐφίεμενον αὐτῆς, τῶν
 δὲ τῆς κακίας ἔργων τέλεον ἀπεσπασμένον. ἀλλὰ καὶ
 5 τὰς εὐχὰς ἀπάσας ἐπιεικῶς ἅμα καὶ μετ' ἐπιεικῶν
 ποιεῖσθαι πρέπον ἐστίν· σφαλερὸν γὰρ τοῖς ἐτέρων
 ἁμαρτήμασι συνεπιγράφεσθαι. περὶ τούτων ἄρα ὁ
 γνωστικός καὶ συνεύξεται τοῖς κοινότερον πεπιστευκόσι,
 περὶ ὧν καὶ συμπράττειν καθήκει. ἅπας δὲ ὁ βίος
 10 αὐτοῦ πανήγυρις ἀγία. αὐτίκα θυσίαι μὲν αὐτῷ εὐχαί 20
 τε καὶ αἶνοι καὶ αἱ πρὸ τῆς ἐστιάσεως ἐντεύξεις τῶν
 γ. γραφῶν, ψαλμοὶ δὲ καὶ ὕμνοι παρὰ τὴν ἐστίασιν πρό
 τε τῆς κοίτης, ἀλλὰ καὶ νύκτωρ εὐχαί πάλιν. διὰ
 τούτων ἑαυτὸν ἐνοποιεῖ τῷ θεῷ χορῷ, ἐκ τῆς συνεχοῦς
 15 μνήμης εἰς ἀείμνηστον θεωρίαν ἐντεταγμένος. τί δ';
 οὐ καὶ τὴν ἄλλην θυσίαν τὴν κατὰ τοὺς δεομένους
 ἐπίδοσιν καὶ δογμάτων καὶ χρημάτων γινώσκει; καὶ
 μάλα. ἀλλὰ τῇ διὰ στόματος εἰχῇ οἱ πολυλόγῳ χρῆται,
 παρὰ τοῦ κυρίου καὶ ἃ χρὴ αἰτεῖσθαι μαθὼν. ἐν παντὶ 25
 20 τοίνυν τόπῳ, οὐκ ἄντικρυς δὲ οὐδὲ ἐμφανῶς τοῖς πολλοῖς
 εὐξεται· ὁ δὲ καὶ περιπάτῳ χρώμενος καὶ ὁμιλίᾳ καὶ
 ἡσυχίᾳ καὶ ἀναγνώσει καὶ τοῖς ἔργοις τοῖς κατὰ λόγον
 κατὰ πάντα τρόπον εὐχεται· κἂν ἐν αὐτῷ τῷ ταμείῳ
 τῆς ψυχῆς ἐκνοηθῇ μόνον καὶ ἀλαλήτοις στεναγμοῖς ἐπικα-
 25 λέσχηται τὸν πατέρα, ὁ δὲ ἐγγὺς καὶ ἐτι λαλοῦντος πάρεστιν.
 τριῶν δ' ὄντων πάσης πράξεως τελῶν διὰ μὲν τὸ καλὸν
 καὶ τὸ συμφέρον πάντα ἐνεργεῖ, τὸ δὲ ἐπιτελεῖν <τι> 30
 διὰ τὸ ἡδὺ τοῖς τὸν κοινὸν βίον διώκουσιν καταλιμπάνει.

2. καὶ M. κἂν L.

8. κοινότερον M. καινότερον L.

12. πρὸ

τε P. πρὸ γε LVD.

27. ἐπιτελεῖν τι M. ἐπιτελεῖν L. ἵσται ἐν τι

τελεῖν H. 28. διὰ τὸ ἡδὺ τοῖς τὸν H. διὰ τὸν δόκοντον L. ἡδέα τὸν δ. PD.

must have his soul undefiled and absolutely pure, having raised himself to a state of perfect goodness if possible, but at any rate both making progress towards knowledge and longing for it, and being entirely withdrawn from the works of wickedness. Moreover it is fitting that he should offer all his prayers in a good spirit and in concert with good men, for it is a dangerous thing to countenance the errors of others. The gnostic will therefore share the prayers of ordinary believers in those cases in which it is right for him to share their activity also. But all his life is a holy festival. For instance, his sacrifices consist of prayers and praises and the reading of the Scriptures before dining, and psalms and hymns during dinner and before going to bed, aye and of prayers again during the night. By these things he unites himself with the heavenly quire, being enlisted in it for ever-mindful contemplation in consequence of his uninterrupted thought <of heaven while on earth>. Again, is he not acquainted with that other sacrifice which consists in the free gift both of instruction and of money among those who are in need? Certainly he is. On the other hand he is *not wordy* in his uttered *prayers*¹, since he has been also taught by the Lord what to ask for. Accordingly he will pray in every place, not however publicly or for all to see; but in every sort of way his prayer ascends, whether he is walking or in company or at rest or reading or engaged in good works; and though *it be only a thought*² in the *secret chamber*³ of the heart, while he *calls on the Father*⁴ in *groanings which cannot be uttered*⁵, yet *the Father is nigh at hand*⁶, even *before he has done speaking*⁷. Of the three ends of action, the honourable, the expedient and the pleasant, he makes the two former his rule, and leaves it to those who follow the common life to be guided in any action by the third motive of pleasure.

¹ Matt. vi. 7. ² See the quotation in § 78 below, and *Str.* vi. p. 778.

³ Matt. vi. 8.

⁴ 1 Pet. i. 17.

⁵ Rom. viii. 26.

⁶ Ps. cxlv. 18.

⁷ Isai. lrv. 24, Dan. ix. 21.

ΚΕΦ. Η.

50. Πολλοῦ γε δεῖ τὸν ἐν τοιαύτῃ εὐσεβείᾳ ἐξετα-
ζόμενον πρόχειρον εἶναι περὶ τε τὸ ψεύσασθαι περὶ τε
τὸ ὁμόσαι. ὅρκος μὲν γάρ ἐστιν ὁμολογία καθοριστικὴ
μετὰ προσπαράληψως θείας. ὁ δὲ ἅπαξ πιστὸς πῶς
5 ἂν ἑαυτὸν ἄπιστον παράσχοι, ὡς καὶ ὅρκου δεῖσθαι,
οὐχὶ δὲ ἐμπέδωσ καὶ καθωρισμένως ὅρκον εἶναι τοῦτῃ
τὸν βίον; ζῇ τε καὶ πολιτεύεται καὶ τὸ πιστὸν τῆς
ὁμολογίας ἐν ἀμεταπτῶτι καὶ ἐδραίῳ δέικνυσι βίῃ τε
καὶ λόγῳ. εἰ δὲ ἐν τῇ κρίσει τοῦ δρῶντος καὶ λαλοῦντος 35
τὸ ἀδικεῖν, οὐχὶ δὲ ἐν τῷ πάθει κεῖται τοῦ διαπονουμένου,
οὔτε ψεύσεται οὔτε ἐπιорκήσει, <οὐχ> ὡς ἀδικῶν τὸ
θεῖον, (τοῦτο φύσει ἀβλαβὲς ὑπάρχειν εἰδώς). ἀλλ' οὐδὲ
διὰ τὸν πλῆσιον ψεύσεται ἢ παραβήσεται τι, ὃν γε ἀγαπᾶν
μεμάθηκεν, κἂν μὴ συνήθης τυγχάνῃ. δι' ἑαυτὸν δὲ
15 ἄρ' ἔτι μᾶλλον οὔτε ψεύσεται οὔτε ἐπιорκήσει, εἰ γε
ἐκὼν οὐκ ἂν ποτε ἀδικος εἰς ἑαυτὸν εὔρεθείη. ἀλλ'
οἷός γε ὁμῆται, ἐπὶ μὲν τῆς συγκαταθέσεως μόνον τὸ
20 π. καί, ἐπὶ δὲ τῆς ἀρνήσεως τὸ οἶ, προελόμενος 40
τάσσειν ἐπίρρημα. ὁμνῦναι γάρ ἐστι τὸ ὅρκον ἢ ὡς
ἂν ὅρκον ἀπὸ διανοίας προσφέρεσθαι παραστατικῆς.
51. ἀρκεῖ τοίνυν αὐτῷ ἥτοι τῇ συγκαταθέσει ἢ τῇ
ἀρνήσει προσθεῖναι τὸ "Ἀληθῶς λέγω" εἰς παράστασιν
τῶν μὴ διορώντων αὐτοῦ τὸ βέβαιον τῆς ἀποκρίσεως.
ἔχειν γάρ, οἶμαι, χρὴ πρὸς μὲν τοὺς ἔξω τὸν βίον
25 ἀξιώπιστον, ὡς μηδὲ ὅρκον αἰτεῖσθαι, πρὸς ἑαυτὸν δὲ
καὶ τοῖς συνήμετοις εὐγνωμοσύνην, ἥτις ἐστὶν ἐκούσιος
δικαιοσύνη. αὐτίκα εὐορκος μὲν, οὐ μὴν εὐεπίφορος 45

10. διαπονουμένου M. διακουμένου L. ἀδικουμένου Louth. διακουμένου P.

11. οὐχ ὡς M. ὡς L.

17. ὁμῆται H. οἷεται L. ἔμνται P.

20. προσφέρεσθαι] προσφέρεσθαι Hoeschel. παραστατικῆς H. παραστατικῶς

L. 26. πρὸς ἑαυτὸν L. ἐστὶ. πρὸς τοὺς ἑαυτοῦ M. 26. συνήμετοις]

συνήμετοις B.

εὐγνωμοσύνην L.P. εὐγνωμοσύνην Kl. D.

CHAPTER VIII.

§ 50. He whose life is characterized by piety of this kind has little temptation to lying and swearing. For an oath is a definitive compact in which God is called to witness. And how could one who has once for all proved himself faithful, make himself unfaithful so as to stand in need of an oath, instead of allowing his life to carry with it the security and definiteness of an oath? Both in his life and in his intercourse with others he shows the faithfulness of his promise by unfailing steadfastness both of life and speech. And, if injustice consists in the determination of the doer and speaker, and not in the suffering of the aggrieved person, he will refrain both from lying and forswearing himself, <not> with an idea that he is doing injury to God (since he knows that God is naturally incapable of receiving injury); but also *for his neighbour's sake* he will refuse to lie or break any agreement, seeing that he has learnt to *love him*¹, even though he may not be a personal friend: and still more for his own sake he will refrain both from lying and from perjury, seeing that he would never, if he could help it, be found guilty of wronging himself. Nay, he will *not* even *swear* at all, preferring simply to use the particle 'yes' in case of affirmation, and 'no' in case of denial. For to swear is to use an oath or its equivalent with intent to inspire confidence. § 51. It is enough for him therefore to add the words 'I speak the truth' either to his assent or denial, in order to give confidence to those who are too obtuse to see that his answer may be depended on. For, as regards those who are without, methinks his life should be worthy of trust, so that they should not even ask for an oath; but as regards his own family and *those who have a right understanding*² there should be confidence in his fairness, i.e. in his unforced desire to do right. In any case the gnostic is true to his oath, but slow to swear,

¹ Matt. xix. 19.² Matt. v. 37.³ Prov. viii. 9.

ἐπὶ τὸ ὁμνῆσαι ὁ γνωστικός, ὃ γε σπανίως ἐπὶ τὸ
 ὁμνῆσαι ἀφικνούμενος, οὕτως μέντοι ὡς ἔφαμεν. καίτοι
 τὸ ἀληθεύειν κατὰ τὸν ὅρκον μετὰ συμφωνίας τῆς κατὰ
 τὸ ἀληθές γίνεται· τὸ εὐορκεῖν οὖν συμβαίνει κατὰ τὴν
 5 κατέρθρωσιν τὴν ἐν τοῖς καθήκουσιν. ποῦ τοίνυν ἔτι
 τοῦ ὅρκου χρεῖα τῇ κατὰ ἄκρον ἀληθείας βιοῦντι; ὁ
 μὲν οὖν μηδὲ ὁμνὺς πολλοῦ γε δεῖ ἐπιορκῆσαι, ὁ δὲ
 μηδὲν παραβαίνων τῶν κατὰ τὰς συνθήκας οὐδ' ἂν
 ὁμῶσαι πώποτε, ὅπου γε τῆς τε παραβάσεως καὶ τῆς 30
 ἐπιτελέσεως ἐν τοῖς ἔργοις ἢ κύρωσις, ὥσπερ ἀμέλει
 τοῦ ψεύδεσθαι καὶ τοῦ ψευδορκεῖν ἐν τῇ λέγειν καὶ τῇ
 ὁμνῆσαι παρὰ τὸ καθήκον. ὁ δὲ δικαίως βιὸς μηδὲν
 παραβαίνων τῶν καθηκόντων, ἐνθα ἡ κρίσις ἢ τῆς
 ἀληθείας ἐξετάζεται, τοῖς ἔργοις εὐορκεῖ· παρέλκει 310 α.
 15 τοίνυν αὐτῷ τὸ κατὰ τὴν γλῶτταν μαρτύριον. πεπεισ-
 μένος οὖν πάντη τὸν θεὸν εἶναι πάντοτε, καὶ αἰδού-
 μενος μὴ ἀληθεύειν, ἀνάξιόν τε αὐτοῦ καὶ ψεύδεσθαι
 γνώσκων, τῇ συνειδήσει τῇ θείᾳ καὶ τῇ ἑαυτοῦ
 ἀρκεῖται μόνοις· καὶ ταύτῃ οὔτε ψεύδεται οὔτε παρὰ
 20 τὰς συνθήκας ποιεῖ τι, ταύτῃ δὲ οὔτε ὁμνῶσιν ὅρκον
 ἀπαιτηθεὶς οὔτε ἑξαρνός ποτε γίνεται, ἵνα μὴ ψεύσῃται
 καὶ ἐναποθνήσκῃ ταῖς βασάνοις.

ΚΕΦ. Θ.

52. Πλέον δέ τι καὶ μᾶλλον ἐπιτείνει τὸ γνωστικὸν 5
 ἀξίωμα ὁ τὴν προστασίαν τῆς τῶν ἐτέρων διδασκαλίας
 25 ἀναλαβών, τοῦ μεγίστου ἐπὶ γῆς ἀγαθοῦ τὴν οἰκονομίαν
 λόγῳ τε καὶ ἔργῳ ἀναδεξάμενος, δι' ἧς πρὸς τὸ θεῖον

4. στερῶν Hainanum. στερῶν L. 7. δεῖ B. δὲ L. ἐπιορκῆσαι
 LH. ἐπιορκῆσαι D. 11. τοῦ ψεύδεσθαι M. τὸ ψ. L. τοῦ
 ψευδορκεῖν M. τὸ ψ. L. τῷ ὁμνῆσαι P. τὸ ὁμνῆσαι L. 17. αὐτοῦ M.
 αὐτοῦ L. 19. ταύτῃ] loci. ταύτῃ μὲν M. ὅτε ψεύδεται] οὐ ψεύδεται L.
 20. ποιεῖ τι Jackson. τι ποιεῖται L. 20, 31. ὅτε...ὅτε M. οὐδὲ...οὐδὲ L.
 22. πλὴν D. πλὴν L. 25. γῆς B. τῆς L.

since he rarely comes forward to take an oath, and that only as we have stated. Still to be true to one's oath is a part of the harmony of truth; so that the observance of an oath follows the rule for the performance of ordinary duties. Where then is there any further need for the oath to one who lives according to the highest standard of truth? He who does not even swear will be far indeed from perjurying himself, and he who observes every clause of his contracts would never swear at all, seeing that it is actions that decide whether contracts are broken or fulfilled; just as the question of falsehood and perjury is decided by speaking and swearing contrary to right. But he that lives justly, without violating any duty, is proved by his actions, wherein the judgment of the truth is sifted, to be true to his oath. The evidence of the tongue is therefore superfluous in his case. Being then persuaded that God is always present everywhere, and being ashamed not to tell the truth, and knowing that <not to speak of perjury> even a lie is unworthy of himself, he is satisfied with the witness of God and of his own conscience only. So, while on the one hand he neither lies nor does anything contrary to his agreements, on the other hand he neither takes an oath when it is demanded of him, nor denies <what he has done>, being resolute to be clear of lying, even though he should die under torture.

CHAPTER IX.

§ 52. But the dignity of the gnostic is carried even to a further pitch by him who has undertaken the direction of the teaching of others, assuming the management in word and deed of that which is the greatest blessing on earth, by virtue of which he becomes a mediator to bring about a close union

συνάφειάν τε καὶ κοινωνίαν ἐμμεσιτεύει. ὥς δὲ οἱ τὰ ἐπίγεια θρησκέοντες τοῖς ἀγάλμασι καθάπερ ἐπαίονσι προσεύχονται, βεβαίως ἐπὶ τούτων τιθέμενοι τὰς συνθήκας, οὕτως ἐπὶ τῶν ἐμψύχων ἀγαλμάτων, τῶν ἀνθρώπων, ἡ μεγαλοπρέπεια τοῦ λόγου ἡ ἀληθὴς πρὸς τοῦ ἁξιοπίστου παραλαμβάνεται διδασκάλου, καὶ ἡ εἰς τούτους ἐνέργεσία εἰς αὐτὸν ἀναφέρεται τὸν κύριον, οὗ κατ' εἰκόνα παιδεύων ὁ τῷ ὄντι ἄνθρωπος δημιουργεῖ καὶ μεταρρυθμίζει καινίζων εἰς σωτηρίαν τὸν κατηχούμενον ἄνθρωπον. ὥς γὰρ τὸν σίδηρον Ἄρην προσαγορεύουσιν Ἕλληνες καὶ τὸν οἶνον Διόνυσον κατὰ τινα ἀναφοράν, οὕτως ὁ γνωστικός, ἰδίαν σωτηρίαν ἡγούμενος τὴν τῶν πέλας ὠφέλειαν, ἄγαλμα ἐμψυχον εἰκότως ἂν τοῦ κυρίου λέγοιτο, οὐ κατὰ τὴν τῆς μορφῆς ιδιότητα, ἀλλὰ κατὰ τὸ τῆς δυνάμεως σύμβολον καὶ κατὰ τὸ τῆς κηρύξεως ὁμοίωμα.

53. Πᾶν ἄρα ὅτιπερ ἂν ἐν νῷ, τοῦτο καὶ ἐπὶ γλώσσης φέρει πρὸς τοὺς ἐπατεῖν ἄξιους ἐκ τῆς συγκαταθέσεως, καὶ ἀπὸ γνώμης λέγων ἅμα καὶ βιούς. ἀληθὴ τε γὰρ φρονεῖ ἅμα καὶ ἀληθεύει, πλὴν εἰ μή ποτε ἐν θεραπείας μέρει, καθάπερ ἰατρὸς πρὸς νοσοῦντας ἐπὶ σωτηρίᾳ τῶν καμνόντων, ψεύσεται ἢ ψεῦδος ἐρεῖ κατὰ τοὺς σοφιστάς. αὐτίκα Τιμόθεον ὁ γενναῖος περιέτεμεν ἀπόστολος, κεκραγὼς καὶ γράφων περιτομήν τὴν χειροποίητον οὐδὲν ὠφελεῖν· ἀλλ' ἵνα μὴ, ἀθρόως ἀποσπῶν τοῦ νόμου πρὸς τὴν ἐκ πίστεως τῆς καρδίας περιτομήν, ἀφηνιάζοντας ἔτι τοὺς ἀκροωμένους τῶν Ἑβραίων ἀπορρηῆσαι τῆς συναγωγῆς ἀναγκάσῃ, συμπεριφερόμενος Ἰουδαίοις Ἰουδαῖος ἐγένετο, ἵνα πάντας κερδάσῃ. ὁ τοίνυν μέχρι τῆς συμπεριφορᾶς διὰ τὴν τῶν πέλας σωτηρίαν συγκαταβαίνων ψιλήν, διὰ τὴν τῶν δι' οὓς συμπεριφέρεται σωτηρίαν, οὐδεμιᾶς ὑποκρίσεως διὰ 25

2. τούτων] τούτῳ B. τὰς ante συνθήκας M. ante βεβαίως L. 27. ἐπὶ B. πρὸ ἐπὶ. 30. διὰ τὴν τῶν πέλας σωτηρίαν ecclousit P. 31. ψιλήν M. ψιλή L.

and fellowship with God. And as they that worship earthly things pray to the images as though they heard them, confirming their covenants before them; so the true majesty of the word is received from the trustworthy teacher in the presence of men, the living images <of God>, and the benefit done to them is referred to the Lord Himself, after whose likeness the true man creates and moulds the character of the man under instruction, renewing him to salvation. For, as the Greeks call iron by the name of Ares and wine by that of Dionysus (according to the figure which carries back the effect to the cause), so the gnostic who regards good done to his neighbours as his own salvation, might well be called a living image of the Lord, not according to the particular outward form, but in so far as he symbolizes His power and resembles Him in preaching the Gospel.

§ 53. Whatever then he has in his mind, that he has also on his tongue, when addressing those who are worthy to hear it from their agreement with him, since both his word and his life are in harmony with his thought. For he not only thinks what is true, but he also speaks the truth, except it be medicinally, on occasion; just as a physician, with a view to the safety of his patients, will practise deception or use deceptive language to the sick, according to the sophists. For instance the great Apostle *circumcised Timothy*¹, though he proclaimed aloud and in writing that *circumcision made with hands profiteth not*². But fearing that, if he were all at once to withdraw from the law to the *circumcision of the heart which is by faith*³, he might drive the Hebrew disciples who were still restive to break off from the congregation; accommodating himself to the Jews, *he became a Jew that he might gain all*⁴. He then who stoops to accommodation merely for the salvation of his neighbours, i.e. for the salvation of those for whose sake he practises accommo-

¹ Acts xvi. 3.² Rom. ii. 25, Eph. ii. 11.³ Rom. ii. 29, iii. 30.⁴ 1 Cor. ix. 19 f.

τὸν ἐπηρτημένον τοῖς δικαίοις ἀπὸ τῶν ζηλούντων
κίνδυνον μετέχων, οὗτος οὐδαμῶς ἀναγκάζεται· ἐπὶ
δὲ τῶν πλησίον ὠφελεία μόνῃ ποιήσει τινά, ἃ οὐκ ἂν
τρογγυμένως αὐτῷ πραχθείη, εἰ μὴ δι' ἐκείνους ποιοίη.
Ἰούτος ἐαυτὸν ἐπιδίδωσιν ὑπὲρ τῆς ἐκκλησίας, ὑπὲρ τῶν
22 γνωρίμων οὓς αὐτὸς ἐγέννησεν ἐν πίστει, εἰς ὑπόδειγμα
τοῖς διαδέξασθαι τὴν ἄκραν οἰκονομίαν τοῦ φιλανθρώπου
καὶ φιλοθεοῦ παιδευτοῦ δυναμένοις, εἰς παράστασιν τῆς
ἀληθείας τῶν λόγων, εἰς ἐνέργειαν τῆς ἀγάπης τῆς πρὸς
20 τὸν κύριον. ἀδούλωτος οὗτος ἐν φόβῳ, ἀληθῆς ἐν λόγῳ, 30
καρτερικὸς ἐν πόνῳ, μὴδὲ ἐν τῷ προφορικῷ λόγῳ
ψεύσασθαι θέλων ποτέ, κὰν τούτῳ τὸ ἀναμάρτητον
πάντοτε κατορθῶν, ἐπεὶ τὸ ψεῦδος αὐτῷ, ἅτε μετὰ τινος
δύλου εἰρημένον, οὐκ ἀργὸς ἐστὶ λόγος, ἀλλ' εἰς κακίαν
15 ἐνεργεῖ. 54. πάντοθεν ἄρα μαρτυρεῖ τῇ ἀληθείᾳ μόνος
ὁ γνωστικὸς καὶ ἔργῳ καὶ λόγῳ· αἰεὶ γὰρ κατορθοῖ ἐν
πᾶσι πάντως καὶ ἐν λόγῳ καὶ ἐν πράξει καὶ ἐν αὐτῇ
τῇ ἐννοίᾳ.

Αὕτη μὲν οὖν, ὡς ἐν ἐπιδρομῇ φάναι, ἡ τοῦ
20 Χριστιανοῦ θεοσεβεία. εἰ δὴ καθηκόντως ταῦτα ποιεῖ 35
καὶ κατὰ λόγον τὸν ὀρθόν, εὐσεβῶς ποιεῖ καὶ δικαίως.
εἰ δὲ ταῦτα οὕτως ἔχει, μόνος ἂν εἴη τῷ ὄντι εὐσεβῆς τε
καὶ δίκαιος καὶ θεοσεβῆς ὁ γνωστικός. οὐκ ἄρα ἄθεος
ὁ Χριστιανός, (τουτὶ γὰρ ἦν τὸ προκείμενον ἐπιδείξαι
25 τοῖς φιλοσόφοις,) ὥστε οὐδὲν κακὸν ἢ αἰσχρόν, ὃ
ἐστὶν ἄδικον, κατὰ μηδένα τρόπον ἐνεργήσῃ ποτέ.
ἀκολούθως τοῖνυν οὐδὲ ἀσεβεῖ, ἀλλ' ἡ μόνος τῷ ὄντι
θεοσεβεῖ, ὁσίως καὶ προσηκόντως τὸν ὄντως ὄντα θεὸν
πανηγυρόντα καὶ βασιλέα παντοκράτορα κατὰ τὴν 40
30 ἀληθῆ θεοσεβείαν προστρεπόμενος.

2. ἀναγκάζεται] ἀναχέσθαι P.

4. ποιῶν. H. ποιῶν, Kl. D.

10. ἀληθῆς ἐν λόγῳ] melius post τίνῃ ponetur haec sententia M.

12. αὐτῷ M. αὐτὸ V. αὐτὸ γε L, sed γε punctis notato. 29. βασιλέα M.

βασιλέα καὶ L.

30. προστρεπόμενος M. ὁσίως προστρεπόμενος F.

Morellus. ὁσίως προστρεπόμενος L.

dation, not dissembling under stress of the danger which threatens the righteous from those who are jealous of them,—such an one can by no means be said to act under compulsion; though, solely for the good of his neighbours, he will do some things, which would not be done by him in the first instance, were it not for them. He offers himself in behalf of the Church, in behalf of the disciples whom he has himself *begotten*¹ in the faith, for a pattern to those that are capable of succeeding to the exalted office of a teacher filled with love to God and love to man, for confirmation of the truth of his words, for the manifestation of his love to the Lord. He is not enslaved in fear, he is patient in toil, true in word, shrinking from falsehood even in the outward utterance, and herein always attaining strict accuracy, since a lie in his eyes is no idle word, but is active for wickedness, as being the expression of a kind of treachery. § 54. So then it is the gnostic alone that *witnesses to the truth*² in every way both by word and deed: for he is altogether right in all things, in word and act and even in thought itself.

Such then is a brief account of Christian devoutness. If now the Christian does these things fittingly and in accordance with right reason, he is acting piously and justly. And if this is so, the gnostic alone would be really pious and just and devout. The Christian therefore is no atheist—for this is what we proposed to prove to the philosophers—so that nothing bad or mean, i.e. nothing unjust, will ever be done by him in any wise. It follows from this that neither is he impious; rather it is he alone that is truly pious, fitly and piously worshipping after the rule of a true devotion Him who is in very deed the All-ruling God and Almighty King.

¹ 1 Cor. iv. 15.² Joh. v. 18, xviii. 37.

ΚΕΦ. Ι.

55. Ἔστιν γάρ, ὡς ἔπος εἰπεῖν, ἡ γνῶσις τελειώσις
 τις ἀνθρώπου, ὡς ἀνθρώπου, διὰ τῆς τῶν θείων ἐπιστή-
 μης συμπληρουμένη κατὰ τε τὸν τρόπον καὶ τὸν βίον
 καὶ τὸν λόγον, σύμφωνος καὶ ὁμόλογος ἑαυτῇ τε καὶ
 5 τῷ θεῷ λόγῳ. διὰ ταύτης γὰρ τελειοῦται ἡ πίστις ὡς
 τελείον τοῦ πιστοῦ ταύτῃ μόνως γινομένου. πίστις
 μὲν οὖν ἐνδιάθετόν τί ἐστιν ἀγαθόν, καὶ ἄνευ τοῦ
 ζητεῖν τὸν θεὸν ὁμολογοῦσα εἶναι τοῦτον καὶ δοξάζουσα 45
 ὡς ὄντα. ὁθεν χρή, ἀπὸ ταύτης ἀναγόμενον τῆς πίστεως
 10 καὶ αὐξηθέντα ἐν αὐτῇ, χάριτι τοῦ θεοῦ, τὴν περὶ
 αὐτοῦ κομίσασθαι ὡς οἷόν τέ ἐστιν γνῶσιν. γνῶσιν
 δὲ σοφίας τῆς κατὰ διδασκαλίαν ἐγγνωμένης διαφέρειν
 φαμέν. ἡ μὲν γάρ τί ἐστι γνῶσις, ταύτῃ πάντως καὶ
 σοφία τυγχάνει, ἡ δέ τι σοφία οὐ πάντως γνῶσις.
 15 ἐν μονῇ γὰρ τῇ τοῦ προφορικοῦ λόγου τὸ τῆς σοφίας
 ὄνομα φαντάζεται. πλὴν ἀλλὰ τὸ μὴ διστάσαι περὶ
 θεοῦ, πιστεῦσαι δέ, θεμελιος γνώσεως· ἄμφω δὲ ὁ 50
 Χριστός, ὃ τε θεμέλιος ἢ τε ἐποικοδομή, δι' οὗ καὶ
 ἡ ἀρχὴ καὶ τὰ τέλη. καὶ τὰ μὲν ἄκρα οὐ διδάσκεται
 20 ἢ τε ἀρχὴ καὶ τὸ τέλος, πίστις λέγω καὶ ἡ ἀγάπη,
 18. ἡ γνῶσις δὲ ἐκ παραδόσεως διαδιδόμενη κατὰ χάριν
 θεοῦ τοῖς ἀξίοις σφᾶς αὐτοὺς τῆς διδασκαλίας παρεχο-
 μένοις οἷον παρακαταθήκη ἐγχειρίζεται, ἀφ' ἧς τὸ τῆς 21 a.
 ἀγάπης ἀξίωμα ἐκλάμπει ἐκ φωτὸς εἰς φῶς. εἴρηται
 25 γὰρ τῷ ἔχοντι προστεθήσεται, τῇ μὲν πίστει ἡ γνῶσις, τῇ
 δὲ γνώσει ἡ ἀγάπη, τῇ ἀγάπῃ δὲ ἡ κληρονομία.

56. Γίνεται δὲ τοῦτο, ὅποταν τις ἐκκρεμασθῇ τοῦ

2. ἀνθρώπου P. ἀνθρώπου LVD. 13, 14. ἡ μὲν... ἡ δὲ] ἡ μὲν... ἡ δὲ L.
 ἡ μὲν... ἡ δὲ V. 18. ταύτη SH. τοῦτο LD. 15. μονῇ Jacobson. μέση L.
 19. διδάσκεται] ται duplicatur L. 22. τοῖς—παρεχομένοις Heav. τοῖς—
 παρεχομένοις L. 23. αὐτοῖς] αὐτοῦ L. 27. ἐκκρεμασθῇ M.
 κρεμασθῇ L.

CHAPTER X.

§ 55. For the knowledge of insight (*γνῶσις*) is, so to speak, a kind of perfection of man as man, harmonious and consistent with itself and with the divine word, being completed, both as to the disposition and the manner of life and of speech, by the science of divine things. For it is by insight that *faith is made perfect*¹, seeing that the man of faith only becomes perfect in this way. Now faith is a certain inward good: without making search for God, it both confesses His existence, and glorifies Him as existent. Hence a man must start with this faith, and having waxed strong in it by the grace of God, must thus attain to insight concerning Him, so far as is possible. We distinguish however between insight and the wisdom which is implanted by teaching. For in so far as anything deserves to be called insight, so far it is certainly wisdom also; but in so far as a thing is wisdom, it is not certainly insight. For the meaning of the term wisdom is shown in the continuance of the uttered word: while the foundation of insight, on the other hand, lies in having no doubt about God, but trusting Him implicitly: and Christ is both the foundation and the superstructure—Christ, through Whom are both the beginning and the ends. Now the extremes, i.e. the beginning and the end, I mean faith and love, are not matters of teaching; but knowledge (*γνῶσις*), being handed down by tradition according to the grace of God, is entrusted as a deposit to those who show themselves worthy of the teaching; and from this teaching the worth of love shines forth in ever-increasing light. For it is said, *to him that hath, shall be added*², knowledge added to faith, and love to knowledge, and to love, the heavenly inheritance.

§ 56. This takes place whenever any one hangs upon the

¹ James ii. 22.

² Luke xix. 26.

κυρίου διά τε πίστεως διά τε γνώσεως διά τε ἀγάπης,
 καὶ συναναβῇ αὐτῷ ἔνθα ἐστὶν ὁ τῆς πίστεως ἡμῶν
 καὶ ἀγάπης θεὸς καὶ φρουρός· ὅθεν ἐπὶ τέλει ἡ γνώσις
 παραδίδεται τοῖς εἰς τοῦτο ἐπιτηδεύουσιν καὶ ἐγκρίτοις,
 διὰ τὸ πλείονος παρασκευῆς καὶ προγυμνασίας δεῖσθαι
 καὶ πρὸς τὸ ἀκούειν τῶν λεγομένων καὶ εἰς καταστολήν
 βίον καὶ εἰς τὸ ἐπὶ πλέον τῆς κατὰ νόμον δικαιοσύνης κατ'
 ἐπίστασιν προελθύνεσθαι. αὕτη πρὸς τέλος ἄγει τὸ
 ἐτελεύτητον καὶ τέλειον, προδιδάσκουσα τὴν ἐσομένην
 ἡμῶν κατὰ θεὸν μετὰ θεῶν δίαίταν, ἀπολυθέντων ἡμῶν
 κολάσεως καὶ τιμωρίας ἀπάσης, ἃς ἐκ τῶν ἁμαρτη- 10
 μάτων εἰς παιδείαν ὑπομένομεν σωτήριον· μεθ' ἧν
 ἀπολύτρωσιν τὸ γέρας καὶ αἱ τιμαὶ τελειωθείσιν ἀπο-
 δίδονται, πεπαυμένοι μὲν τῆς καθάρσεως, πεπαυμένοι
 15 δὲ καὶ λειτουργίας τῆς ἄλλης, κὰν ἀγία ἢ καὶ ἐν
 ἁγίοις· ἔπειτα καθαροὶ τῇ καρδίᾳ γενομένοι κατὰ τὸ
 προσεχὲς τοῦ κυρίου προσμένει τῇ θεωρίᾳ τῇ αἰδίῳ
 ἀποκατάστασις. καὶ θεοὶ τὴν προσηγορίαν κέκληνται
 οἱ σύνθρονοι τῶν ἄλλων θεῶν, τῶν ὑπὸ τῷ σωτῆρι
 20 πρώτων τεταγμένων, γενησόμενοι. ταχεῖα τοῖνυν εἰς
 κάθαρσιν ἢ γνώσιν καὶ ἐπιτήδειος εἰς τὴν ἐπὶ τὸ 15
 κρεῖττον εὐπρόσδεκτον μεταβολήν. 57. ὅθεν καὶ
 ῥαδίως εἰς τὸ συγγενὲς τῆς ψυχῆς θεῶν τε καὶ ἁγίων
 μετοικίζει καὶ διὰ τινος οἰκείου φωτὸς διαβιβάζει τὰς
 25 προκοπὰς τὰς μυστικὰς τὸν ἄνθρωπον, ἄχρις ἂν εἰς
 τὸν κορυφαῖον ἀποκαταστήσῃ τῆς ἀναπαύσεως τόπον.
 τὸν καθαρὸν τῇ καρδίᾳ πρόσωπον πρὸς πρόσωπον ἐπιστη-
 μονικῶς καὶ καταληπτικῶς τὸν θεὸν ἐποπτεύειν διδάξασα.
 ἐνταῦθα γάρ που τῆς γνωστικῆς ψυχῆς ἡ τελείωσις,
 30 πάσας καθάρσεις τε καὶ λειτουργίας ὑπερβᾶσαν σὺν 20

8. διὰ τὸ H. διὰ τοῦ L. 10. θεὸν B. τῶν θεῶν L. θεῶν V.
 18. ἀποκαταστήσῃ] littera p pr. m. addita L. 24. διαβιβάζει] μεταβιβάζει L,
 sed nota punctis notato et sic pr. m. in margine posito. 30. πάσας
 καθάρσεις H. πάσας καθάρσεις L.

Lord by means of faith and knowledge and love, and ascends up with Him to the presence of the God and Guardian of our faith and love; who is the ultimate source from which knowledge is imparted to those who are fitted and approved for it, because they need further preparation and training both for the hearing of the words spoken, and with a view to soberness of life and to their careful advance to a point *beyond the righteousness of the law*¹. This knowledge leads us on to that perfect end which knows no end, teaching us here the nature of the life we shall hereafter live with gods according to the will of God, when we have been delivered from all chastisement and punishment, which we have to *endure* as salutary *chastening*² in consequence of our sins. After this deliverance rank and honours are assigned to those who are perfected, who have done now with purification and all other ritual, though it be holy among the holy; until at last, when they have been made *pure in heart*³ by their closeness to the Lord, the final restoration attends on their everlasting contemplation of God. And the name of gods is given to those that shall hereafter be enthroned with the other gods, who first had their station assigned to them beneath the Saviour. Knowledge therefore is swift to purify, and suitable for the welcome change to the higher state. § 57. Hence, too, it easily transplants a man to that divine and holy state which is akin to the soul, and by a light of its own carries him through the mystic stages, till it restores him to the crowning abode of rest, having taught *the pure in heart to look upon God's face to face*⁴ with understanding and absolute certainty. For herein lies the perfection of the gnostic soul, that having transcended all

¹ Mt. v. 20, Rom. x. 5.² Mt. v. 8.³ Heb. xii. 7.⁴ 1 Cor. xiii. 12.

τῷ κυρίῳ γίνεσθαι, ὅπου ἔστιν, προσεχῶς ὑποτεταγμένην.

Ἡ μὲν οὖν πίστις σύντομός ἐστιν, ὡς εἰπεῖν, τῶν κατεπειγόντων γνώσις, ἢ γνώσις δὲ ἀπόδειξις τῶν διὰ πίστεως παρειλημμένων ἰσχυρὰ καὶ βέβαιοι, διὰ τῆς κυριακῆς διδασκαλίας ἐποικοδομουμένη τῇ 2. πίστει εἰς τὸ ἀμετάπτωτον καὶ μετ' ἐπιστήμης καταληπτὸν παραπέμπουσα. καὶ μοι δοκεῖ πρώτη τις εἶναι μεταβολὴ σωτήριος ἢ ἐξ ἐθνῶν εἰς πίστιν, ὡς 10 προεῖπον, δευτέρα δὲ ἢ ἐκ πίστεως εἰς γνώσιν· ἡ δέ, εἰς ἀγάπην περαιουμένη, ἐνθένδε ἤδη φίλον φίλῳ τὸ 25 γνωῶσκον τῷ γνωσκομένῳ παρίστησιν. καὶ τάχα ὁ τοιοῦτος ἐνθένδε ἤδη προλαβὼν ἔχει τὸ ἱεργελοῦ εἶναι. Μετὰ γοῦν τὴν ἐν σαρκὶ τελευταίαν ὑπεροχὴν αἰεὶ κατὰ 15 τὸ προσήκον ἐπὶ τὸ κρείττον μεταβάλλων, εἰς τὴν πατρῴαν αὐλὴν ἐπὶ τὴν κυριακὴν ὄντως διὰ τῆς ἀγίας ἐβδομάδος ἐπείγεται μονήν, ἐσόμενος, ὡς εἰπεῖν, φῶς ἐστὸς καὶ μένον αἰδίως, πάντα πάντως ἄτρεπτον.

58. Ὁ πρῶτος τῆς κυριακῆς ἐνεργείας τρόπος τῆς 30 εἰρημένης ἡμῶν κατὰ τὴν θεοσέβειαν ἀμοιβῆς δεῖγμα. πολλῶν ὅσων μαρτυρίων ὄντων παραστήσομαι ἐν κεφαλαιωδῶς πρὸς τοῦ προφήτου Δαβὶδ ὧδέ πως εἰρημένον, τίς ἀναβήσεται εἰς τὸ ὄρος τοῦ κυρίου; ἢ τίς 25 στήσεται ἐν τόπῳ ἁγίῳ αὐτοῦ; ἁθῶς χερσὶ καὶ καθαρὸς τῇ καρδίᾳ, 25 ὅς οὐκ ἔλαβεν ἐπὶ ματαίῳ τὴν ψυχὴν αὐτοῦ οὐδὲ ὥμοσεν ἐπὶ δόλῳ τῷ πλησίον αὐτοῦ. οὗτος λήγεται εὐλογίαν παρὰ κυρίου καὶ ἐλεημοσύνην παρὰ θεοῦ σωτήρος αὐτοῦ. αὕτη ἡ γενεὰ ζητοῦντων τὸν κύριον, ζητούντων τὸ πρόσωπον τοῦ θεοῦ Ἰακώβ. 30 συντόμως, οἶμαι, τὸν γνωστικὸν ἐμήνυσεν ὁ προφήτης· κατὰ παραδρομὴν, ὡς εἰσικεν, ἡμῶν θεὸν εἶναι τὸν σωτήρα ἀπέδειξεν ὁ Δαβὶδ πρόσωπον αὐτὸν εἰπὼν τοῦ θεοῦ Ἰακώβ, τὸν εὐαγγελισάμενον καὶ διδάξαντα

1. ὑποτεταγμένην H. ὑποτεταγμένη L. 6. ἐπιστήμη B. ἐπιστήμη καὶ L. καταληπτὸν LH. καταληπτικὸν PD. 10. περαιουμένη H. περαιουμένη. Kl D. 17. αἰδίως P. αἰῶν L. 20. πολλῶν L. πολλῶν δ' D. μαρτυρίων B. μαρτυρίων L. 29. κατὰ] fort. καὶ κατὰ M.

purifications and modes of ritual, *it should be with the Lord*¹ where He is, in immediate subordination to Him.

Faith then is a compendious knowledge of the essentials, but knowledge is a sure and firm demonstration of the things received through faith, being itself built up by the Lord's teaching on the foundation of the faith, and carrying us on to unshaken conviction and scientific certainty. As I mentioned before, there seems to me to be a first kind of saving change from heathenism to faith, a second from faith to knowledge; and this latter, as it passes on into love, begins at once to establish a mutual friendship between that which knows and that which is known. And perhaps he who has arrived at this stage has already *attained equality with the angels*². At any rate, after he has reached the final ascent in the flesh, he still continues to advance, as is fit, and presses on through the holy Hebdomad into the Father's house, to that which is indeed the Lord's *abode*³, being destined there to be, as it were, a light standing and abiding for ever, absolutely secure from all vicissitude.

§ 58. The first mode of the Lord's working gives evidence of the above-mentioned reward following on devoutness. Out of many testimonies I will adduce one, thus summarily stated by the prophet David: *Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lifted up his soul unto vanity nor sworn deceitfully to his neighbour. He shall receive a blessing from the Lord and mercy from God his Saviour. This is the generation of them that seek the Lord, that seek the face of the God of Jacob*⁴. The prophet is here briefly describing the gnostic, and in passing, as it seems, he shows that the Saviour is God, calling Him *the face of the God of Jacob*, i.e. one who preached and taught concerning the

¹ 1 Thess. iv. 17.

² Joh. xiv. 2.

³ Luke xx. 36.

⁴ Ps. xxiv. 3—6.

τοῦ πατρὸς. διὸ καὶ ὁ ἀπόστολος χαρακτῆρα τῆς
 τοῦ πατρὸς τὸν γίον προσεῖπεν, τὸν τὴν ἀλήθειαν
 τοῦ θεοῦ διδάξαντα καὶ χαρακτηρίσαντα ὅτι θεὸς
 πατὴρ εἰς καὶ μόνος ὁ παντοκράτωρ, ὃν οὐδεὶς ἐγνω-
 ῖ ὁ γίός, καὶ ὡς ἔάν ὁ γίός ἀποκαλύψῃ. ἕνα δὲ εἶναι
 θεὸν διὰ τοῦ ζητούντων τὸ πρόσωπον τοῦ θεοῦ ἰακῶβ
 ῖνται, ὃν μόνον ὄντα θεὸν πατέρα ἀγαθὸν χαρακτη-
 ῖ ὁ σωτὴρ ἡμῶν καὶ θεός. ἡ γενεὰ δὲ τῶν ζητούντων
 τὸ γένος ἐστὶ τὸ ἐκλεκτόν, τὸ ζητητικὸν εἰς γνώσιν.
 39. Διὰ τοῦτο καὶ ὁ ἀπόστολός φησιν οὐδὲν
 ὠφελίῳ, ἔάν μὴ ἡμῖν λαλήσω ἢ ἐν ἀποκαλύψει ἢ ἐν
 εἰ ἢ ἐν προφητείᾳ ἢ ἐν διδαχῇ. καίτοι πράσσεται
 καὶ πρὸς τῶν μὴ γνωστικῶν ὀρθῶς, ἀλλ' οὐ κατὰ 45
 ν, οἷον ἐπὶ ἀνδρείας. ἐνιοὶ γὰρ ἐκ φύσεως θυμοει-
 γενόμενοι εἶτα ἄνευ τοῦ λόγου τοῦτο θρέψαντες
 ρως ἐπὶ τὰ πολλὰ ὀρμῶσι καὶ ὅμοια τοῖς ἀνδρείοις
 σιν, ὥστε ἐνίοτε τὰ αὐτὰ κατορθοῦν οἷον βασάνους
 μένειν εὐκόλως, ἀλλ' οὔτε ἀπὸ τῆς αὐτῆς αἰτίας τῇ
 στικῇ οὔτε καὶ τὸ αὐτὸ προθέμενοι, οὐδ' ἂν τὸ
 α ἅπαν ἐπιδιώσκιν· ἀγάπην γὰρ οἶκ' ἔχοιεν κατὰ τὸν
 στολον τὴν διὰ τῆς γνώσεως γεννωμένην. πᾶσα
 ἢ διὰ τοῦ ἐπιστήμονος πρᾶξις εὐπραγία, ἢ δὲ διὰ
 ἀνεπιστήμονος κακοπραγία, κἂν ἐνστασιν σώζῃ, 50
 μὴ ἐκ λογισμοῦ ἀνδρίζεται μηδὲ ἐπὶ τι χρήσιμον
 ἐπὶ ἀρετῆς καταστρεφόντων τὴν πρᾶξιν κατευθύνει.
 αὐτὸς λόγος καὶ ἐπὶ τῶν ἄλλων ἀρετῶν, ὥστε καὶ
 θεοσεβείας ἀνὰ λόγον. οὐ μόνον τοίνυν τοιοῦτος 512 α.
 ν κατὰ τὴν ὁσιότητα ὁ γνωστικός, ἀκόλουθα δὲ τῇ
 γτημονικῇ θεοσεβείᾳ καὶ τὰ περὶ τὴν ἄλλην πολι-
 ν ἐπαγγέλματα. τὸν βίον γὰρ τοῦ γνωστικοῦ
 γράφειν ἡμῖν πρόκειται τανῦν, οὐχὶ τὴν τῶν δογ-

πατὴρ H. πνέματα L. 6. τοῦ ζητούντων H. τῶν ζητούντων L.
 καὶ οὐκ P. βασιλεὺς L. 20. ἐπιδιώσκιν P. ἐπιδιώσκω L. 25. ἐπὶ
 M. ἐπὶ ἀρετῆς καὶ ἀπὸ ἀρετῆς L. 27. ἀπὸ λόγων M. ἀπὸ λόγων L.
 τανῦν] τὰ νῦν L.

Father. Wherefore also the Apostle used the phrase, *impress of the Father's glory*¹ in reference to the Son, who taught the truth concerning God and gave this mark, that *One alone is God and Father*², viz. the Almighty, whom no one knew but the Son, and he to whom the Son shall have revealed Him³. That God is one is also declared by the phrase *seeking the face of the God of Jacob*, whom alone, being God the Father, our Saviour and God characterizes as good⁴. But the generation of them that seek Him is the chosen race⁵ which seeks with a view to knowledge.

§ 59. For this reason also the Apostle says *I shall profit you nothing unless I speak unto you either in the way of revelation or of knowledge or of prophesying or of teaching*⁶. And yet some things are done rightly, though not on rational grounds, even by those who are not gnostics, as in the case of courage. For some men, being by nature full of spirit and having fostered this quality without the use of reason, act for the most part by irrational impulse and do the same sort of things as brave men, so as at times to exhibit the same height of virtue, as for instance to endure tortures calmly; but this is neither from the same cause nor even with the same purpose as the gnostic, even though they should give up their whole body⁷; for, as the Apostle says, they have not the love which proceeds from knowledge. All the action then of a man of understanding is of the nature of well-doing and all the action of him who is without understanding is ill-doing, even though he should be maintaining a principle, since his courage does not proceed from reason, nor does he direct his action for any useful purpose, such as has its end in virtue. The same thing may be said of the other virtues and therefore by analogy in the case of religion. Accordingly we shall find the gnostic to be such not in holiness only; but, in regard to the rest of his conduct also, his professions are in accordance with his enlightened piety. For it is the life of the gnostic which it is our purpose now to describe, and not to give a systematic view of his beliefs

¹ Heb. i. 3.² Eph. iv. 6.³ Mt. xi. 27.⁴ Mt. xix. 17.⁵ 1 Pet. ii. 9.⁶ 1 Cor. xiv. 6.⁷ 1 Cor. xiii. 3.

μάτων θεωρίαν παρατίθεσθαι, ἣν ὕστερον κατὰ τὸν ἐπιβάλλοντα καιρὸν ἐκθησόμεθα, σώζοντες ἅμα καὶ τὴν ἀκολουθίαν.

ΚΕΦ. ΙΑ.

60. Περὶ μὲν οὖν τῶν ὅλων ἀληθῶς καὶ μεγαλο-
 3 πρεπῶς διείληφεν, ὡς ἂν θείαν χωρήσας διδασκαλίαν. 5
 ἱκέτατος γοῦν ἐκ τοῦ θαυμάζειν τὴν κτίσιν, δεῦγμα τοῦ
 δύνασθαι λαβεῖν τὴν γνώσιν κομίζων οἰκοθεν, πρόθυμος
 μαθητὴς τοῦ κυρίου γίνεται, εὐθέως δὲ ἀκούσας θεόν τε
 καὶ πρόνοιαν ἐπίστευσεν ἐξ ὧν ἐθαύμασεν. ἐνθένδε
 10 οὖν ὁρμώμενος ἐκ παντὸς τρόπου συνεργεῖ πρὸς τὴν
 μελέτησιν, πάντ' ἐκεῖνα ποιῶν δι' ὧν λαβεῖν δυνήσεται
 τὴν γνώσιν ὧν ποθεῖ, (πόθος δὲ κατὰ προκοπὴν πίστεως
 ἅμα ζητήσῃ κραθεῖς συνίσταται,) τὸ δ' ἐστὶν ἄξιον
 15 γενέσθαι τῆς τοσαύτης καὶ τηλικαύτης θεωρίας. οὕτως 10
 15 γενέσεται τοῦ θελήματος τοῦ θεοῦ ὁ γνωστικός· οὐ γὰρ
 τὰς ἀκοάς, ἀλλὰ τὴν ψυχὴν παρίστησι τοῖς ὑπὸ τῶν
 λεγομένων δηλουμένοις πράγμασιν. οὐσίας τοίνυν καὶ
 20 τὰ πράγματα αὐτὰ παραλαβὼν διὰ τῶν λόγων εἰκότως
 καὶ τὴν ψυχὴν ἐπὶ τὰ δέοντα ἄγει, τὸ μὴ μοιχεύεσθαι, μὴ
 25 φονεῖσθαι ἰδίως ἐκλαμβάνων ὡς εἴρηται τῷ γνωστικῷ,
 οὐχ ὡς παρὰ τοῖς ἄλλοις ὑπείληπται.

61. Πρόεισιν οὖν ἐγγυμναζόμενος τῇ ἐπιστημονικῇ
 θεωρίᾳ εἰς τὸ ἐπαγωνίσασθαι τοῖς καθολικώτερον καὶ 15
 15 μεγαλοπρεπέστερον εἰρημένοις, εἰδὼς εὖ μάλα ὅτι
 20 ὁ διδάσκων ἀνθρώπων γνώσιν, κατὰ τὸν προφήτην, κύριός
 ἐστίν, διὰ στόματος ἀνθρωπίνου κύριος ἐνεργῶν·
 ταύτη καὶ σάρκα ἀνείληφεν. εἰκότως οὖν οὐδέποτε τὸ
 ἡδὺ πρὸ τοῦ συμφέροντος αἰρεῖται, οὐδ' ἂν προκαλῆται

22. τρέψαν Ηκν. τρέψαν L.
 ἐπαγωνίσασθαι L.

23. ἐπαγωνίσασθαι Η.
 24. κέραι ἀναγόν] κύριος ἀναγών Η.

25. ἐπαγωνίσασθαι Η.

which we shall afterwards set forth at the fitting season, preserving the sequence of thought.

CHAPTER XI.

§ 60. The gnostic then has a true and noble conception of the universe, as might be expected from one who has comprehended the divine teaching. *Starting with that admiration*¹ for the Creation which he brings with him as an evidence of his capacity to receive knowledge, he becomes an eager disciple of the Lord, and the moment he hears of God and Providence, his admiration prompts him to believe. Proceeding from this point he does his best to learn in every way, employing every means to obtain the knowledge of those things which he longs for (and longing joined with seeking arises as faith increases), that is, to be made worthy of such high and glorious contemplation. Thus the gnostic will taste of the will of God. For he lends, not his ears, but his soul, to the facts indicated by the spoken words. Since then what he receives through the words are realities and the facts themselves, he naturally brings his soul to his duties, understanding the commands *Do not commit adultery, do not kill*² in a special sense, as they are addressed to the gnostic and not as they are apprehended by the rest of the world.

§ 61. Training himself in scientific contemplation, he goes on to contend on the strength of these higher and more universal truths, being fully assured that *He who* (according to the prophet) *teaches man knowledge is the Lord*³, the Lord using man's mouth as His organ. Hence also He has taken human flesh. With good reason therefore he never prefers what is pleasant to what is expedient, not even though he

¹ Pl. Theast. 165 b.

² Exod. xx. 13, 15, Mt. v. 21, 27.

³ Ps. cxlvi. 10, 11.

αὐτὸν κατὰ τινα περιστάσιν προκαταληφθέντα ἑταιρικῶς
 ἐκβιαζομένη ὥραία γυνή, ἐπεὶ μὴδὲ τὸν Ἰωσήφ παρά-
 γειν τῆς ἐνστάσεως ἰσχυρεν ἢ τοῦ δεσπότητος γυνή,
 ἐπειδύσατο δὲ αὐτῇ πρὸς βίαν κατεχούσῃ τὸν χιτῶνα.
 3 γυνὸς μὲν τῆς ἀμαρτίας γενόμενος, τὸ κόσμιον δὲ τοῦ
 ἡθους περιβαλλόμενος. εἰ γὰρ καὶ οἱ τοῦ δεσπότητος
 ὀφθαλμοὶ οὐχ ἑώρων, τοῦ Αἰγυπτίου λέγω, τὸν Ἰωσήφ,
 ἀλλ' οἱ γε τοῦ παντοκράτορος ἐπεσκόπων. ἡμεῖς μὲν
 γὰρ τῆς φωνῆς ἀκούομεν καὶ τὰ σώματα θεωροῦμεν,
 20 ὁ Θεὸς δὲ τὸ πρᾶγμα, ἀφ' οὗ φέρεται τὸ φωνεῖν καὶ
 βλέπειν, ἐξετάζει. ἀκολουθῶς ἄρα κἂν νόστος ἐπὶ κἂν
 22 τῶν περιστάτικῶν τῷ γνωστικῷ, καὶ δὴ μάλιστα
 ὁ φοβερώτατος θάνατος, ἄτρεπτος μένει κατὰ τὴν 25
 ψυχὴν, πάντα εἰδὼς τὰ τοιαῦτα κτίσεως ἀνάγκην εἶναι,
 25 ἀλλὰ καὶ οὕτως δυνάμει τοῦ θεοῦ φάρμακον γίνεσθαι
 27 συμπίπτει, διὰ παιδείας τοὺς ἀπηνέστερον μεταρρυθμιζο-
 29 μένους εὐεργετοῦντα, πρὸς τῆς ἀγαθῆς ὄντως κατ' ἀξίαν
 περιζόμενα προνοίας.

62. Χρῶμενος τοίνυν τοῖς κτιστοῖς, ὅπταν αἰρῇ
 2 λόγος, εἰς ὅσον αἰρεῖ, κατὰ τὴν ἐπὶ τὸν κτίσαντα
 εὐχαριστίαν, καὶ τῆς ἀπολαύσεως κύριος καθίσταται.
 οὐ μνησικακεῖ ποτέ, οὐ χαλεπαίνει οὐδενί, κἂν μίσους
 ἄξιος τυγχάνῃ, ἐφ' οἷς διαπράττεται· σέβει μὲν γὰρ 30
 τὸν ποιητὴν, ἀγαπᾷ δὲ τὸν κοινωνὸν τοῦ βίου, οἰκτεῖρων
 35 καὶ ὑπερευχόμενος αὐτοῦ διὰ τὴν ἄγνοιαν αὐτοῦ. καὶ
 δὴ καὶ συμπάσχει τῷ σώματι τῷ φύσει παθητῷ
 ἐνδεδεμένος, ἀλλ' οὐ πρωτοπαθεῖ κατὰ τὸ πάθος. κατὰ
 γοῦν τὰς ἀκουσίους περιστάσεις ἀνάγων ἑαυτὸν ἀπὸ
 τῶν πόνων ἐπὶ τὰ οἰκεία οὐ συναποφέρεται τοῖς ἄλλο-
 38 τείοις αὐτοῦ, συμπεριφέρεται δὲ τοῖς ἀναγκαίοις αὐτοῦ
 μόνον εἰς ὅσον ἀβλαβῆς τηρεῖται ἡ ψυχὴ. οὐ γὰρ

10. πρᾶγμα] fort. πνεῦμα M. 11, 12. κἂν τι M. καὶ τι L. 19. αἰρῇ
 λόγος...αἰρεῖ D. αἰρεῖ λ...αἰρεῖ Lowth. ἐρεῖ λ...ἐρεῖ L. 25. αὐτοῦ.
 H. αὐτοῦ, Kl. D.

should be taken at a disadvantage and vehemently urge by the harlot arts of some fair wanton: for neither could Joseph be seduced from his firm purpose by his master's wife, but when she kept hold of his garment, he left it in her hands, being thus denuded of sin, but clothing himself in modesty. For, though the eyes of his master, I mean the Egyptian, did not see Joseph, yet the eyes of the Almighty were watching him. For we men hear the voice and see the bodily form, but *the Lord searcheth the spirit*¹, from which both speech and sight proceed. In like manner whether disease or accident befall the gnostic, aye, or even death the most terrible of all things, he continues unchanged in soul, knowing that all such things are a necessary result of creation, but that, even so, they are made by the power of God *a medicine of salvation*², benefiting by discipline those who are disposed to rebel against amendment, being distributed according to desert by a truly merciful Providence.

§ 62. The gnostic then uses God's creatures, when, and so far as, it is reasonable, in a spirit of thankfulness to the Creator, and so gains the mastery over his enjoyment of them. He never bears a grudge, is never angry with anyone, even though he should deserve hatred for his conduct: for he worships the Creator and loves his fellow man, pitying him and praying for him on account of his ignorance. Moreover, though he shares in the affections of the body, naturally sensitive as it is, in which he is imprisoned, yet he is not primarily affected by passion. At any rate, in the accidents which befall him against his will, he raises himself from his troubles to his native element, and is not carried away by things which have nothing to do with the true self, but accommodates himself to the necessities of the case, so far as it does not interfere with the welfare of the soul. For he does not wish to be faithful only in

¹ 1 Sam. xvi. 7, Jer. xvii. 10, &c.

² Eur. Phœn. 696.

που ἐν ὑπολήψει, ἀλλ' οὐδὲ ἐν τῇ δοκεῖν πιστὸς εἶναι 35
βούλεται, γνώσει δὲ καὶ ἀληθεία, ὃ ἐστὶν ἔργῳ βεβαίῳ
καὶ λόγῳ ἐνεργῷ. οὐκοῦν οὐ μόνον ἐπαινεῖ τὰ καλὰ,
ἀλλὰ καὶ αὐτὸς βιάζεται εἶναι καλός, ἐκ τοῦ ἁγαθοῦ καὶ
B. πιστοῦ λόγου μεταβαίνων δι' ἀγάπης εἰς φίλον διὰ τὸ
6 τέλειον τῆς ἔξεως, ὃ ἐκ μαθήσεως τῆς ἀληθοῦς καὶ
συνασκήσεως πολλῆς καθαρῶς ἐκτήσατο.

63. Ὡς ἂν οὖν ἐπ' ἄκρον γνώσεως ἦκειν βια-
ζόμενος, τῇ ᾗθει κεκοσμημένος, τῷ σχήματι κατεσταλ-
20 μένος, πάντα ἐκεῖνα ἔχων ὅσα πλεονεκτήματά ἐστιν 40
τοῦ κατ' ἀλήθειαν γνωστικοῦ, εἰς τὰς εἰκόνας ἀφορῶν
τὰς καλὰς, πολλοὺς μὲν τοὺς κατωρθωκότας πρὸ αὐτοῦ
πατριάρχας, παμπόλλους δὲ προφήτας, ἀπείρους δ'
ὅσους ἡμῖν ἀριθμῷ λογιζομένοις ἀγγέλους, καὶ τὸν
15 ἐπὶ πᾶσι κύριον τὸν διδάξαντα καὶ παραστήσαντα
δυνατὸν εἶναι τὸν κορυφαῖον ἐκείνων κτήσασθαι βίον,
διὰ τοῦτο τὰ πρόχειρα πάντα τοῦ κόσμου καλὰ οὐκ
ἐγαπῶ, ἵνα μὴ καταμείνῃ χαμαί, ἀλλὰ τὰ ἐλπίζόμενα,
μᾶλλον δὲ τὰ ἐγνωσμένα ἤδη, εἰς κατάληψιν δὲ ἐλπι- 45
20 ζόμενα. ταύτῃ ἄρα τοὺς πόρους καὶ τὰς βασάνους καὶ
τὰς θλίψεις, οὐχ ὥς παρὰ τοῖς φιλοσόφοις οἱ ἀνδρεῖοι,
ἐλπίδι τοῦ παύσασθαι μὲν τὰ ἐνεστῶτα ἀλγεινά, αὐθις
δὲ τῶν ἡδέων μετασχεῖν, ὑπομένει, ἀλλ' ἡ γνώσις αὐτῷ
πείσμα βεβαιότερον ἐλπίδος ἐνεγέννησεν τῆς τῶν μελ-
25 λόντων ἀπολήψεως. διόπερ οὐ μόνον τῶν ἐνταῦθα κολά-
σεων, ἀλλὰ καὶ τῶν ἡδέων ἀπάντων καταφρονεῖ. φασὶ
γούν τὸν μακάριον Πέτρον θεασάμενον τὴν αὐτοῦ γυναῖκα

2. ἐνεργῷ D. καὶ ἐνεργῷ L. 3—16. εὐκοῦν—ἐκτήσασθαι βίον] Haeo
attalit Joannes Damasc. de imag. vol. 1. p. 382. 3. μένος] μένος Joann.
4. ἀλλὰ καὶ] καὶ om. Joann. εἶναι] τοῦ εἶναι Joann. 6. τῇ ἀληθείᾳ]
τῇ om. Joann. 8. φαν] φαν Joann. 9. κεκοσμημένος] καὶ κεκοσμημένος
Joann. 13. ταμπόλλους B. et Joann. ταμπόλλους LV. 14. λογιζο-
μένοις H. λογιζόμενοι L. λογιζόμενοι Joann. SD. 16. τὸν κορυφαῖον
ἐκείνων] τὸν κορυφαῖον ἐκείνων Joann. 24. βεβαιότερον ἐλπίδος ἐνεγέννησεν
...μᾶλλον M. βεβαιότερον ἐνεγέννησεν...μᾶλλον ἐλπίδων (ex ἐλπίδι pe.
m. corr.) L. om. ἐλπίδων D. 27. αὐτῷ] αὐτῷ L. αὐτῷ ap. Eusebium
H. E. 3, 20.

reputation or indeed in outward seeming, but in knowledge and in truth, that is to say, in consistent action and effectual speech. Wherefore he not only praises what is noble, but himself strives to be noble, passing from the condition of a *good and faithful servant*¹ to that of a *friend*² by means of love, owing to the perfection of the virtuous habit which he acquired in its purity by true instruction and long training.

§ 63. As one then who would force his way to the pinnacle of knowledge, orderly in character, sober in bearing, he possesses all the advantages which mark the true gnostic, fixing his eyes on noble images, on the many patriarchs who have fought their fight before him, on a still greater multitude of prophets, on angels beyond our power to number, on the Lord who is over all, who taught him, and made it possible for him to attain that crowning life. For this reason he loves none of the fair things that the world holds out to him, fearing lest they should tie him to the ground; but he loves the things which are hoped for, or rather are already known, but whose possession is hoped for. Thus he endures his labours and tortures and afflictions, not, like the brave men whom the philosophers talk of, from hope that the present evils will cease, and that he will again have a share of pleasures; no, knowledge has begotten in him a persuasion, surer than any hope, of the reaping of rewards to come. Wherefore he despises not only the persecutions, but also all the pleasures of this world. So we are told that the blessed Peter, when he beheld his wife on her way to execution,

¹ Mt. xxv. 23.

² Joh. xv. 15.

ἐγομένην τὴν ἐπὶ θάνατον ἡσθῆναι μὲν τῆς κλήσεως 50
 χάριν καὶ τῆς εἰς οἶκον ἀνακομιδῆς, ἐπιφωνῆσαι δὲ εὖ
 μάλα προτρεπτικῶς τε καὶ παρακλητικῶς ἐξ ὀνόματος
 προσειπόντα "μέμνησο, ὦ αὐτῇ, τοῦ κυρίου."

- 5 64. Τοιοῦτος ἦν ὁ τῶν μακαρίων γάμος καὶ ἡ
 μέχρι τῶν φιλιῶν τελεία διάθεσις. ταύτῃ καὶ ὁ
 ἀπόστολος ὁ γὰρ ὡν φησὶν ὡς μὴ γὰρ ὡν, ἀπροσπαθῇ 113 a.
 τὸν γάμον ἀξιών εἶναι καὶ ἀπερίσπαστον τῆς πρὸς
 τὸν κύριον ἀγάπης, ἧς ἔχουσιν ἀποδημούσῃ τοῦ βίου
 10 πρὸς τὸν κύριον τῇ γυναικὶ ὁ τῷ ὄντι ἀνὴρ παρήνευσεν.
 ἄρ' οὐ πρόδηλος ἦν ἡ πίστις αὐτοῖς τῆς μετὰ θάνατον
 ἐλπίδος τοῖς καὶ ἐν αὐταῖς τῶν κολάσεων ταῖς ἀκμαῖς
 εὐχαριστοῦσι τῷ θεῷ; βεβαίαν γάρ, οἶμαι, τὴν πίστιν
 ἐπέκτηντο, ἥ κατηκολούθουν πισταὶ καὶ ἐνέργειαι.
 15 ἔστιν οὖν ἐν πάσῃ περιστάσει ἐρρωμένη τοῦ γνωστι- 5
 κοῦ ἡ ψυχὴ, οἷον ἀθλητοῦ τὸ σῶμα ἐν ἄκρᾳ εὐεξία καὶ
 ῥώμῃ καθεστηκυῖα. εὐβουλος μὲν γὰρ ὑπάρχει περὶ
 τὰ ἀνθρώπων, τῷ δικαίῳ τὸ πρακτέον γνωματεύουσα,
 20 π. 2. τὰς ἀρχὰς θεόθεν ἀνωθεν καὶ πρὸς τὴν θείαν ἐξομοίω-
 20 σιν πραότητα ἡδονῶν καὶ λυπῶν σωματικῶν περι-
 πεποιημένη· κατεξανίσταται δὲ τῶν φόβων εὐθαρσῆς
 καὶ πεποιθὼς τῷ θεῷ. ἀτεχνῶς οὖν ἐπίγειος εἰκὼν
 θείας δυνάμεως ἡ γνωστικὴ ψυχὴ, τελεία ἀρετῇ κεκοσ- 10
 μημένη, ἐκ πάντων ἅμα τούτων, φύσεως, ἀσκήσεως,
 25 λόγου, συνηυξημένη. τοῦτο τὸ κάλλος τῆς ψυχῆς
 νεὼς γίνεται τοῦ ἁγίου πνεύματος, ὅταν διάθεσιν ὁμολο-
 γουμένην τῷ εὐαγγελίῳ κατὰ πάντα κτήσῃται τὸν βίον.

65. Ὁ τοιοῦτος ἄρα κατεξανίσταται παντὸς φόβου,
 παντὸς δεινοῦ, οὐ μόνον θανάτου, ἀλλὰ καὶ πενίας καὶ

1. ἐγέρων Codet. θάνατον] θανάτων Eus. θανάτων Hoesehelius.
 2. eis] Eusebii codices partim sic, partim ἐπ'. 3. τε om. Eus.
 4. μέμνησο, ὦ αὐτῇ Eus. μεμνήσθω αὐτῇ L. 6. μέχρι om. Eus.
 19. ἀνωθεν] κατὰ ἀνωθεν αὐτοῖς M. 21. εὐθαρσῆς P. εὐθάρσως L.
 αὐτοῖς L. 22. ἀτεχνῶς] ἀτέχνως L. 25. συνηυξημένη M.
 συνηυξημένη L.

rejoiced on account of her call and her homeward journey, and addressed her by name with words of exhortation and good cheer, bidding her 'remember the Lord.'

§ 64. Such was the marriage of those blessed ones and such their perfect control over their feelings even in the dearest relations of life. So too the Apostle says *Let him that marrieth be as though he married not*¹, requiring that marriage should not be enslaved to passion *nor distracted from the love to the Lord*²; to which love the wife, when departing from this life to the Lord, was exhorted to cling by him who showed himself a husband indeed. Was not the faith in the hope after death clearly manifested by those who, even in the very height of persecution, could return thanks to God? The reason, I suppose, was the steadfastness of their faith, which was accompanied by acts of corresponding faithfulness. So in every difficulty the soul of the gnostic proves its strength, being in first-rate condition and vigour, like the body of the athlete. For it is well-advised in the affairs of men, measuring what has to be done by the rule of justice, <having received> its principles from God in the first instance, and having attained to moderation in the pleasures and pains of the body, in accordance with the divine likeness: thus he rises up against his fears with good courage, putting his trust in God. Accordingly the gnostic soul is just an earthly image of the divine Power, adorned with perfect virtue, built up by the combined action of nature, discipline, and reason. The soul thus beautified becomes a *temple of the Holy Spirit*³, when it has acquired a temper of mind corresponding to the Gospel in every relation of life.

§ 65. Such an one rises up against every fear and all that is terrible, not death alone, but poverty and disease and dis-

¹ 1 Cor. vii. 29.

² 1 Cor. vii. 35.

³ 1 Cor. vi. 19.

νόσου, ἀδοξίας τε καὶ τῶν ὅσα τούτοις συγγενῇ, ἀήτ-
 τητος ἡδονῇ γενόμενος καὶ τῶν ἀλόγων ἐπιθυμιῶν
 κύριος. εὖ γὰρ οἶδεν τὰ ποιητέα καὶ μὴ, ἐγνωκῶς 15
 κατὰ κράτος τὰ τε τῷ ὄντι δεινὰ καὶ τὰ μὴ. ὅθεν
 5 ἐπιστημόνως ὑφίσταται ἃ δεῖν καὶ προσήκειν αὐτῷ ὁ
 λόγος ὑπαγορεύει, διακρίνων ἐπιστημόνως τὰ τῷ ὄντι
 θαρραλέα, τουτέστι τὰ ἀγαθὰ, ἀπὸ τῶν φαινομένων καὶ
 τὰ φοβερά ἀπὸ τῶν δοκούντων, ὅλον θανάτου καὶ νόσου
 καὶ πενίας, ἅπερ δόξης μᾶλλον ἢ ἀληθείας ἔχεται.
 10 οὗτος ὁ τῷ ὄντι ἀγαθὸς ἀνὴρ ὁ ἔξω τῶν παθῶν, κατὰ
 τὴν ἔξω ἢ διάθεσιν τῆς ἐναρέτου ψυχῆς ὑπερβὰς ὅλον
 τὸν ἐμπαθῆ βίον. τούτῳ πάντα εἰς ἑαυτὸν ἀνήρτηται
 πρὸς τὴν τοῦ τέλους κτῆσιν. τὰ μὲν γὰρ λεγόμενα 20
 τυχηρὰ δεινὰ, ταῦτα τῷ σπουδαίῳ οὐ φοβερά, ὅτι
 15 μὴ κακὰ, τὰ δὲ τῷ ὄντι δεινὰ ἀλλότρια Χριστιανοῦ τοῦ
 γνωστικοῦ, ἐκ διαμέτρου χωροῦντα τοῖς ἀγαθοῖς, ἐπειδὴ
 κακὰ· καὶ ἀμήχανον ἅμα τῷ αἰτῷ τὰ ἐναντία κατὰ ταῦτόν
 καὶ πρὸς τὸν αἰτὸν ἀπαντᾶν χρόνον. ἀμεμφῶς τοίνυν
 ὑποκρινόμενος τὸ δράμα τοῦ βίου, ὅπερ ἂν ὁ θεὸς
 20 ἀγωνίσασθαι παράσχη, τὰ τε πρακτέα τὰ τε ὑπο-
 μενετέα γνωρίζει.

66. Μή τι οὖν ἡ δι' ἄγνοιαν τῶν δεινῶν καὶ μὴ 25
 δεινῶν συνίσταται ἡ δειλία; μόνος ἄρα θαρραλέος ὁ
 γνωστικὸς τὰ τε ὄντα ἀγαθὰ καὶ τὰ ἐσόμενα γνωρίζει,ων,
 15 συνεπιστάμενος δὲ τούτοις, ὥσπερ ἔφην, καὶ τὰ μὴ τῷ
 ὄντι δεινὰ, ἐπεὶ μόνην κακίαν ἐχθρὰν οὔσαν εἰδὼς καὶ
 καθαιρετικὴν τῶν ἐπὶ τὴν γνώσιν προκοπτόντων, τοῖς
 ὅπλοις τοῦ κυρίου πεφραγμένος καταπολεμεῖ ταύτης.
 20 [οὐ γὰρ εἰ δι' ἀφροσύνην τι συνίσταται καὶ διαβόλου
 10 ἐνέργειαν, μᾶλλον δὲ συνέργειαν, τοῦτ' εὐθέως διάβολος

8. μή] τὰ μή Bernard. 5. δεῖν H et (litera p pr. m. deleta) L. δεῖ edd.

24 B. 6. τὰ τῷ ὄντι θαρραλέα M. τῷ ὄντι τὰ θ. L. 15. μὴ κακὰ,

τὰ δὲ B. μή, κατὰ δὲ L.

17. κατὰ ταῦτόν M. κατὰ τὸν αἰτὸν L.

18. ἀμεμφῶς P. ἀμειφῶς L.

23. ἄρα θαρραλέος B. ἀθαρραλέος L.

25. καὶ τὰ μὴ τῷ ὄντι δεινὰ] δεῖν. τὰ τε τῷ ὄντι δεινὰ καὶ τὰ μή M.

grace and whatever is akin to these, being invincible pleasure and master of the irrational appetites. For he knows well what ought and what ought not to be done, having a thorough understanding of what is really formidable and what is not. Hence he undertakes with intelligence what reason dictates as right and fitting for him to do, distinguishing intelligently things that are really encouraging, i.e. *good things*¹, from those which only seem to be so, and that which is formidable from that which appears formidable, such as death and disease and poverty, which pertain rather to seeming than to truth. This is the truly good man who stands outside the passions, having risen above the whole life of passion by the habit or disposition of the virtuous soul. For him, all depends upon himself for the attainment of the end. For the so-called dangers of fortune are not formidable to the good man, because they are not really evil; but real dangers are foreign to the gnostic Christian, since, as evil, they are directly opposed to what is good; and it is *impossible that opposites can happen simultaneously to the same thing in the same respect and at the same time*². Thus, playing irreproachably whatever part in life God may have assigned to him to act, he perceives both what he ought to do and what he ought to endure.

§ 66. Does cowardice then arise in any other way except through ignorance of what is, and what is not, to be feared? If not, the gnostic alone is of good courage, because he perceives what is good both in the present and in the future, and combines with this, as I said, the knowledge of the things which are not really to be feared. For, being convinced that vice alone is hostile and destructive to those who are on the road to knowledge, he wars against it, as such, being fortified with the armour of the Lord. [For it does not follow that, if an action has its rise in folly and the operation, or rather co-operation, of the devil, it is to be at once identified with folly or the devil;

¹ Plato, *Laches* 196 c.² Plato, *Rep.* iv. 436 z.

ἡ ἀφροσύνη (ὅτι μηδεμία ἐνέργεια φρόνησις· ἕξις γὰρ 30
 ἡ φρόνησις, οὐδεμία δὲ ἐνέργεια ἕξις)· οὐ τοίνυν οὐδὲ
 ἡ δι' ἀγνοίαν συνισταμένη πρᾶξις ἤδη ἀγνοία, ἀλλὰ
 κακὴ μὲν δι' ἀγνοίαν, οὐ μὴν ἀγνοία· οὐδὲ γὰρ τὰ
 5 πᾶσι, οὐδὲ τὰ ἀμαρτήματα κακία, καίτοι ἀπὸ κακίας
 φερόμενα.] οὐδεὶς οὖν ἀλόγως ἀνδρείους γνωστικός·
 ἐπεὶ καὶ τοὺς παῖδας λεγέτω τις ἀνδρείους ἀγνοίᾳ τῶν
 δεινῶν ὑφισταμένους τὰ φοβερά (ἄπτονται γοῦν οὗτοι
 καὶ πυρός), καὶ τὰ θηρία τὰ ὁμόσε ταῖς λόγχαις πορευό-
 10 μενα, ἀλόγως ὄντα ἀνδρεία, ἐνάρετα λεγόντων. τάχα 35
 ὁ οὕτως καὶ τοὺς θαυματοποιούς ἀνδρείους φήσουσιν
 εἰς τὰς μαχαίρας κυβιστῶντας ἐξ ἐμπειρίας τινὸς κακο-
 τεχνούντας ἐπὶ λυπρῷ τῷ μισθῷ. ὁ δὲ τῷ ὄντι ἀνδρείος,
 προφανῆ τὸν κίνδυνον διὰ τὸν τῶν πολλῶν ζῆλον ἔχων,
 15 εὐθαρσῶς πᾶν τὸ προσιὸν ἀναδέχεται, ταύτῃ τῶν ἄλλων
 λεγομένων μαρτύρων χωριζόμενος, ἣ οἱ μὲν ἀφορμὰς
 παρέχουσιν σφίσιν αὐτοῖς, ἐπιρριπτοῦντες ἑαυτοὺς τοῖς
 κινδύνοις οὐκ οἶδ' ὅπως (εὐστομεῖν γὰρ δίκαιον), οἱ δὲ
 περιστελλόμενοι κατὰ λόγον τὸν ὀρθόν, ἔπειτα τῷ ὄντι 40
 20 καλέσαντος τοῦ θεοῦ προθύμως ἑαυτοὺς ἐπιδόντες, καὶ
 τὴν κλῆσιν ἐκ τοῦ μηδὲν αὐτοῖς προπετὲς συνεγνωκέναι
 βεβαιόσιν καὶ τὸν ἄνδρα ἐν τῇ κατὰ ἀλήθειαν λογικῇ
 ἀνδρεία ἐξετάζεσθαι παρέχονται.

67. Οὐτ' οὖν φόβῳ τῶν μειζόνων δεινῶν τὰ ἐλάττω
 25 καθάπερ οἱ λοιποὶ ὑπομένοντες, οὐτ' αὖ ψόγον τὸν ἀπὸ
 τῶν ὁμοτίμων καὶ ὁμογνωμόνων ὑφορώμενοι τῇ τῆς
 κλήσεως ἐμμένουσιν ὁμολογίᾳ, ἀλλὰ διὰ τὴν πρὸς τὸν
 θεὸν ἀγάπην ἐκόντες πείθονται τῇ κλήσει, μηδένα 45
 ἕτερον σκοπὸν ἐλόμενοι ἢ τὴν πρὸς τὸν θεὸν εὐαρέστη-
 30 σιν, οὐχὶ δὲ διὰ τὰ ἄλλα τῶν πόνων. οἱ μὲν γὰρ
 φιλοδοξίᾳ, οἱ δὲ εὐλαβείᾳ κολάσεως ἄλλης δριμυτέρας,

4. κακὴ M. κακία L. 5. οὐδὲ τὰ] οὐτε τὰ L. 11. οὕτως L. οὕτω B.
 17. παρέχουσιν...ἐπιρριπτοῦνται H. παρέχονται...ἐπιρριπτοῦνται L. παρέχονται
 ...ἐπιρριπτοῦσιν D post Louthian. ἑαυτοῖς Louth. αὐτοῖς L. 21. αὐτοῖς
 P. αὐτοῖς L.

(because no operation is prudence; for prudence is a habit and no operation is a habit): so neither is the action that originates in ignorance to be forthwith styled ignorance: it is a bad action caused by ignorance, not ignorance pure. For not even passions or sins are vices, though they proceed from vice. No one, therefore, who is irrationally brave is a gnostic. Else we might be told that children are brave when they face dangers from ignorance of the grounds of fear—for instance they will even play with fire—and we may be told that wild beasts are virtuous when they rush upon the spears, being irrationally brave. On the same principle they will perhaps tell us that jugglers are brave when they have learnt the trick of tumbling among the swords, practising a base art for a miserable pittance. But he who is truly brave, though the peril arising from popular fury is plain before his eyes, awaits with confidence whatever comes. Herein is he distinguished from other so-called martyrs, in that they provide occasions for themselves by exposing themselves to dangers for whatever reason (for we must avoid harsh language); but the others, taking precautions in accordance with the dictates of reason, and then cheerfully offering themselves, when God really calls them, both make *their calling sure*¹, from the consciousness that they have not been guilty of any rash act, and give opportunity for testing their manhood by their truly rational courage.

§ 67. It is therefore neither through *enduring lesser terrors from fear of greater*² (as other people do), nor again through apprehension of fault-finding from people of their own station and way of thinking, that they abide by the confession of their calling: no, they willingly obey the divine call owing to their love to God, not for the sake of the prizes of the contests, since they prefer no other aim to the doing of that which is well-pleasing to God. For those that endure from love of glory, or from fear of

¹ This sentence seems to be out of place here.

² 2 Pet. i. 10.

³ Plato, *Phædo* 68 a.

οἱ δὲ διὰ τινὰς ἡδονὰς καὶ εὐφροσύνας τὰς ἰστον
 ὑπομένοντες παῖδες ἐν πίστει, μακάριοι μὲν, οὐδέπω
 δὲ ἄνδρες ἐν ἀγάπῃ τῇ πρὸς τὸν θεὸν καθάπερ ὁ γνωσ-
 τικὸς γεγονότης) εἰσὶ γάρ, εἰσὶ καθάπερ ἐν τοῖς ἀγῶσι
 στοῖς γυμνικοῖς, οὕτως δὲ καὶ κατὰ τὴν ἐκκλησίαν
 27. στέφανοι ἀνδρῶν τε καὶ παίδων), ἡ δὲ ἀγάπη αὐτῇ δι'
 αὐτὴν αἰρετῇ, οὐ δι' ἄλλο τι. σχεδὸν οὖν τῷ γνωστικῷ 50
 μετὰ γνώσεως ἢ τελειότης τῆς ἀνδρείας ἐκ τῆς τοῦ βίου
 συνασκήσεως αὖξεται, μελετήσαντος αἰεὶ τῶν παθῶν
 10 κρατεῖν. ἄφοβον οὖν καὶ ἀδεᾶ καὶ πεποιθότα ἐπὶ
 κύριον ἢ ἀγάπῃ ἀλείφουσα καὶ γυμνάσασα κατασκευά-
 ζει τὸν ἴδιον ἀθλητὴν, ὥσπερ δικαιοσύνη τὸ διὰ παντὸς 314
 ἀληθεύειν αὐτῷ τοῦ βίου περιποιεῖ. δικαιοσύνης γὰρ
 τῇ ἐπιτομῇ φάναι ἔσται ὧμων τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ.
 15 ὁ δὲ αὐτὸς λόγος καὶ ἐπὶ τῆς σωφροσύνης. οὔτε γὰρ
 διὰ φιλοτιμίαν, καθάπερ οἱ ἀθληταὶ στεφάνων καὶ
 εὐδοξίας χάριν, οὔτ' αὖ διὰ φιλοχρηματίαν, ὥς τινες
 προσποιοῦνται σωφρονεῖν, πάθει δεινῷ τὸ ἀγαθὸν
 μεταδιώκοντες· οὐ μὴν οὐδὲ διὰ φιλοσωματίαν ὑγείας 5
 20 χάριν, ἀλλ' οὐδὲ δι' ἀγροικίαν ἐγκρατὴς καὶ ἀγευστος
 ἡδονῶν, οὐδεὶς κατ' ἀλήθειαν σώφρων. ἀμέλει γε-
 σάμενοι τῶν ἡδονῶν οἱ τὸν ἐργάτην τρίβοντες βίον
 αὐτίκα μάλα καταγνύουσι τὸ ἀκαμπὲς τῆς ἐγκρατείας
 εἰς τὰς ἡδονάς. τοιοῦτοι δὲ καὶ οἱ νόμῳ καὶ φόβῳ
 25 κωλυόμενοι· καιρὸν γὰρ λαβόντες παρακλέπτουσι τὸν
 νόμον, ἀποδιδράσκοντες τὰ καλά. ἡ δὲ δι' αὐτὴν αἰρετῇ
 σωφροσύνη, κατὰ τὴν γνῶσιν τελειομένη αἰεὶ τε παρα-
 μένουσα, κύριον καὶ αὐτοκράτορα τὸν ἄνδρα κατα- 10
 σκευάζει, ὥς εἶναι τὸν γνωστικὸν σώφρονα καὶ ἀπαθῆ,

7. αὐτῇ P. αὐτῇ L.

9. μελετήσαντες] fort. μελετήσαντι M.

10. ἀδεᾶ] Exspectes potius ἀδεᾶ, ut ἐπιδεᾶ p. 861, προσφῶ p. 896, ἐγχεᾶ p. 647, nisi his quoque locis forma Attica restituenda D.

14. ἐπιτομή B.

ἐπὶ τῷ μὲ L. φάναι V. φάναι L. τὸ οὐ L. τὸ οὐ V. 19. ὑγείας L.

23. καταγνύουσι] fort. κατάγνεται M. 25. καιρὸν M. 26. αὐτῇ] αὐτῇ L.

some severer punishment, or with a view to any joys or pleasures after death, those are mere children in faith, blessed indeed, but not yet having attained to manhood, like the gnostic, in their love to God,—for the Church too has its crowns both for men and for boys, just as the gymnasium has,—but love is to be chosen for its own sake, not for any other reason. It may be said therefore that the gnostic's perfection of courage grows with the growth of knowledge out of the discipline of life, because he has always studied how to control his passions. Love then, by her anointing and training, makes her own champion fearless and intrepid and full of trust in the Lord, just as righteousness wins for him the power of life-long truthfulness. For in the phrase *Your yea shall be yea and your nay nay*¹, there was given an abstract of righteousness. And the same may be said of temperance also. For a man is not made really temperate through ambition, as in the case of the athlete, for the sake of crowns and glory; nor again through covetousness, as some feign, pursuing a good end by means of a fatal passion; no, nor yet through the desire of bodily health, nor from boorish insensibility enabling him to abstain from pleasures for which he has no taste. Certainly those who live a life of toil, when they get a taste of pleasure, presently break down the rigour of their self-restraint in regard to pleasure. Such too are those who are kept in check only by law and by fear; for when they get a chance they evade the law, deserting the side of honour. But temperance that is chosen for her own sake, being perfected according to knowledge and taking up her abode in the heart, gives a man authority and makes him independent; so that the gnostic is

¹ James v. 12.

ταῖς ἡδοναῖς τε καὶ λύπαις ἀτεγκτον, ὥσπερ φασὶ τὸν αἰδάμαντα τῷ πυρί.

68. Τούτων οὖν αἰτία ἡ ἀγνωτάτη καὶ κυριωτάτη πάσης ἐπιστήμης ἀγάπη· διὰ γὰρ τὴν τοῦ ἀρίστου καὶ 5 ἐξοχωτάτου θεραπείαν, ὃ δὴ τῷ ἐνὶ χαρακτηρίζεται, φίλον ὁμοῦ καὶ γιόν τὸν γνωστικὸν ἀπεργάζεται, τέλειον ὡς ἀληθῶς ἄνθρωπος εἰς μέτρον ἡλικίας αὐξήσαντα. ἀλλὰ καὶ ἡ ὁμόνοια ἡ περὶ ταῦτό πρᾶγμα συγ- καταθείσις ἐστὶ, τὸ δὲ ταῦτόν ἐν ἐστίν, ἥ τε φιλία 15 δι' ὁμοιότητος περαίνεται, τῆς κοινότητος ἐν τῷ ἐνὶ κεκμένης. ὁ ἄρα γνωστικός, τοῦ ἐνὸς ὄντως θεοῦ ἀγαπητικὸς ὑπάρχων, τέλειος ὄντως ἄνθρωπος καὶ φίλος τοῦ θεοῦ, ἐν γίῳ καταλεγείς τάξει. ταυτὶ γὰρ ὀνόματα 20 εὐγενείας καὶ γνώσεως καὶ τελειότητος κατὰ τὴν τοῦ θεοῦ ἐποπτείαν, ἣν κορυφαιοτάτην προκοπὴν ἡ γνωστικὴ ψυχὴ λαμβάνει, καθαρὰ τέλειον γενομένη, πρόσωπον, φησὶ, πρὸς πρόσωπον ὁρᾶν αἰδίως καταξιουμένη τὸν παντοκράτορα θεόν. πνευματικὴ γὰρ ὅλη γενομένη πρὸς τὸ συγγενὲς χωρήσασα ἐν πνευματικῇ τῇ ἐκ- 20 κλησίᾳ μένει εἰς τὴν ἀνάπαυσιν τοῦ θεοῦ.

ΚΕΦ. IB.

69. Ταῦτα μὲν οὖν ταύτη. οὕτω δὲ ἔχων ὁ γνωστικὸς πρὸς τὸ σῶμα καὶ τὴν ψυχὴν, πρὸς τοὺς πέλας, καὶ οἰκέτης ἢ καὶ πολέμιος νόμῳ γενόμενος καὶ ὅστις οὖν, ἴσος καὶ ὅμοιος εὐρίσκεται. οὐ γὰρ ὑπερορᾷ 25 τὸν ἀδελφόν, κατὰ τὸν θεῖον νόμον ὁμοπάτριον ὄντα καὶ ὁμομήτριον· ἀμέλει θλιβόμενον ἐπικουφίζει παραμυθίαις, παρορμήσει, ταῖς βιωτικαῖς χρείαις ἐπικουρῶν, 25

δ. θεραπείαν γ. m. οογγ. ex θεωρίαν L.
τοῦ L. 27. παραρμήσει] loci. καὶ παρ. M.

22. πρὸς τοῦ M. πρὸς τε

temperate and passionless, proof against pleasures and pains, as, they say, the adamant is against fire.

§ 68. The cause of these things is love, love surpassing all knowledge in holiness and sovereignty. For by it the gnostic, owing to his worship of the Best and Highest, the stamp of which is unity, is made *friend*¹ and *son*² at once, a *perfect man* indeed, grown to the *full measure of stature*³. Aye, and concord also is defined to be agreement about the same thing, and by 'the same thing' we mean unity; and friendship is brought about by similarity, because fellowship lies in unity. The gnostic therefore, being naturally disposed to love God who is truly One, is himself a truly *perfect man* and a *friend of God*, being ranked and reckoned as a *son*. These are names expressive of nobility and knowledge and perfection in accordance with that vision of God, which is the crowning height attainable by the gnostic soul, when it has been perfectly purified, being now deemed worthy to behold for ever the Almighty, *face to face*⁴. For having been made entirely spiritual it departs to its kindred sphere and there, in the spiritual Church, abides in the rest of God.

CHAPTER XII.

§ 69. So much then for these things. But the gnostic, being such as we have described him in body and soul, is found to be fair alike towards all his neighbours, whatever their legal position, whether servant or foeman or whatever it be. For he does not despise him who, according to the divine law, stands to him in the relation of brother by the same parents: certainly, when he is in distress, he relieves him by consolations and encouragements and by making provision for

¹ Joh. xv. 15.

² Joh. i. 12.

³ Eph. iv. 13.

⁴ 1 Cor. xiii. 12.

διδούς τοῖς δεομένοις πᾶσιν, ἀλλ' οὐχ ὁμοίως, δικαίως
 δὲ καὶ κατὰ τὴν ἀξίαν, πρὸς δὲ καὶ τῷ καταδιώκοντι
 καὶ μισοῦντι, εἰ τούτου δέοιτο, ὀλίγα φροντίζων τῶν
 λεγόντων διὰ φόβον αὐτῷ δεδωκέναι, εἰ μὴ διὰ φόβον,
 5 δι' ἐπικουρίαν δὲ τοῦτο ποιοίη. οἱ γὰρ πρὸς ἐχθροὺς
 ἀφιλάργυροι καὶ ἀμνησιπόνηροι, πόσῃ μᾶλλον πρὸς
 τοὺς οἰκείους ἀγαπητικοί; ὁ τοιοῦτος ἐκ τούτου πρόεισιν
 ἐπὶ τὸ ἀκριβῶς εἰδέναι καὶ ὅτῃ ἂν τις μάλιστα καὶ
 ὁπόσον καὶ ὁπότε καὶ ὅπως ἐπιδῇ. τίς δ' ἂν καὶ
 10 ἐχθρὸς εὐλόγως γένοιτο ἀνδρὸς οὐδεμίαν οὐδαμῶς 30
 παρέχοντος αἰτίαν ἐχθρας; καὶ μὴ τι, καθάπερ ἐπὶ τοῦ
 θεοῦ οὐδενὶ μὲν ἀντικείμενον λέγομεν τὸν θεὸν οὐδὲ
 ἐχθρὸν εἶναί τινος· (πάντων γὰρ κτίστης καὶ οὐδέν
 ἔστι τῶν ὑποστάντων ὃ μὴ θέλει, φαμέν δ' αὐτῷ
 15 ἐχθροὺς εἶναι τοὺς ἀπειθεῖς καὶ μὴ κατὰ τὰς ἐντολάς
 αὐτοῦ πορευομένους, οἷον τοὺς διεχθρεύοντας αὐτοῦ τῇ
 διαθήκῃ) τὸν αὐτὸν τρόπον καὶ ἐπὶ τοῦ γνωστικοῦ
 εὐρομεν ἄν. αὐτὸς μὲν γὰρ οὐδενὶ οὐδέποτε κατ'
 οὐδένα τρόπον ἐχθρὸς ἂν γένοιτο, ἐχθροὶ δὲ εἶναι νοοῦντο 35
 20 αὐτῷ οἱ τὴν ἐναντίαν ὁδὸν τρεπόμενοι. ἄλλως τε, κἂν
 ἡ ἕξις ἡ παρ' ἡμῶν μεταδοτικὴ δικαιοσύνη λέγεται,
 ἀλλὰ καὶ ἡ κατ' ἀξίαν διακριτικὴ πρὸς τὸ μᾶλλον καὶ
 ἥττον, ἐφ' ὧν καθήκει κατ' ἐπιστήμην γενέσθαι, ἀκρο-
 τάτης δικαιοσύνης εἶδος τυγχάνει. ἔστι μὲν οὖν ἡ καὶ
 25 κατὰ ἰδιωτισμὸν πρὸς τινων κατορθοῦται, οἷον ἡδονῶν
 ἐγκράτεια. ὥς γὰρ ἐν τοῖς ἔθνεσιν, ἐκ τε τοῦ μὴ
 δύνασθαι τυχεῖν ὧν ἐρᾷ τις καὶ ἐκ τοῦ πρὸς ἀνθρώπων
 φόβου, εἰσὶ δ' οἱ διὰ τὰς μείζονας ἡδονὰς ἀπέχονται 40
 30 α. τῶν ἐν τοῖς ποσὶν ἡδέων, οὕτως κἂν τῇ πίστει ἡ δι'
 30 ἐπαγγελίαν ἢ διὰ φόβον θεοῦ ἐγκρατεῦνται τιμες.

4. αὐτῷ αὐτὸν H.

6. ἀμνησιπόνηροι Louth. μισοπύνηροι L.

(Cf. P. 478, ubi μισοπύνηροι pro μισοπύνηροι legendum monuit S.)

9. ἐπιδή M. ἐπιδή L.

16. τοῖς διεχθρεύοντας] om. τοῖς M.

18. εἴραμεν] εἴραμεν Jackson.

21. λέγεται] λέγεται L.

25. κατορ-

θεῖται] κατορθοῦνται L.

27. ἐφ' S. ἐφ' L.

29. οὕτως] om. p. m. ex de L.

the needs of daily life. While he gives to all who are in need, he does not do it to the same extent, but in accordance with justice and proportionately : moreover he gives even to one who persecutes and hates him, if he stands in need of it, caring little for those who insinuate that fear was his motive, provided that he was doing it not from fear, but only from a wish to help. For if a man is liberal and forgiving in dealing with enemies, how much more will he be loving to his friends? Such an one will proceed from this point to an exact understanding as regards the person, the amount, the time and the manner in which liberality would be best dispensed. And who could reasonably be the enemy of a man who affords no possible excuse for enmity? Perhaps, as, in speaking of God, we say that God is opposed to none and the enemy of none (for He is Creator of all things and there is no existing thing that He does not love, but we call those His enemies who are disobedient and do not walk according to His laws, as for instance those who hate His covenant); so we might find the same disposition in the case of the gnostic. For he himself could never be in any way hostile to any one, but they who take the contrary course might be thought hostile to him. Besides, even if our habit of freely sharing with others is called justice, still the habit which makes proportionate distinction of less or more in cases where distribution should be scientific, is a form of highest justice. There are indeed cases in which right is done, as in abstaining from pleasures, from vulgar motives. For, as among the heathen some practise abstinence from present pleasures, both through inability to obtain what they desire, and through fear of man; while there are others who abstain for the sake of greater pleasures; so also in the faith some are continent either on account of the promise or through fear of God.

70. Ἄλλ' ἔστι μὲν θεμέλιος γνώσεως ἡ τοιαύτη
 ἐγκράτεια καὶ προσαγωγή τις ἐπὶ τὸ βέλτιον καὶ ἐπὶ
 τὸ τέλειον ὁρμή. ἀρχὴ γάρ σοφίας φησὶ φόβος κυρίου.
 ὁ τέλειος δὲ δι' ἀγάπην πάντα στέγει, πάντα ὑπομένει, οἷχ
 5 ὡς ἀνθρώπῳ ἀρέσκων, ἀλλὰ θεῷ. καίτοι καὶ ὁ ἔπαινος
 ἔπεται αὐτῷ κατ' ἐπακολούθημα, οὐκ εἰς τὴν ἑαυτοῦ
 ὠφέλειαν, ἀλλ' εἰς τὴν τῶν ἐπαινούντων μίμησίν τε καὶ
 χρῆσιν. λέγεται καὶ κατ' ἄλλο σημαίνονμενον ἐγκρατῆς 45
 οἷχ ὁ τῶν παθῶν μόνον κρατῶν, ἀλλὰ καὶ ὁ τῶν
 10 ἀγαθῶν ἐγκρατῆς γενόμενος καὶ βεβαίως κτησάμενος
 τῆς ἐπιστήμης τὰ μεγαλεῖα, ἀφ' ὧν καρποφορεῖ τὰς
 κατ' ἀρετὴν ἐνεργείας. ταύτῃ οὐδέποτε περιστάσεως
 γενομένης τῆς ἰδίας ἕξεως ὁ γνωστικός ἐξίσταται.
 ἔμπεδος γὰρ καὶ ἀμετάβλητος ἡ τοῦ ἀγαθοῦ ἐπι-
 15 στημονικὴ κτῆσις, ἐπιστήμη θεῶν καὶ ἀνθρωπείων πραγ-
 μάτων ὑπάρχουσα. οὐποτε οὖν ἄγνοια γίνεται ἡ 50
 γνώσις οὐδὲ μεταβάλλει τὸ ἀγαθὸν εἰς κακόν· διὸ καὶ
 ἐσθίει καὶ πίνει καὶ γαμεῖ οὐ προηγουμένως, ἀλλὰ
 ἀναγκαίως. τὸ γαμεῖν δὲ ἔαν ὁ λόγος αἰρῇ λέγω καὶ
 20 ὡς καθήκει· γενόμενος γὰρ τέλειος εἰκόνας ἔχει τοὺς
 ἀποστόλους. καὶ τῷ ὄντι ἀνὴρ οὐκ ἐν τῷ μονήρῃ
 ἐπανελέσθαι δείκνυται βίον, ἀλλ' ἐκεῖνος ἀνδρας νικᾷ ὁ
 γάμφ καὶ παιδοποιῶ καὶ τῇ τοῦ οἴκου προνοίᾳ ἀνη- 25 α.
 δόνως τε καὶ ἀλυπήτως ἐγγυμνασάμενος, μετὰ τῆς
 25 τοῦ οἴκου κηδεμονίας ἀδιάστατος τῆς τοῦ θεοῦ γενό-
 μενος ἀγάπης, καὶ πάσης κατεξανιστάμενος πείρας τῆς
 διὰ τέκνων καὶ γυναικὸς οἰκετῶν τε καὶ κτημάτων
 προσφερομένης. τῷ δὲ ἀοίκῳ τὰ πολλὰ εἶναι συμβέ-
 βηκεν ἀπειράστῳ. μόνου γοῦν ἑαυτοῦ κηδόμενος
 30 ἡττάται πρὸς τοῦ ἀπολειπομένου μὲν κατὰ τὴν ἑαυτοῦ
 σωτηρίαν, περιττεύοντος δὲ ἐν τῇ κατὰ τὸν βίον οἰκο- 5

7. μέγιστον pr. m. corr. ex μέγιστον L.

19. αἰρή B. ἔρη L.

27. τίανων] ταύτων praemittit L, sed panotis notatum.

§ 70. Still even such continence as this serves as a foundation of knowledge and an introduction to what is better and a movement towards perfection. For *the fear of the Lord* is said to be *the beginning of wisdom*¹. But he that is perfect *beareth all things and endureth all things*² for love's sake, *not as pleasing man, but God*³. Yet praise too attends him by way of natural consequence, not for his own benefit, but for the imitation and use of those who bestow the praise. The word (*ἐγκρατής*) is used in another sense also, not of him who only conquers his passions, but of him also who has become possessed of good and has a firm hold of the treasures of understanding, from which spring the fruits of virtuous activity. Thus the gnostic never departs from his own set habit in any emergency. For the scientific possession of good is fixed and unchangeable, being *the science of things divine and human*⁴. Knowledge therefore never becomes ignorance, nor does good change to evil. Hence with him eating and drinking and marrying are not the main objects of life, though they are its necessary conditions. I speak of marriage sanctioned by reason and in accordance with right: for being made perfect he has the Apostles as his patterns. And true manhood is shown not in the choice of a celibate life: on the contrary the prize in the contest of men is won by him who has trained himself by the discharge of the duties of husband and father and by the supervision of a household, regardless of pleasure and pain,—by him, I say, who in the midst of his solicitude for his family shows himself inseparable from the love of God and rises superior to every temptation which assails him through children and wife and servants and possessions. On the other hand he who has no family is in most respects untried. In any case, as he takes thought only for himself, he is inferior to one who falls short of him as regards his own salvation, but who has the advantage in

¹ Prov. ix. 10. ² 1 Cor. xiii. 7. ³ 1 Thes. ii. 4. ⁴ Stoic definition of wisdom.

νομίᾳ, εἰκόνα ἀτεχνῶς σάζοντος ὀλίγην τῆς τῇ ἀληθείᾳ
προνοίας.

71. Ἄλλ' ἡμῖν γε ὡς ἐνὶ μάλιστα προγυμναστέον
ποικίλως τὴν ψυχὴν, ἵνα εὐεργὸς γένηται πρὸς τὴν τῆς
5 γνώσεως παραδοχὴν. οὐχ ὁρᾶτε πῶς μαλάσσεται
κηρὸς καὶ καθαίρεται χαλκός, ἵνα τὸν ἐπιόντα χαρακ-
τῆρα παραδέξεται; αὐτίκα ὡς ὁ θάνατος χωρισμὸς
ψυχῆς ἀπὸ σώματος, οὕτως ἡ γνώσις οἶον ὁ λογικὸς
πρὸ θ. θάνατος, ἀπὸ τῶν παθῶν ἀπάγων καὶ χωρίζων τὴν
20 ψυχὴν καὶ προάγων εἰς τὴν τῆς εὐποίας ζωὴν, ἵνα 10
τότε εἴπῃ μετὰ παρρησίας πρὸς τὸν θεόν "ὡς θέλεις
ζῆ." ὁ μὲν γὰρ ἀνθρώποις ἀρέσκειν προαιρούμενος
θεῷ ἀρεῖαι σὺ λήνεται, ἐπεὶ μὴ τὰ συμφέροντα, ἀλλὰ
τὰ τέρποντα αἰροῦνται οἱ πολλοί· ἀρέσκων δέ τις τῷ
15 θεῷ τοῖς σπουδαίοις τῶν ἀνθρώπων εὐάρεστος κατ'
ἐπακολουθήματα γίνεται. τερπνὰ τοῖσιν τούτῳ πῶς ἔτι
ἂν εἴῃ τὰ περὶ τὴν βρώσιν καὶ πόσιν καὶ ἀφροδίσιον
ἡδονήν; ὅπου γε καὶ λόγον φέροντά τινα ἡδονὴν καὶ 15
κίνημα διανοίας καὶ ἐνέργημα τερπνὸν ὑφορᾶται.
20 οἷοις γὰρ λήνεται διὰ κτρίοις δολερεῖν, θεῷ καὶ μαμωνᾷ.
οὐ τὸ ἀργύριον λέγων φησὶ ψιλῶς οὕτως, ἀλλὰ τὴν ἐκ
τοῦ ἀργυρίου εἰς τὰς ποικίλας ἡδονὰς χορηγίαν· τῷ
<γὰρ> ὄντι οὐχ οἶόν τε τὸν θεὸν ἐγνωκότα μεγαλο-
φρόνως καὶ ἀληθῶς ταῖς ἀντικειμέναις δουλεύειν
25 ἡδοναῖς.

72. Εἰς μὲν οὖν μόνος ὁ ἀνεπιθύμητος ἐξ ἀρχῆς, ὁ
κύριος ὁ φιλόανθρωπος ὁ καὶ δι' ἡμᾶς ἄνθρωπος· ὅσοι
δὲ ἐξομοιοῦσθαι σπεύδουσι τῷ ὑπ' αὐτοῦ δεδομένῳ 20
χαρακτῆρι ἀνεπιθύμητοι ἐξ ἀσκήσεως γενέσθαι βιά-
30 ζονται. ὁ γὰρ ἐπιθυμήσας καὶ κατασχὼν ἑαυτοῦ
καθάπερ καὶ ἡ χήρα διὰ σωφροσύνης αὐθις παρθένος.

1. ἀτεχνῶς] ἀτέχνως L.

τῆς τῇ ἀληθείᾳ προνοίας M. τῇ τῇ

ἀληθείας προνοίας L.

9. ἀπάγων B. ἀπαίγων L.

22. τῷ γὰρ M. τῷ L.

31. καθάπερ καὶ L. καθάπερ ead. post V.

οὗτος μικρὸς γνώσεως τῷ σωτήρι καὶ διδασκάλῳ, ὃν αὐτὸς ᾔτησεν, τὴν ἀποχὴν τῶν κακῶν καὶ τὴν ἐνέργειαν τῆς εὐποίας, δι' ὧν ἡ σωτηρία περιγίνεται. ὥσπερ οὖν οἱ τὰς τέχνας μεμαθηκότες δι' ὧν ἐπαιδεύθησαν 5 πορίζουσι τὰς τροφάς, οὕτως ὁ γνωστικός δι' ὧν ἐπίσταται πορίζων τὴν ζωὴν σώζεται. ὁ γὰρ μὴ θελήσας τὸ τῆς ψυχῆς ἐκκόψαι πάθος ἑαυτὸν ἀπέκτεινεν. ἀλλ' 25 ὡς ἔοικεν ἀτροφία μὲν ἢ ἄγνοια τῆς ψυχῆς, τροφή δὲ ἡ γνώσις. αὗται δὲ εἰσιν αἱ γνωστικαὶ ψυχαί, αἷ 10 ἀπέκασεν τὸ εὐαγγέλιον ταῖς ἡγιασμέναις παρθένοις ταῖς προσδεχομέναις τὸν κύριον. παρθένοι μὲν γὰρ ὡς κακῶν ἀπεσχημέναι, προσδεχόμεναι δὲ διὰ τὴν ἀγάπην τὸν κύριον, καὶ τὸ οἰκεῖον ἀνάπτουσαι φῶς εἰς τὴν τῶν πραγμάτων θεωρίαν φρόνιμοι ψυχαί. "ποθοῦμέν σε 15 ὦ κύριε" λέγουσαι "ἥδη ποτὲ ἀπολαβεῖν· ἀκολουθῶς 30 οἷς ἐνετείλω ἐξήσαμεν, μηδὲν τῶν παρηγγελμένων παραβεβηκυῖαι· διὸ καὶ τὰς ὑποσχέσεις ἀπαιτοῦμεν, εὐχόμεθα δὲ τὰ συμφέροντα, οὐχ ὡς καθήκοντος τοῦ αἰτεῖν τὰ κάλλιστα παρὰ σοῦ· καὶ πάντα ἐπὶ συμφόρῳ 20 δεξόμεθα, κἂν πονηρὰ εἶναι δοκῇ, τὰ προσιόντα γυνάσσια, αἷτωα ἡμῖν προσφέρει ἡ σὴ οἰκονομία εἰς συνάσκησιν βεβαιότητος."

73. 'Ο μὲν οὖν γνωστικός δι' ὑπερβολὴν ὁσιότητος αἰτούμενος μᾶλλον ἀποτυχεῖν ἔτοιμος ἢ μὴ 10 π. αἰτούμενος τυχεῖν. εὐχὴ γὰρ αὐτῷ ὁ βίος ἅπας καὶ 26 ὁμιλία πρὸς θεόν, κἂν καθαρὸς ᾖ ἀμαρτημάτων, πάντως 35 οὐ βούλεται τεύξεσθαι. λέγει γὰρ ὁ θεὸς τῷ δικαίῳ αἰτεῖσθαι, καὶ δώσω σοί· ἐννοήθητι, καὶ ποιήσω. ἔαν μὲν οὖν συμφέροντα ᾖ, παραχρήμα λήψεται· ἀσύμφορα δὲ 30 οὐδέποτε αἰτήσεται, διὸ οὐδὲ λήψεται· οὕτως ἔσται

2. αὐτὸς] fort. αὐτὸς τοῦ ἑαυτοῦ M.

7. post ἀπέκτεινεν omisssum

videtur sed γὰρ ὁ θεὸς ἀπέκτεινεν vel tale aliquid. M.

10. ἡγιασμέναις]

—ου L.

18. fort. post et transponendum φρόνιμοι ψυχαί ex l. 14. M.

18. εὐχ ὡς] ὡς ὁ M.

καθήκοντος B. καθήκοντος L.

19. συμφέρει]

συμφέρει L.

26. γὰρ L. μὲν V.

Saviour and Teacher, which He Himself asked <for His own>, viz. abstinence from all evil and activity in well-doing, by which means salvation is procured. As, then, they that have learnt the arts get their livelihood by the training they underwent, so the gnostic gets spiritual life by his knowledge and is saved. For he who refuses to eradicate the passion of his soul causes his own death. But ignorance, as it seems, is the starvation of the soul and knowledge its sustenance. And the gnostic souls are those which the Gospel likened to the sanctified *virgins who wait for their Lord*¹. For they are *virgins* as having abstained from evil and *awaiting their Lord* through love, and they are *wise* souls, since they kindle their own light to see the real facts, saying, 'We long to receive Thee, O Lord, at last: we have lived according to Thy commandments, we have transgressed none of Thy precepts: wherefore also we claim Thy promises; and we pray for what is expedient for us, feeling that it is unfitting for us to ask of Thee the highest rewards: even though they may seem to be evil, we will receive as expedient all the trials that meet us, whatever they may be, which Thy ordering employs for our training in steadfastness.'

§ 73. The gnostic indeed has risen to such a pitch of holiness that he is ready rather to pray and fail than to succeed without prayer. For all his life is prayer and communion with God, and if he is free from sins he will assuredly receive what he desires. For God says to the righteous *Ask and I will give to thee; think and I will do it*². If then what he asks is expedient, he will receive it at once; but things inexpedient he will never ask for, and therefore will never receive: so he

¹ Matt. xxv. 1 ff.

² The same quotation occurs P. 778, 790, cf. 855, 861.

ὁ βούλεται. καὶ τις ἡμῖν λέγῃ ἐπιτυχᾶναι τινὰς καὶ
 τῶν ἀμαρτωλῶν κατὰ τὰς αἰτήσεις, σπανίως μὲν τοῦτο
 διὰ τὴν τοῦ θεοῦ δικαίαν ἀγαθότητα, δίδοται δὲ τοῖς 40
 καὶ ἄλλους εὐεργετῆν δυναμένοις. ὅθεν οὐ διὰ τὸν
 5 αἰτήσαντα ἢ δόσις γίνεται, ἀλλ' ἡ οἰκονομία τὸν
 σώζεσθαι δι' αὐτοῦ μέλλοντα προορωμένη δικαίαν
 πάλιν ποιεῖται τὴν δωρεάν. τοῖς δ' ὅσοι ἄξιοι τὰ
 ὄντως ἀγαθὰ καὶ μὴ αἰτουμένοις δίδοται. ὅταν οὖν μὴ
 κατὰ ἀνάγκην ἢ φόβον ἢ ἐλπίδα δίκαιός τις ᾖ, ἀλλ' ἐκ
 10 προαιρέσεως, αὕτη ἡ ὁδὸς λέγεται βασιλική, ἣν τὸ
 βασιλικὸν ὁδεύει γένος, ὀλισθηραὶ δὲ αἱ ἄλλαι παρεκ-
 τροπαὶ καὶ κρημνώδεις. εἰ γοῦν τις ἀφελὸι τὸν φόβον
 καὶ τὴν τιμὴν, οὐκ οἶδ' εἰ ἐτι ὑποστήσονται τὰς θλίψεις 45
 οἱ γεννάδαι τῶν παρρησιαζομένων φιλοσόφων.

15 74. Ἐπιθυμῖαι δὲ καὶ τὰ ἄλλα ἀμαρτήματα
 τρίβολοι καὶ σκόλοπες εἴρηνται. ἐργάζεται τοῖνυν ὁ
 γνωστικός ἐν τῷ τοῦ κυρίου ἀμπελῶνι φυτεύων, κλα-
 δεύων, ἀρδεύων, θεῖος ὄντως ὑπάρχων τῶν εἰς πίστιν
 καταπεφυτευμένων γεωργός. οἱ μὲν οὖν τὸ κακὸν μὴ
 20 πράξαντες μισθὸν ἀξιούσιν ἀργίας λαμβάνειν, ὁ δὲ
 ἀγαθὰ πράξας ἐκ προαιρέσεως γυμνῆς ἀπαιτεῖ τὸν
 μισθὸν ὡς ἐργάτης ἀγαθός. ἀμέλει καὶ διπλοῦν 50
 λήψεται ὧν τε οὐκ ἐποίησεν καὶ ἀνθ' ὧν εὐηργέτησεν.
 ὁ γνωστικός οὗτος πειράζεται ὑπ' οὐδενός, πλην εἰ μὴ
 25 ἐπιτρέψῃ ὁ θεὸς καὶ τοῦτο διὰ τὴν τῶν συνόντων
 ὠφέλειαν. ἐπιρρώννυνται γοῦν πρὸς τὴν πίστιν διὰ
 τῆς ἀνδρικῆς παρακαλούμενοι ὑπομονῆς. ἀμέλει καὶ
 διὰ τοῦτο οἱ μακάριοι ἀπόστολοι εἰς πῆξιν καὶ βεβαίω- 30 α.
 σιν τῶν ἐκκλησιῶν εἰς πείραν καὶ μαρτύριον τελειότητος
 30 ἤχθησαν. ἔχων οὖν ὁ γνωστικός ἑναυλον τὴν φωνὴν
 τὴν λέγουσαν, ὃν ἐγὼ πατάξω, σὺ ἐλέησον, καὶ τοὺς

25. ἐπιτρέψῃ] ἐπιτρέψαι D. fort. ἐπιτρέψαι M. 26, 27. ἐπιρρώννυνται...
 παρακαλούμενοι M. ἐπιρρώννυνται... παρακαλούμενοι L. 29. εἰς μὲν τείραν
 καὶ μ. p. m. corr. L.

will always have what he desires. And if we should be told that sinners sometimes succeed in their prayers, on the one hand this occurs but rarely, because God's goodness is always just, and on the other hand it is to those who are able to benefit others that this favour is shown. Hence the gift is not bestowed for the sake of the petitioner, but the divine ordering has a foresight of the person who will be saved by his means, and thus reasserts the character of justice in the benefit imparted. But to such as are worthy, the things that are truly good are granted even without the asking. When then a man is righteous, not from compulsion or fear or hope, but of choice, this is called *the King's high-way*¹ traversed by the King's seed; but the others are all by-ways, slippery and precipitous. At any rate, if the motives of fear and honour were removed, I know not whether our brave outspoken philosophers would still be able to hold out against their troubles.

§ 74. Now lusts and other sins have been called *briars and thorns*². The gnostic therefore toils in *the Lord's vineyard*³, *planting*⁴, pruning, *watering*, being indeed a divine husbandman for those who have been planted in the faith. They then who have not done evil expect to receive a reward for doing nothing, but he who has done good from choice alone claims the reward as a good labourer. Doubtless he will receive also a double reward, partly for what he has not done and partly in return for his good actions. Such a gnostic is tempted by none, except it be through divine permission, and that for the benefit of his associates. At any rate they are encouraged to believe, being cheered by his manly endurance. Doubtless it was for this cause also that the blessed Apostles were brought to give proof and witness of perfection with a view to establishing and confirming the churches. Since the gnostic then has ringing in his ears the voice which says Do thou show pity to him whom I shall smite, he prays for the repent-

¹ Num. xx. 17.² Jer. iv. 8, Matt. xiii. 7, Heb. vi. 8.³ Is. v. 7, Matt. xxi. 33.⁴ 1 Cor. iii. 6.

μισοῦντας αἰτεῖται μετανοῆσαι. τὴν γὰρ τῶν κακούρ-
γων ἐν τοῖς σταδίοις ἐπιτελουμένην τιμωρίαν καὶ παίδων
ἐστὶ μὴ θεάσασθαι. οὐ γὰρ ἔστιν ὅπως ὑπὸ τοιούτων
παιδευθεῖη ποτ' ἂν ὁ γνωστικός ἢ τερφθεῖη, ἐκ προαι- 5
5 ρέσεως καλὸς καὶ ἀγαθὸς εἶναι συνασκήσας καὶ ταύτῃ
ἄτεγκτος ἡδοναῖς γενόμενος. οὐποτε ὑποπίπτων ἀμαρ-
τήμασιν ἀλλοτρίων κακῶν ὑποδείγμασιν οὐ παιδεύεται·
πολλοῦ γε δεῖ ταῖς ἐπιγείοις ἡδοναῖς τε καὶ θεωρίαις
πρ. εὐαρεστεῖσθαι τοῦτον, ὃς καὶ τῶν κοσμικῶν καίτοι
20 θείων ὄντων ἐπαγγελιῶν κατεμεγαλοφρόνησεν. οὐ γὰρ
ἄρα ὁ λέγων 'κύριε κύριε' εἰσελεύσεται εἰς τὴν βασιλείαν τοῦ
θεοῦ, ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ θεοῦ. οὗτος δ' ἂν εἴη
ὁ γνωστικός ἐργάτης, ὁ κρατῶν μὲν τῶν κοσμικῶν
ἐπιθιμικῶν ἐν αὐτῇ ἐτι τῇ σαρκὶ ὧν, περὶ δὲ ὧν ἔγνω, 10
15 τῶν μελλόντων καὶ ἐτι ἀοράτων, πεπεισμένος ἀκριβῶς
ὥς μᾶλλον ἡγεῖσθαι τῶν ἐν ποσὶ παρεῖναι ταῦτα.

75. Οὗτος ἐργάτης εὐθετος, χαίρων μὲν ἐφ' οἷς
ἔγνω, συστελλόμενος δὲ ἐφ' οἷς ἐπεγκυλίζεται τῇ τοῦ
βίου ἀνάγκῃ, μηδέπω καταξιούμενος τῆς ὧν ἔγνω ἐνερ-
20 γούσης μεταλήψεως. ταύτῃ τῷ βίῳ τῷδε ὡς ἀλλοτρίῳ
ὅσον ἐν ἀνάγκῃ συγχρῆται μοίρα. οἶδεν αὐτὸς καὶ
τῆς νηστείας τὰ αἰνίγματα τῶν ἡμερῶν τούτων, τῆς 15
τετράδος καὶ τῆς παρασκευῆς λέγω. ἐπιφημίζονται
γὰρ ἢ μὲν Ἑρμοῦ, ἢ δὲ Ἀφροδίτης. αὐτίκα νηστεύει
25 κατὰ τὸν βίον φιλαργυρίας τε ὁμοῦ καὶ φιληδονίας,
ἐξ ὧν οἱ πᾶσαι ἐκφύονται κακίαι· πορνείας γὰρ ἤδη
πολλάκις τρεῖς τὰς ἀνωτάτω διαφορὰς παρεστήσαμεν
κατὰ τὸν ἀπόστολον, φιληδονίαν, φιλαργυρίαν, εἰδω-
λολατρίαν.

30 76. Νηστεύει τοῖνυν καὶ κατὰ τὸν νόμον ἀπὸ τῶν
πράξεων τῶν φαύλων καὶ κατὰ τὴν τοῦ εὐαγγελίου

2. τοσούτων Heinzeius. τῶν αὐτῶν L.

ἵσταται LV.

23. ἐπιφημίζονται] ἐπιφημι-
ζονται B.

27. τρεῖς τὰς] τὰς τρεῖς B.

ance even of those that hate him. For the punishment of criminals, which is carried out in the amphitheatre, is a spectacle unsuited even for children. As for the gnostic it is impossible that he should be instructed or delighted with such shows, since he has trained himself of set purpose to be noble and good, and has thus become insensible to pleasure. As he never falls under the power of sins, he is not corrected by examples of other men's evils. Much less can *he* be satisfied with the pleasures and spectacles of earth, who thinks little even of the promises, divine though they be, of worldly blessings. *Not everyone therefore that saith Lord, Lord, shall enter into the kingdom of God, but he that doeth the will of God.* And such would be the gnostic labourer, who has the mastery over his *worldly desires*¹ even while he is still in the flesh, and is so fully persuaded with regard to the unseen future which he knows, that he holds it to be more immediately present than the things which are actually before him.

§ 75. This is the capable labourer, who rejoices in his knowledge, but humbles himself for his entanglements in the necessities of life, being not yet held worthy of the active participation in those things which he knows. Thus he uses this life as something foreign to him, merely as an unavoidable necessity. He understands too the hidden meanings of the fasting of these days, I mean of Wednesday and Friday: for the one is dedicated to Hermes, the other to Aphrodite. At any rate he makes his life a fast both from love of money and love of pleasure, which are the springs of all the vices: for I have often ere now pointed out² that, according to the Apostle, the generic varieties of fornication are three, viz. love of pleasure, love of money and idolatry.

§ 76. Accordingly he fasts both from evil deeds according to the law and from wicked thoughts according to the per-

¹ Matt. vii. 21.² Tit. ii. 12.³ Cf. p. 552, 816, Col. iii. 5.

τελειότητα ἀπὸ τῶν ἐννοιῶν τῶν πονηρῶν. τούτῳ καὶ οἱ πειρασμοὶ προσάγονται οὐκ εἰς τὴν ἀποκάθαρσιν, 20 ἀλλ' εἰς τὴν τῶν πέλας, ὡς ἔφαμεν, ὠφέλειαν, εἰ πείραν λαβὼν πόνων καὶ ἀλγηδόνων κατεφρόνησεν καὶ παρε- 5 πέμφατο. ὁ δ' αὐτὸς καὶ περὶ ἡδονῆς λόγος. μέγιστον γὰρ ἐν πείρᾳ γενόμενον εἶτα ἀποσχέσθαι. τί γὰρ μέγα εἰ ἂ μὴ οἶδεν τις ἐγκρατεύοιτο; οὗτος ἐντολὴν τὴν κατὰ τὸ εὐαγγέλιον διαπραξάμενος κυριακὴν ἐκείνην τὴν ἡμέραν ποιεῖ, ὅταν ἀποβάλλῃ φαῦλον νόημα καὶ 20 γνωστικὸν προσλάβῃ, τὴν ἐν αὐτῷ τοῦ κυρίου ἀνάστασιν δοξάζων. ἀλλὰ καὶ ὅταν ἐπιστημονικοῦ θεωρήματος 25 κατὰληψιν λάβῃ, τὸν κύριον ὁρᾶν νομίζει, τὰς ὁψεις αὐτοῦ πρὸς τὰ ἀόρατα χειραγωγῶν· κἂν βλέπειν δοκῇ 28 P. ἂ μὴ βλέπειν ἐθέλῃ, κολάζων τὸ ὁρατικόν, ὅταν ἡδομένου 15 ἑαυτοῦ κατὰ τὴν προσβολὴν τῆς ὁψεως συναίσθηται· ἐπεὶ τοῦτο μόνον ὁρᾶν βούλεται καὶ ἀκούειν δ' προσήκειν αὐτῷ. αὐτίκα τῶν ἀδελφῶν τὰς ψυχὰς θεωρῶν καὶ τῆς σαρκὸς τὸ κάλλος αὐτῇ βλέπει τῇ ψυχῇ, τῇ μόνον τὸ καλὸν ἄνευ τῆς σαρκικῆς ἡδονῆς ἐπισκοπεῖν εἰθισμένη. 30 77. Ἀδελφοὶ δ' εἰσὶ τῷ ὄντι κατὰ τὴν κτίσιν τὴν 20 ἐξελεγμένην καὶ κατὰ τὴν ὁμοίθειαν καὶ κατὰ τὴν τῶν ἔργων ὑπόστασιν, τὰ αὐτὰ ποιῶντες καὶ νοοῦντες καὶ λαλοῦντες ἐνεργήματα ἅγια καὶ καλά, ἃ ὁ κύριος αὐτοὺς ἠθέλησεν ἐκλεκτοὺς ὄντας φρονεῖν. πίστις μὲν γὰρ 25 ἐν τῷ τὰ αὐτὰ αἰρεῖσθαι, γνώσις δὲ ἐν τῷ τὰ αὐτὰ μεμαθηκέναι καὶ φρονεῖν, ἐλπίς δὲ ἐν τῷ τὰ αὐτὰ ποθεῖν. κἂν κατὰ τὸ ἀναγκαῖον τοῦ βίου ὀλίγον τι τῆς ὥρας περὶ τὴν τροφὴν ἀσχοληθῇ, χρεωκοπεῖσθαι 33 οἶεται περισπώμενος ὑπὸ τοῦ πράγματος. ταύτῃ οὐδὲ 30 ὄναρ ποτὲ μὴ ἀρμόζον ἐκλεκτῷ βλέπει. ἀτεχνῶς ἱένος

2 ἀποκάθαρσιν] αὐτοῦ κάθαρσιν Jackson. 6. γενόμενον S. γενόμενος L.

7. μέγα] μέγαλα L, sed literis la punctis notatis.

10. αὐτῷ M.

αὐτῷ L. add.

11. δοξάζων. M. δοξάζων, D.

18. ἀόρατα Lowth.

ἀρατὴ L. 14. κολάζων] fort. κολάζει M. 27. ποθεῖν Lowth. ποιεῖν L.

28. ὥρας M. ὥρας L.

30. βλέπει. ἀτεχνῶς P. βλέπει ἀτέχνως. L.

fection of the Gospel. He is also subjected to trials, not for his <own> purification, but, as we said, for the benefit of his neighbours, if, after experience of labours and troubles, he is seen to despise and disregard them. The same is to be said about pleasure: the great thing is to abstain from pleasure after having had experience of it. For what credit is it to practise self-control, where pleasure is unknown? The gnostic carries out the evangelical command and makes that the Lord's day on which he puts away an evil thought and assumes one suited for the gnostic, doing honour to the Lord's resurrection in himself. Moreover when he gets hold of a scientific principle, he believes that he sees the Lord, while he directs his eyes to the unseen: and if he fancies that he sees what he is unwilling to see, he chides the faculty of vision whenever he is conscious of a feeling of pleasure at the visual impression; since he desires to see and hear nothing but what becoms him. For instance, while contemplating the souls of his brethren, he sees also the beauty of the flesh with the soul itself, which has been trained to look on beauty alone apart from fleshly pleasure.

§ 77. And brethren indeed they are according to the elect creation and the similarity of disposition and the character of their actions, where thought and word and deed manifest that same holiness and beauty which the Lord willed them, as elect, to have in mind. For faith is shown in the choice of the same things, and knowledge in having learnt the same and keeping them in mind, and hope in desiring the same. And if, owing to the necessities of life, some slight portion of his care is occupied about food, he thinks he is defrauded by such distraction. Thus he never sees even a dream which is unsuited to an elect soul. For verily a *stranger* and

γὰρ καὶ παρεπίδημος ἐν τῇ βίῳ παντὶ πᾶς οὗτος, ὃς πόλιν
οἰκῶν τῶν κατὰ τὴν πόλιν κατεφρόνησεν παρ' ἄλλοις
θαυμαζομένων, καὶ καθάπερ ἐν ἐρημίᾳ τῇ πόλει βιοῖ,
ἵνα μὴ ὁ τόπος αὐτὸν ἀναγκάξῃ, ἀλλ' ἡ προαίρεσις
5 δευκνύῃ δίκαιον. ὁ γνωστικός οὗτος συνελόντι εἰπεῖν
τὴν ἀποστολικὴν ἀπουσίαν ἀνταναπληροῖ βίους ὀρθῶς, 40
γνωσκῶν ἀκριβῶς, ὠφελῶν τοὺς ἐπιτηδεῖους, τὰ ὀρη
μεσιτὰς τῶν πλησίον καὶ τὰς τῆς ψυχῆς αὐτῶν ἀνωμαλίας
ἀποβάλλων· καίτοι ἕκαστος ἡμῶν αὐτοῦ τε ἀμπελῶν
10 καὶ ἐργάτης. ὁ δὲ καὶ πράσσων τὰ ἄριστα λανθάνειν
βούλεται τοὺς ἀνθρώπους, τὸν κύριον ἅμα καὶ ἑαυτὸν
πεῖθων ὅτι κατὰ τὰς ἐντολὰς βιοῖ, προκρίνων ταῦτα
ἐξ ὧν εἶναι πεπίστευκεν. ὅπου γὰρ ὁ νοῦς τιμός, φησίν,
ἐκεῖ καὶ ὁ θεσσαγρός αὐτοῦ. αὐτὸς ἑαυτὸν μειονεκτεῖ πρὸς
15 τὸ μὴ ὑπεριδεῖν ποτὲ ἐν θλίψει γεγόμενον ἀδελφὸν διὰ 45
τὴν ἐν τῇ ἀγάπῃ τελείωσιν, εἰς ἐπίστηται μάλιστα
ῥᾶον ἑαυτὸν τοῦ ἀδελφοῦ τὴν ἔνδειαν οἴσονται.

78. Ἡγεῖται γοῦν τὴν ἀληθδὸνα ἐκείνου ἴδιον
ἀλγημα· κἂν ἐκ τῆς ἑαυτοῦ ἐνδείας παρεχόμενος δι'
20 εὐποσίαν πάθῃ τι δύσκολον, οὐ δυσχεραίνει ἐπὶ τούτῳ,
π. προσαύξει δὲ ἔτι μᾶλλον τὴν εὐεργεσίαν. ἔχει γὰρ
ἄκρατον πίστιν τὴν περὶ τῶν πραγμάτων, τὸ εὐαγγέλιον
δι' ἔργων καὶ θεωρίας ἐπαυῶν. καὶ δὴ οὐ τὸν ἐπαινῶν
παρὰ ἀνθρώπων, ἀλλὰ παρὰ τοῦ θεοῦ καρποῦται, ἃ ἐδίδαξεν 50
25 ὁ κύριος, ταῦτα ἐπιτελῶν. οὗτος περισπώμενος ὑπὸ
τῆς ἰδίας ἐλπίδος οὐ γεύεται τῶν ἐν κόσμῳ καλῶν,
πάντων τῶν ἐνταῦθα καταμεγαλοφρονῶν· οἰκτεῖρων
τοὺς μετὰ θάνατον παιδευομένους διὰ τῆς κολάσεως
ἀκουσίως ἐξομολογουμένους, εὐσυνειδήτος πρὸς τὴν 217 α.
30 ἐξοδὸν καὶ αἰεὶ ἔτοιμος ὢν, ὡς ἂν παρεπίδημος καὶ ἰένος

9. ἀποβάλλων] fort. καταβάλλων. M. αὐτοῦ Hort. αὐτοῦ L. 10. ἐργά-
της M. ἐργάτης, D. 14. αὐτοῦ. M. αὐτοῦ, D. ἑαυτοῦ] αὐτοῦ Jackson.
22. ἐπαυῶν. (sc. ἐπαυῶν.) M. ἐπαυῶν, D. 25. περισπώμενος] fort.
ἐπισπώμενος M. 26. ἰένος] fort. αἰένος M.

*pilgrim*¹ all his life through is every one who, dwelling in a city, despises the things that others admire in it, and lives in it as though it were in a desert, that he may not be constrained by locality, but that his own free will may show him to be just. To sum up, such a gnostic fills the vacant place of the apostles by his upright life, his exact knowledge, his assistance of the deserving, by removing mountains² from the hearts of his neighbours and casting down the inequalities of their souls; though indeed each one of us is his own vineyard and his own labourer. He however even in his best actions desires to escape the eyes of men, as long as he persuades the Lord and himself that he lives according to the commandments, preferring those things on which he believes that his life depends. For where a man's heart is, says one, there is his treasure also³. Through the perfection of his love he impoverishes himself that he may never overlook a brother in affliction, especially if he knows that he could himself bear want better than his brother.

§ 78. At any rate he esteems the other's grief as his own pain: and if he suffers any inconvenience through his kindness in making provision out of his own deficiency, he is not vexed at this, but only increases his bounty still further. For he has a faith unmixed with doubt, faith concerning the realities, while he commends the Gospel both in his actions and in his thoughts. And verily *the praise* he reaps *is not from men but from God*⁴, as he fulfils the Lord's instructions. Being attracted by the eternal hope, he tastes not the fair things of this world, but disdains all that belongs to this life. He pities those who undergo discipline after death and are brought to repentance against their will by means of punishment, while he is himself of good conscience as regards his departure and is ever ready for it as being a *pilgrim and a stranger*⁵.

¹ Heb. xi. 13.² 1 Cor. xiii. 2.³ Matt. vi. 21, quoted with same variation in P. 944.⁴ Rom. ii. 29, Joh. v. 41—44.

δε, κληρονομημάτων μόνων τῶν ἰδίων μεμνημένος,
 ἐνταῦθα πάντα ἀλλότρια ἡγούμενος· οὐ μόνον
 ζῶν τὰς τοῦ κυρίου ἐντολάς, ἀλλ' ὡς ἔπος εἰπεῖν
 ἧς τῆς γνώσεως μέτοχος ὢν τῆς θείας βουλήσεως,
 οὕτως τοῦ κυρίου καὶ τῶν ἐντολῶν, ἐξευλεγμένος
 αἰος, ἡγεμονικὸς δὲ καὶ βασιλικὸς ὡς γνωστικός,
 ν μὲν πάντα τὸν ἐπὶ γῆς καὶ ὑπὸ γῆν, καὶ
 εἰαν τὴν ἀπὸ περάτων ἐπὶ πέρατα ὠκεανοῦ ὑπερο-
 χῆς μόνῃς τῆς τοῦ κυρίου ἀντέχεσθαι θεραπείας.
 ἰ ἐσθίων καὶ πίνων καὶ γαμῶν, ἐὰν ὁ λόγος αἰρῇ,
 αὶ ὀνείρους βλέπων τὰ ἅγια ποιεῖ καὶ νοεῖ· ταύτη
 ὡς εἰς εὐχὴν πάντοτε. ὁ δὲ καὶ μετ' ἀγγέλων
 ι, ὡς ἂν ἤδη καὶ Ἰσαγγελος, οὐδὲ ἔξω ποτὲ τῆς
 φρουρᾶς γίνεται· κἂν μόνος εὐχῆται, τὸν τῶν
 χορὸν συνιστάμενον ἔχει. διττὴν οὗτος οἶδε,
 ἦν μὲν τοῦ πιστεύοντος ἐνέργειαν, τὴν δὲ τοῦ
 ομένου, τὴν κατ' ἀξίαν ὑπεροχὴν, ἐπεὶ καὶ ἡ
 τὴν διπλῇ, ἡ μὲν δι' ἀγάπην, ἡ δὲ διὰ φόβον.

Εἴρηται γοῦν ὁ φόβος τοῦ κυρίου ἀγνὸς διαμένων
 ια αἰῶνος. οἱ γὰρ ἐκ φόβου εἰς πίστιν καὶ
 τὴν ἐπιστρέφοντες εἰς αἰῶνα διαμένουσιν.
 ἀποχὴν κακῶν ἐργάζεται ὁ φόβος, ἀγαθοποιεῖν
 πρέπει ἐποικοδομοῦσα εἰς τὸ ἐκούσιον ἡ ἀγάπη,
 ι ἀκούσῃ παρὰ τοῦ κυρίου, οὔκέτι ἡμᾶς λόγους,
 λους λέγω, καὶ πεποισθὼς ἤδη προσίη ταῖς εὐχαῖς.
 15 εἶδος αὐτῷ τῆς εὐχῆς εὐχαριστία ἐπὶ τε τοῖς
 ονόσω ἐπὶ τε τοῖς ἐνεστῶσιν ἐπὶ τε τοῖς μέλ-
 , ὡς ἤδη διὰ τὴν πίστιν παροῦσιν· τούτου δὲ
 ι τὸ εἰληφέναι τὴν γνώσιν. καὶ δὴ καὶ αἰτεῖται
 ζῆσαι τὸν ὠρισμένον ἐν τῇ σαρκὶ βίον, ὡς
 κός, ὡς ἄσαρκος, καὶ τυχεῖν μὲν τῶν ἀρίστων,
 κατὰ τὴν Μ. ὁ γνωστικός L. 10. αἰρῇ B. ἐρη L. 15. οἶδε]
 B. 16. οὐκ. καὶ M. 17. πιστευόμενον] fort. ἐπισταμένον M.
 ο B. φερόμενος L. 26. αὐτῷ B. αὐτὸ L. 29. γνώσιν. M.

to this present world, remembering only his own inheritance and regarding all things here as alien. And, as he not only admires the commandments of the Lord, but is made, so to speak, a partner of the Divine Will by actual knowledge, he is a true intimate of the Lord and of His commandments, elect as righteous, fitted as gnostic for rule and sovereignty, despising all the gold that is upon the earth and under the earth, and the sovereignty which extends from one ocean to the other, so as to hold fast to the one service of God. Wherefore also both in eating and drinking and in marrying, if reason so dictates, and even in his dreams, his actions and his thoughts are holy, so that he is always purified for prayer. He prays also with angels, as being already *equal to angels*¹, and never passes out of the holy keeping: even if he prays alone he has the chorus of saints banded with him. Such a man is aware of a twofold energy, the one that of him who believes, the other the deserved preeminence of him who knows, since righteousness also is twofold, the one caused by love, the other by fear.

§ 79. Certainly we are told that *the fear of the Lord is pure, enduring for ever*². For they who turn to faith and righteousness from fear endure for ever. For instance fear brings about abstinence from evil, while love prompts us to do good, building us up to a willing mind, in order that one may hear from the Lord the words, *No longer do I call you servants, but friends*³, and may thenceforward join with confidence in the prayers. And the form of his prayer is thanksgiving for what is past and what is present and what is future, as being already present through his faith: and this is preceded by the acquisition of knowledge. Moreover he prays that he may so live his appointed time in the flesh as a gnostic and as one free from the flesh, and that he may obtain the best things and

¹ Luke xx. 36.² Ps. xix. 9.³ Joh. xv. 15.

φυγεῖν δὲ τὰ χείρονα· αἰτεῖται δὲ καὶ ἐπικουφισμὸν
περὶ ὧν ἡμαρτήσαμεν ἡμεῖς καὶ ἐπιστροφὴν εἰς ἐπί- 20
γνωσιν· οὕτως ὁξέως ἐπόμενος τῷ καλοῦντι κατὰ τὴν
ἐξοδον ὡς ἐκεῖνος καλεῖ, προάγων ὡς εἰπεῖν διὰ τὴν
3 ἀγαθὴν συνειδήσιν, σπεύδων ἐπὶ τὸ εὐχαριστήσαι,
κάκει σὺν Χριστῷ γενόμενος ἄξιον ἑαυτὸν παρασχεῖν
διὰ καθαρότητα κατὰ ἀνάγκασιν ἔχειν τὴν δύναμιν
τοῦ θεοῦ τὴν διὰ τοῦ Χριστοῦ χορηγουμένην. οὐ γὰρ
μετουσίᾳ θερμότητος θερμὸς οὐδὲ πυρὸς φωτεινός,
10 ἀλλ' εἶναι ὅλος φῶς βούλεται. οὗτος οἶδεν ἀκριβῶς
τὸ εἰρημένον ἔάν μὴ μισήσῃτε τὸν πατέρα καὶ τὴν μητέρα, 25
πρὸς ἔτι δὲ καὶ τὴν ἰδίαν ψυχὴν, καὶ ἔάν μὴ τὸ σῆμεον
βαστάσῃτε. τὰς τε γὰρ προσπαθείας τὰς σαρκικὰς πολὺ
τῆς ἡδονῆς τὸ φίλτρον ἐχούσας μεμίσσηκεν, καὶ κατα-
15 μεγαλοφρονεῖ πάντων τῶν εἰς δημιουργίαν καὶ τροφήν
τῆς σαρκὸς οἰκειῶν, ἀλλὰ καὶ τῆς σωματικῆς ψυχῆς
κατεξανίσταται, στόμιον ἐμβαλὼν ἀφηνιάζοντι τῷ
ἀλόγῳ πνεύματι, ὅτι ἡ σὰρξ ἐπιθυμεῖ κατὰ τοῦ πνεύματος.
τὸ σῆμεον δὲ βαστάσαι τὸν θάνατόν ἐστιν περιφέρειν ἔτι
20 ζῶντα πᾶσιν ἀποταξάμενον, ἐπεὶ μὴ ἴση ἐστὶν ἀγάπη
τοῦ σπεύραντος τὴν σάρκα καὶ τοῦ τὴν ψυχὴν εἰς 30
ἐπιστήμην κτίσαντος.

80. Οὗτος ἐν ἑξεί γενόμενος εὐποιοητικῇ θάττον
τοῦ λέγειν καὶ ἄλλους εὐεργετεῖ, τὰ μὲν τῶν ἀδελφῶν
25 ἁμαρτήματα μερίσασθαι εὐχόμενος εἰς ἐξομολόγησιν
καὶ ἐπιστροφὴν τῶν συγγενῶν, κοινωνεῖν δὲ τῶν ἰδίων
ἀγαθῶν προθυμούμενος τοῖς φιλτάτοις. αὐτοὶ δὲ οὕτως
αὐτῷ οἱ φίλοι. αὖξων οὖν τὰ παρ' αὐτῷ κατατιθέμενα
σπέρματα καθ' ἣν ἐνετείλατο κύριος γεωργίαν, ἀναμάρ-
30 τητος μὲν μένει, ἐγκρατὴς δὲ γίνεται, καὶ μετὰ τῶν 35
ὁμοίων διάγει τῷ πνεύματι ἐν τοῖς χοροῖς τῶν ἁγίων,
κἂν ἐπὶ γῆς ἔτι κατέχεται. οὗτος δι' ὅλης ἡμέρας καὶ

6. παρασχὼν Barnard. παρασχὼν L. 24. καὶ ἔλλοσι M. καλῶς L.
27. οὐτοι] οὗτοι L. 32. κατέχεται. M. κατέχεται, D.

escape the worse: aye, and he prays for us, that we may be comforted about our sins and may be converted to knowledge. No sooner does he hear the Master's call to depart, than he follows it; nay, owing to his good conscience even leads the way so to speak, hastening to offer his sacrifice of thanksgiving, and being joined with Christ there, to make himself worthy from his purity to receive by inward union the power of God which is supplied through Christ. For he does not desire to be warm through borrowed warmth or luminous through borrowed fire, but to be altogether light himself. Such an one knows accurately the word that is spoken, *Unless ye hate your father and mother, aye, and your own life also, and unless ye bear the sign*¹. For he both hates the lusts of the flesh with their potent spell of pleasure, and disdains all that belongs to handicraft and the support of the flesh; nay he rises up against the corporeal soul, putting a bit in the mouth of the irrational spirit when it breaks loose, because *the flesh lusteth against the spirit*². But *to bear the sign*³ is *to carry about death*⁴ whilst still alive, *having renounced all*⁵, since higher love is due to Him who created the soul for knowledge than to him who begot the body.

§ 80. When he has once formed the habit of doing good, the gnostic loses no time in benefiting others also, praying that he may be reckoned *as sharing in the sins of his brethren*⁶ with a view to the repentance and conversion of *his kinsfolk*, and eager to impart his own good things to those whom he holds dearest. And his friends for their part feel the same for him. Thus he helps the growth of the seeds deposited with him according to the husbandry enjoined by the Lord, and continues without sin and acquires self-control and lives in the spirit with those who are like him in the choirs of the saints, even though he be still detained on earth. Throughout the day

¹ Luke xiv. 26, 27.² Gal. v. 17.³ Luke xiv. 27.⁴ 2 Cor. iv. 10.⁵ Luke xiv. 28.⁶ Cf. Exod. xxxii. 22, Rom. ix. 8.

νυκτὸς λέγων καὶ ποιῶν τὰ προστάγματα τοῦ κυρίου
 ὑπερευφραίνεται, οὐ πρωίας μόνον ἀναστὰς καὶ μέσον
 ἡμέρας, ἀλλὰ καὶ περιπατῶν καὶ κοιμώμενος, ἀμφιεν-
 νύμενός τε καὶ ἀποδυνόμενος· καὶ διδάσκει τὸν υἱόν, ἐὰν
 5 υἱὸς ᾗ τὸ γένος, ἀχώριστος ὢν τῆς ἐντολῆς καὶ τῆς
 ἐλπίδος, εὐχαριστῶν ἀεὶ τῷ θεῷ καθάπερ τὰ ζῶα τὰ
 δοξολόγα τὰ διὰ Ἑσαίου ἀλληγορούμενα. ὑπομονη- 40
 1. τικὸς πρὸς πᾶσαν πείραν, ὁ κύριος, φησὶν, ἔδωκεν, ὁ
 κύριος ἀφείλετο. τοιοῦτος γὰρ καὶ ὁ Ἰώβ, ὃς καὶ τοῦ
 20 ἀφαιρεθῆναι τὰ ἐκτὸς σὺν καὶ τῇ τοῦ σώματος ὑγιείᾳ
 προσαπέθετο πάντα διὰ τὴν πρὸς τὸν κύριον ἀγάπην.
 ἦν γάρ, φησί, δίκαιος, δσιος, ἀπεχόμενος ἀπὸ πάσης πονηρίας.
 τὸ δὲ ὄσιον τὰ πρὸς τὸν θεὸν δικαίαν τὴν πᾶσαν
 οἰκονομίαν μηνύει, ἃ δὴ ἐπιστάμενος γνωστικὸς ᾔην.
 25 χρὴ γὰρ μήτε, ἐὰν ἀγαθὰ ᾖ, προστετηκέναι τούτοις
 ἀνθρωπίνους οὐσι, μήτε αὖ ἐὰν κακά, ἀπεχθάνεσθαι 45
 αὐτοῖς, ἀλλὰ ἐπάνω εἶναι ἀμφοῖν τὰ μὲν πατοῦντα, τὰ
 δὲ τοῖς δεομένοις παραπέμποντα. ἀσφαλῆς δὲ ἐν
 συμπεριφορᾷ ὁ γνωστικὸς μὴ λάθῃ ἢ ἡ συμπεριφορὰ
 30 διάθεσις γένηται.

ΚΕΦ. ΙΓ.

81. Οὐδέποτε τῶν εἰς αὐτὸν ἀμαρτησάντων μέμνη-
 ται, ἀλλὰ ἀφίησι· διὸ καὶ δικαίως εὐχεται ὥφες ἡμῖν
 λέγων, καὶ γάρ ἡμεῖς ἀφίεμεν. ἐν γάρ ἐστι καὶ τοῦτο
 ὡς ὁ θεὸς βούλεται, μηδενὸς ἐπιθυμεῖν, μηδένα μισεῖν,
 25 ἐνὸς γὰρ θελήματος ἔργον οἱ πάντες ἄνθρωποι. καὶ
 μὴ τι τὸν γνωστικὸν τέλειον εἶναι βουλόμενος, ὁ σωτὴρ 50

7. ἀλληγορούμενα. M. ἀλληγορούμενα, D. 8. πείραν, M. πείραν. D.
 9. καὶ τοῦ L. καὶ μέχρι τοῦ Heinsius, fort. καταμεγαλοφρονῶν τοῦ M. 11. τῇ
 —ἀγάπῃ Heinsius. τῇ—ἀγάπῃ L. 12. δσιος] δσιος Barnard. δικαίαν
 τῇ M. δίκαια καὶ τῇ L. 14. μηνύει, M. μηνύει. D. 16. ἀσφαλῆς
 δι...μή λάθῃ ἢ ἡ...γένηται] fort. ἀσφαλῆς δι ὅτι...μή λάθῃ ἢ...γινώσκῃ M.

and night he is filled with joy uttering and doing the precepts of the Lord, not only at dawn on rising, and at midday, but also when *walking and lying down*, dressing and undressing; and he *teaches his son*¹, if his child be of that sex, never losing hold of the commandment and the hope, giving thanks always to God, like the creatures which give glory to God in Isaiah's allegory². Patient under every trial he says *The Lord gave, the Lord hath taken away*³. For such also was Job, he who <despising> the loss of his outward prosperity, surrendered everything else along with his bodily soundness, owing to his love to the Lord. For it says *he was upright and holy and eschewed all evil*⁴. But the word 'holy' implies that his whole management of life was just in things pertaining to God; and his knowledge of these things made him a gnostic. For neither, if good things come, should a man be engrossed by them, seeing they are merely human, nor again should he quarrel with them, if evil, but should be superior to both, treading the one under his feet, and passing on the other to those who are in need. But let the gnostic be guarded in accommodating himself to others, lest accommodation should imperceptibly change into inclination.

CHAPTER XIII.

§ 81. He never remembers those who have sinned against him, but forgives them: wherefore also he has a right to pray *Forgive us, for we forgive*⁵. For this too is one of the things which God desires, that we should covet nothing and hate none, for all mankind are the work of one Will. And perhaps our Saviour, in desiring that the gnostic should be *perfect*

¹ Deut. vi. 7, xi. 19.⁴ Job i. 1.² Isai. ii. 8.³ Job i. 21.⁵ Matt. vi. 12.

ἡμῶν, ὡς τὸν οὐρανίον πατέρα, τουτέστιν ἑαυτὸν, ὃ λέγων
 λεῖτε τέκνα, ἀκούσατέ μου φόβον κυρίου, οὐ τῆς δι' ἀγγέλων
 βοηθείας ἐπιδεῇ ἔτι εἶναι βούλεται τοῦτον, παρ' ἑαυτοῦ
 δὲ ἄξιον γενόμενον λαμβάνειν, καὶ τὴν φρουρὰν ἔχειν
 5 παρ' ἑαυτοῦ διὰ τῆς εὐπειθείας; ὁ τοιοῦτος ἀπαιτεῖ
 παρὰ κυρίου, οὐχὶ δὲ καὶ αἰτεῖ. καὶ ἐπὶ τῶν πενομένων **εισ α.**
 ἀδελφῶν οὐκ αὐτὸς αἰτήσεται ὁ γνωστικὸς χρημάτων
 περιουσίαν εἰς μετάδοσιν, ἐκείνοις δὲ ὧν δέονται χορη-
 γίαν εὖζεται γενέσθαι. δίδωσι γὰρ οὕτως καὶ τὴν
 10 εὐχὴν τοῖς δεομένοις ὁ γνωστικὸς καὶ τὸ διὰ τῆς εὐχῆς
 ἀγνώστως ἅμα καὶ ἀτύφως παρέχεται. πενία μὲν οὖν
 πολλάκις καὶ νόσος καὶ τοιαῦται πείραι ἐπὶ νουθεσίᾳ 5
 προσφέρονται καὶ πρὸς διόρθωσιν τῶν παρεληλυθότων
 καὶ πρὸς ἐπιστροφὴν τῶν μελλόντων. ὁ τοιοῦτος τὸν
 15 ἐπικουφισμὸν τοῦτοις αἰτούμενος, ἅτε τὸ ἐξαίρετον τῆς
 γνώσεως ἔχων, οὐ διὰ κενοδοξίας ἀλλὰ δι' αὐτὸ τὸ εἶναι
 γνωστικὸς, αὐτὸς ἐργάζεται τὴν εὐποίαν, ὄργανον γενό-
 20 μενος τῆς τοῦ θεοῦ ἀγαθότητος.

82. Λέγουσι δὲ ἐν ταῖς παραδόσεσι Μαθθίαν τὸν
 20 ἀπόστολον παρ' ἑκαστα εἰρηκέναι ὅτι "ἐὰν ἐκλεκτοῦ
 γείτων ἀμαρτήσῃ, ἡμαρτεν ὁ ἐκλεκτός· εἰ γὰρ οὕτως 10
 ἑαυτὸν ἦγεν ὡς ὁ λόγος ὑπαγορεύει, κατηδέσθη ἂν
 αὐτοῦ τὸν βίον καὶ ὁ γείτων εἰς τὸ μὴ ἀμαρτεῖν." τί
 τοῖνυν περὶ αὐτοῦ τοῦ γνωστικοῦ φήσαιμεν <ἄν>;
 25 ἢ οἶκατε, φησὶν ὁ ἀπόστολος, ὅτι ναός ἐστε τοῦ θεοῦ;
 θεῖος ἄρα ὁ γνωστικὸς καὶ ἤδη ἅγιος, θεοφορῶν καὶ
 θεοφορούμενος. αὐτίκα τὸ ἀμαρτῆσαι ἀλλότριον παρι-
 στᾶσα ἡ γραφὴ τοὺς μὲν παραπεσόντας τοῖς ἀλλοφύλοις
 πιπράσκει. μὴ ἐμβλέψῃς δὲ πρὸς ἐπιθυμίαν ἀλλοτρίᾳ γυναικί

1. ἑαυτὸν] fort. ἐν ἑαυτῷ M.

4. γενόμενος in marg. pr. m. L.

6. οὐχὶ δὲ καὶ αἰτεῖ] foraitan ex margine interpolate interrogatio M.

7. γνωστικὸς M. γνωστικὸς εἰς L. 10. τὸ M. τῷ L. 17. γνωστικὸς

M. γνωστικὸς L. 24. ἐν addidit D. 27. τὸ ἀμαρτῆσαι M. τοῦ ἀρ. L.

29. ἐμβλέψῃ L. ἐμβλέψῃ edd. post V.

as the Father in heaven¹, that is, as Himself,—our Saviour, who says *Come ye children and I will teach you the fear of the Lord*²,—desires that the gnostic should no longer need the help given through the angels³, but being made worthy should receive it from himself, and have his protection from himself by means of his obedience. The prayer of such an one is the claiming of a promise from the Lord. And in the case of his brethren who are in need the gnostic will not ask a superfluity of wealth for himself to distribute, but will pray that there may be to them a supply of what they need. For so he not only gives his prayer to the needy, but he provides that which comes through prayer in a secret and unostentatious manner. Poverty indeed and disease and such-like trials are often used for admonition, with a view to produce both amendment of the past and care for the future. In virtue of the prerogative of knowledge, such an one becomes an instrument of the Divine Goodness by asking for relief for the sufferers, and himself does the kind action, not from vainglory, but simply because he is a gnostic.

§ 82. We are told in the Traditions that the Apostle Matthias was wont to say on occasion 'If the neighbour of an elect person sins, it is the fault of the elect; for if he had conducted himself as reason dictates, his neighbour's reverence for such a life would have prevented him from sinning.' What shall we say then about the gnostic himself? *Know ye not*, says the Apostle, *that ye are the temple of God*?⁴ The gnostic therefore is already holy and divine, carrying God within him and being carried by God. Certainly the Scripture represents sin as something alien, where it sells to the strangers those that fall away⁵. And by the words *Look not with desire on another*

¹ Matt. v. 48.² Ps. xxxiv. 11.³ Ps. xxi. 11.⁴ 1 Cor. iii. 16.⁵ Cf. Jud. ii. 11—14 *ds.*

λέγουσα, ἀντικρὺς ἀλλότριον καὶ παρὰ φύσιν τοῦ ναοῦ 15
τοῦ θεοῦ τὴν ἁμαρτίαν λέγει. ναὸς δέ ἐστιν ὁ μὲν
μέγας, ὡς ἡ ἐκκλησία, ὁ δὲ μικρός, ὡς ὁ ἄνθρωπος ὁ
τὸ σπέρμα σώζων τὸ Ἀβραάμ. οὐκ ἄρα ἐπιθυμήσει
5 τινὸς ἐτέρου ὁ ἔχων ἀναπαυόμενον τὸν θεόν. αὐτίκα
πάντα τὰ ἐμποδῶν καταλιπὼν καὶ πᾶσαν τὴν περι-
σπῶσαν αὐτὸν ὕλην ὑπερηφανήσας τέμνει διὰ τῆς
ἐπιστήμης τὸν οὐρανόν, καὶ διελθὼν τὰς πνευματικὰς
οὐσίας καὶ πᾶσαν ἀρχὴν καὶ ἐξουσίαν ἄπτεται τῶν θρόνων
10 τῶν ἁκρῶν, ἐπ' ἐκεῖνο μόνον ἰέμενος, ἐφ' ὃ ἔγνω μόνον.
μίξας οὖν τῇ περιστέρᾳ τὸν ὄφιν τελείως ἅμα καὶ 20
εὐσυνειδήτως βιοῖ, πίστιν ἐλπίδι κεράσας πρὸς τὴν
τοῦ μέλλοντος ἀπεκδοχὴν. αἰσθεται γὰρ τῆς δωρεᾶς
τῆς ἔλαβεν ἄξιος γενόμενος τοῦ τυχεῖν, καὶ μετατεθείς
15 ἐκ δογλείας εἰς γιοθεσίαν ἀκόλουθα τῇ ἐπιστήμῃ, μήτε
μὴ γνωῖς τὸν θεόν, μᾶλλον δὲ γνωσθεὶς πρὸς αὐτοῦ, ἐπὶ τέλει
τε πρὸς ἀξίαν τῆς χάριτος ἐνδεικνύμενος τὰ ἐνεργήματα.
ἔπεται γὰρ τὰ ἔργα τῇ γνώσει ὡς τῇ σώματι ἡ σκιά.

83. Ἐπ' οὐδενὶ τοῖνυν εἰκότως ταρασσεται τῶν
20 συμβαινόντων, οὐδὲ ὑποπτεῖται τῶν κατὰ τὴν οἰκονομίαν 25
ἐπὶ τῇ συμφέροντι γινομένων <οὐδέν>, οὐδὲ αἰσχύνεται
ἀποθανών, εὐσυνειδήτος ὢν, ταῖς ἐξουσίαις ὀφθῆναι,
πάντας ὡς ἔπος εἰπεῖν τοὺς τῆς ψυχῆς ἀποκεκαθαρμένους
σπίλους, ὃ γε εὖ μάλα ἐπιστάμενος ἄμεινον αὐτῷ μετὰ
35 τὴν ἐξοδὸν γενήσεσθαι. ὅθεν οὐδέποτε τὸ ἡδὺ καὶ τὸ
συμφέρον προκρίνει τῆς οἰκονομίας, γυμνάζων ἑαυτὸν
διὰ τῶν ἐντολῶν, ἵνα καὶ πρὸς τὸν κύριον εὐάρεστος ἐν
πᾶσι γένηται καὶ πρὸς τὸν κόσμον ἐπαινετός, ἐπεὶ τὰ 30
πάντα <ἐφ'> ἐνὸς τοῦ παντοκράτορος θεοῦ ἴσταται.
30 εἰς τὰ ἱλα, φησὶν, ἦλθεν ὁ γιὼς τοῦ θεοῦ καὶ οἱ ἱλαὶ αὐτὸν οἶκ

4. τὸ Ἀβρ. L, τὸ Ἀβρ. D, fort. τοῦ Ἀβρ. M. 11. μίξας B. μίξας L.
15. ἀκόλουθα Barnard. ἀνακόλουθα L. μήτε occlusit D. 16. γνωσθεὶς...
ἐπὶ τέλει τε M. γνωσθεὶς τε...ἐπὶ τέλει L. 21. γινομένων οὐδέν M. γνω-
μέων L. 22. ἀποθανών Louth. ἀποθανών L. 25. γωφισσεται M.
γνωσθῆναι L. 29. ἐφ' ἐκεί M. ἐκεί L.

man's wife¹, it tells us in plain terms that sin is alien and contrary to the nature of the temple of God. Now the temple is either large like the Church or small like the individual who keeps safe *the seed of Abraham*². He then who has God enthroned within him will not desire anything else. At any rate, leaving behind all hindrances and scorning all the distractions of matter, he cleaves the heaven by his wisdom, and having passed through the spiritual entities and every rule and authority³, he lays hold of the throne on high, speeding to that alone, which alone he knows. So blending *the serpent with the dove*⁴ he lives perfectly and with a good conscience, faith being mixed with hope as regards the expectation of that which is to come. For he feels that he has been made worthy to obtain the gift which he received, and that he has been translated from *servitude to sonship*⁵ in accordance with his understanding, being on the one hand *not without a knowledge of God (or rather being known by Him)*⁶, and on the other hand showing in the end the effects thereof in a manner worthy of the grace received. For works follow knowledge, as the shadow the body.

§ 83. Being then fully assured that it will be better for him after his decease, he has good reason for not being troubled at anything that happens, nor is he suspicious <of any> of those things which come to pass for good according to the divine order; and since his conscience is void of offence, he does not shrink from appearing before the unseen powers after his death, having been purged, so to speak, from every stain of the soul. Hence he never prefers the pleasant or the expedient to the divine order, but trains himself by means of the commandments that he may be both well-pleasing to the Lord in all things and praiseworthy as regards the world, since all things rest upon the one Almighty God. It was *to His own*, we read, *the Son of God came and His own children received Him not*⁷.

¹ Cf. Matt. v. 28, Prov. vi. 24, 25.

² Joh. viii. 33 f., Gal. iii. 29 &c., 1 Joh. iii. 9.

³ Eph. i. 21, vi. 12.

⁴ Matt. x. 16.

⁵ Rom. viii. 16.

⁶ Gal. iv. 9.

⁷ Joh. i. 11.

1 P. ἐλέξαντο. διὸ καὶ κατὰ τὴν τῶν κοσμικῶν χρήσιν οὐ
μόνον εὐχαριστεῖ καὶ θαυμάζει τὴν κτίσιν, ἀλλὰ καὶ
χρῶμενος ὡς προσήκεν ἐπαινεῖται, ἐπεὶ τὸ τέλος αὐτῷ
δι' ἐνεργείας γνωστικῆς τῆς κατὰ τὰς ἐντολάς εἰς
5 θεωρίαν περαιουῦται. ἐνθὲνδε ἤδη, δι' ἐπιστήμης τὰ
ἐφόδια τῆς θεωρίας καρπούμενος μεγαλοφρόνως τε τὸ
τῆς γνώσεως ἀναδεξάμενος μέγεθος, πρόεισιν ἐπὶ τὴν
ἀγίαν τῆς μεταθέσεως ἀμοιβήν. ἀκήκοεν γὰρ τοῦ 35
ψαλμοῦ λέγοντος κυκλώσατε Σιών καὶ περιλάβετε αὐτήν,
20 διηγέσασθε ἐν τοῖς πύργοις αὐτῆς. αἰνίσσεται γάρ, οἶμαι,
τοὺς ὑψηλῶς προσδεξαμένους τὸν λόγον ὑψηλοὺς ὡς
πύργους ἔσεσθαι καὶ βεβαίως ἐν τε τῇ πίστει καὶ τῇ
γνώσει στηρίσεσθαι.

ΚΕΦ. ΙΔ.

84. Καὶ ταῦτα μὲν ὡς ἐνὶ μάλιστα διὰ βραχυτάτων
15 περὶ τοῦ γνωστικοῦ τοῖς Ἑλλησι σπερματικῶς εἰρήσθω.
ἰστέον δὲ ὅτι ἐὰν ἐν τούτων ὁ πιστὸς ἢ καὶ δεύτερον
κατορθώσῃ, ἀλλ' οὐ τί γε ἐν πᾶσιν, οὐδὲ μὴν μετ' 40
ἐπιστήμης τῆς ἄκρας, καθάπερ ὁ γνωστικός. καὶ δὴ
τῆς κατὰ τὸν γνωστικὸν ἡμῖν ὡς εἰπεῖν ἀπαθείας, καθ'
20 ἣν ἡ τελείωσις τοῦ πιστοῦ δι' ἀγάπης εἰς ἀνδρα τέλειον
εἰς μέτρον ἡλικίας προβαίνουσα ἀφικνεῖται, ἑξομοιουμένη
θεῷ, ἱεράγγελος ἀληθῶς γενομένη, πολλὰ μὲν καὶ ἄλλα
ἐκ γραφῆς μαρτύρια ἔπεισι παρατίθεσθαι, ἄμεινον δὲ
οἶμαι ὑπερθέσθαι τὴν τοιαύτην φιλοτιμίαν διὰ τὸ μῆκος
25 τοῦ λόγου, τοῖς πονεῖν ἐθέλουσι καὶ προσεκπονεῖν τὰ
δόγματα κατ' ἐκλογὴν τῶν γραφῶν ἐπιτρέψας. μίᾱς 45
δ' οὖν διὰ βραχυτάτων ἐπιμνησθήσομαι, ὡς μὴ ἀνεπι-
σημείωτον παραλιπεῖν τὸν τόπον. λέγει γὰρ ἐν τῇ

15. εἰρήσθω. M. εἰρήσθω, D.

17. οὐδὲ M. ἀλλ' οὐδὲ L.

18. γνωστικός. P. γνωστικὸς, D.

22. γενομένη, P. γνωρίστη. D.

26. ἐπιτρέψας M. ἐπιτρέψαντας B. ἐπιτρέψαντες L.

Wherefore also in his use of the things of the world he is not only full of thankfulness and of admiration for the creation, but he also receives praise himself for using it as he ought, since it is through intelligent action in obedience to the commands that the gnostic arrives at the goal of contemplation. From this point he advances, ever gathering from science new food for contemplation, and having embraced with enthusiasm the great idea of knowledge, till at last he receives the holy reward of his *translation*¹ hence. For he has heard the psalm which says *Walk about Sion and encompass it, declare in the towers thereof*²; the meaning of which is, I suppose, that those who receive the word in a lofty spirit will be lofty as towers, and will stand securely both in faith and in knowledge.

CHAPTER XIV.

§ 84. Let thus much be said in the briefest possible terms about the gnostic to the Greeks as seed for further thought. Though the simple believer may succeed in one or other of the points mentioned, yet it must be remembered that he cannot do so in all, nor with perfect science like the gnostic. And further, of our gnostic's apathy, if I may use the term, according to which the perfecting of the believer advances through love, till it arrives *at the perfect man, at the measure of the stature*³, being made like to God and having become truly *equal to the angels*⁴—of this apathy many other evidences from Scripture occur to me, which I might adduce, but I think it better to defer so ambitious an attempt owing to the length of the discussion, leaving the task to those who are willing to take pains in elaborating the doctrines by extracts from Scripture. One Scripture however I will briefly refer to, so as not to leave the topic altogether unnoticed. The divine Apostle says, in his

¹ Heb. xi. 5.

² Eph. vi. 2.

³ Ps. xlviii. 12.

⁴ Luke xx. 36.

προτέρῃ τῇ πρὸς Κορινθίους ἐπιστολῇ ὁ θεὸς ἀπόστολος
 τοιαῦτα τὰ ἔργα ἔχων πρὸς τὸν ἕτερον κρίνεσθαι ἐπὶ
 τῶν δίκων καὶ οὐχὶ ἐπὶ τῶν ἀγίων; ἢ οὐκ οἴδατε ὅτι ἄγιοι
 τὸν κόσμον κρινοῦσι; καὶ τὰ ἐξῆς. **μεγίστης δ' οὔσης**
5 τῆς περικοπῆς, ταῖς ἐπικαίροις τῶν ἀποστολικῶν
συγχρώμενοι λέξεσι, διὰ βραχυτάτων ἐξ ἐπιδρομῆς 50
οἷον μεταφράζοντες τὴν ῥῆσιν, τὴν διάνοιαν τοῦ ῥητοῦ
τοῦ ἀποστόλου παραστήσομεν, καθ' ἣν τοῦ γνωστικοῦ
τὴν τελειότητα ὑπογράφει. οὐ γὰρ ἐπὶ τοῦ ἀδικεῖσθαι
10 μᾶλλον ἢ ἀδικεῖν ἴστησι τὸν γνωστικὸν μόνον, ἀλλὰ
καὶ ἀμνησίκακον εἶναι διδάσκει, μηδὲ εὐχεσθαι κατὰ 15 **α.**
τοῦ ἀδικήσαντος ἐπιτρέπων· οἶδεν γὰρ καὶ τὸν κύριον
ἀντικρὺς εἶχεσθαι ὑπὲρ τῶν ἐχθρῶν παραγγείλαντα. τὸ
μὲν οὖν ἐπὶ τῶν δίκων κρίνεσθαι τὸν ἡδικομένον φάσ-
15 κειν οὐδὲν ἄλλ' ἢ ἀνταποδοῦναι βούλεσθαι δοκεῖν
καὶ ἀνταδικῆσαι δεύτερον ἐθέλειν, ὅπερ ὁμοίως ἐστὶν
20 α. ἀδικῆσαι καὶ αὐτόν. τὸ δὲ ἐπὶ τῶν ἀγίων κρίνεσθαι
ἐθέλειν τινας λέγειν ἐμφαίνει τοὺς δι' εὐχῆς τοῖς ἀδική-
σασιν ἀνταποδοθῆναι τὴν πλεονεξίαν αἰτουμένους, καὶ
20 εἶναι μὲν τῶν προτέρων τοὺς δευτέρους ἀμείνους, οὐδέπω 5
δὲ ἀπαθεῖς, ἣν μὴ ἀμνησίκακοι τέλεον γενόμενοι κατὰ
τὴν τοῦ κυρίου διδασκαλίαν προσεύξωνται καὶ ὑπὲρ
τῶν ἐχθρῶν.

85. Καλὸν οὖν καὶ φρένας καλὰς ἐκ μετανοίας
 25 αὐτοὺς τῆς εἰς τὴν πίστιν μεταλαβεῖν. εἰ γὰρ καὶ
 ἐχθροὺς ἢ ἀλήθεια τοὺς παραζηλοῦντας κεκτηῖσθαι
 δοκεῖ, ἀλλ' οὐ τί γε αὐτὴ διεχθρεύεται τι. ὁ τε γὰρ
 θεὸς ἐπὶ δίκαιοις καὶ ἀδικοῖς τὸν αἴτοφ ἐπιλάμπει ἥλιον καὶ
 τὸν κύριόν γε αὐτὸν ἐπὶ δικαίους ἐπεμψεν καὶ ἀδίκους, 10
 30 ὁ τε ἐξομοιοῦσθαι βιαζόμενος θεῷ διὰ τῆς πολλῆς
 ἀμνησικακίας, ἀφείς ἐβδομηκοντάκις ἐπτά (οἷον κατὰ πάντα
 τὸν βίον καὶ καθ' ὅλην τὴν κοσμικὴν περιήλυσιν

1. τῇ πρὸς B. τῆς πρὸς L.
 21. ἀπαθεῖς corr. ex ἀντιθεαῖ rec. m. L.

15. δοκεῖν] fort. δεκνέει M.
 27. αὐτῇ M. αὐτῇ L.

earlier epistle to the Corinthians, *Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Know ye not that the saints shall judge the world*¹ &c.? As the paragraph is very long, I will set forth the meaning of the Apostle's utterance by making use of such of the apostolic expressions as are most to the point, giving in the most concise language a rapid paraphrase of the passage where he describes the perfection of the gnostic. For he not only defines the gnostic's position as consisting in submitting to wrong rather than in inflicting wrong on another, but he also teaches him to forget injuries, not even allowing him to pray against him who has done the wrong: for he knows that the Lord also gave a plain command that we should *pray for our enemies*². The assertion then that the injured party *goes to law before the unjust*³, shows nothing else than a desire to retaliate and a willingness to commit a second wrong, that is, to be himself equally in fault. But the statement that some wish to go to law before the saints indicates those who ask in prayer that their oppressors may be requited for their extortion: it shows too that though the latter are better than the former, still they are not yet free from passion, unless they entirely forget their wrongs and pray even for their enemies, according to the teaching of the Lord.

§ 85. It is well then that they should also come to a better mind by repentance to faith. For if the truth seems to have enemies in those who *provokes her to jealousy*⁴, still she is in no wise hostile to any herself. For as *God causes His sun to shine upon the just and the unjust*⁵, aye, and sent the Lord Himself to just and unjust, so he who strives to be made like to God through the absence of all malice *forgives seventy times seven times*⁶ (i.e. as one might say, throughout his whole life and the entire

¹ 1 Cor. vi. 1, 2.² Matt. v. 44.³ 1 Cor. vi. 6.⁴ Deut. xxxii. 21, 1 Cor. x. 22.⁵ Matt. v. 45.⁶ Matt. xviii. 22.

ἐβδομάσιν ἀριθμουμέναις σημαινομένην) παντί τῷ
 χρηστεύεται, εἰ καὶ τις τὸν πάντα τοῦτον ἐν σαρκὶ
 βιούς χρόνον ἀδικεῖ τὸν γνωστικόν. οὐ γὰρ τὴν κρίσιν
 μόνην ἄλλοις ἐπιτρέπειν ἀξιοῖ τὸν σπουδαῖον τῶν
 5 ἡδικοτάτων αὐτόν, ἀλλὰ καὶ παρ' ἐκείνων αἰτεῖσθαι
 τῶν κριτῶν βούλεται τὸν δίκαιον τὴν ἄφεσιν τῶν 15
 ἁμαρτιῶν τοῖς εἰς αὐτὸν πεπλημμεληκόσι, καὶ εἰκότως·
 εἰ γε τὸ ἐκτὸς μόνον καὶ τὸ περὶ σῶμα, κἂν μέχρι
 θανάτου προβαῖνῃ, πλεονεκτοῦσιν οἱ ἀδικεῖν ἐπιχει-
 20 ροῦντες, ὧν οὐδὲν οἰκεῖον τοῦ γνωστικοῦ. πῶς δ' ἂν
 καὶ ἡγέλοισι τις κρίναι τοὺς ἀποστάτας, αὐτοὺς ἀποστάτης
 ἐκείνης τῆς κατὰ τὸ εὐαγγέλιον ἀμνησικακίας γενό-
 μενος; διὰ τί οὐχὶ μᾶλλον ἀδικεῖσθε; φησί, διὰ τί οὐχὶ μᾶλλον
 ἀποστερεῖσθε; ἀλλὰ ἡμεῖς ἀδικεῖτε (εὐχόμενοι κατὰ τούτων
 25 δηλονότι τῶν κατ' ἄγνοιαν πλημμελούντων) καὶ ἀπο- 20
 στερεῖτε τῆς τοῦ θεοῦ φιλανθρωπίας τε καὶ ἀγαθότητος
 τὸ ὅσον ἐφ' ἡμῖν τοὺς καθ' ὧν εὐχεσθε, καὶ τοῖτο ἀδελφός,
 οὐ τοὺς κατὰ πίστιν μόνον, ἀλλὰ καὶ τοὺς προσηλύτους
 λέγων. 86. εἰ γὰρ καὶ ὁ νῦν διεχθρεύων ὑστερον
 20 πιστεύσει οὐκ ἴσμεν οὐδέπω ἡμεῖς. ἐξ ὧν συνάγεται
 σαφῶς εἰ καὶ μὴ πάντας εἶναι, ἡμῖν γε αὐτοὺς δοκεῖν
 <δεῖν> εἶναι ἀδελφούς. ἤδη δὲ καὶ πάντας ἀνθρώπους
 ἐνὸς ὄντας ἔργον θεοῦ καὶ μίαν εἰκόνα ἐπὶ μίαν οὐσίαν
 25 2. περιβεβλημένους, κἂν τεθλωμένοι τύχωσιν ἄλλοι 25
 25 ἄλλων μᾶλλον, μόνος ὁ ἐπιστήμων γνωρίζει, καὶ διὰ
 τῶν κτισμάτων τὴν ἐνέργειαν, δι' ἧς αὐθις τὸ θέλημα
 τοῦ θεοῦ προσκυνεῖ.

* Ἡ οὐκ οἶδατε ὅτι ἀδικοὶ βασιλεῖσαν θεοῦ οὐ κληρονομήσουσιν;
 ἀδικεῖ οὖν ὁ ἀντιδικῶν εἴτ' οὖν ἔργῳ εἴτε καὶ λόγῳ εἴτε

8. κρίσει M. κτήσῃ B. 11. κρίναι (vel κρίνει) D. κρίσῃ L. 14. ἀδι-
 κείτω M. ἀδικεῖτω καὶ ἀποστερεῖτω L. 15. ἀποστερεῖτω P. ἀποστερεῖσθε L.
 17. καὶ τοῦτο M. καὶ τοῦτο L. καὶ ταῦτα P. 21. ἡμῖν γε L. ἵνα ἡμῖν
 διὰ τοῦτο ἀλλ' ἡμῖν γε M. αὐτοὺς δοκεῖν δεῖν M. αὐτοὺς δοκεῖν L. 27. προσ-
 κυνεῖ. P. προσκυνεῖ. D. 28. οὐ post θεοῦ om. om. D. 29. ἀντι-
 δικῶν] ἵνα. ἀντιδικῶν M.

cosmical revolution signified by the reckoning of sevens) and shows kindness to every one, even though some continue to ill-treat the gnostic all the time of their life here in the flesh. For it is not only the judgment of those who have wronged him that the Apostle requires the virtuous man to leave to others: he even desires that the just man should ask from those judges the forgiveness of their sins for those who have offended against him; and with good reason, seeing that they who attempt injustice damage only what is external and concerned with the body, even though it should go to the extent of death; but none of such things properly belongs to the gnostic. And how could one *judge* the apostate *angels*¹ if he is himself an apostate from the Gospel rule that we are to forget injuries? *Why do ye not rather take wrong?* he continues, *why do ye not rather suffer yourselves to be defrauded?* *Nay, ye do wrong* (namely, by praying against those who offend in ignorance) and, so far as in you lies, *ye defraud*² of the goodness and kindness of God those against whom ye pray, *and that your brethren*³ (referring hereby, not only to those who are brethren by faith, but to those also who are strangers among you).

§ 86. For we know not yet whether even he who is at present hostile may not hereafter believe. From which we clearly gather, if not that all are brethren, yet that to us they should seem such. And further, that all men are the work of one God, invested with one likeness upon one nature (though in some the likeness may be more confused than in others),—the recognition of this is reserved for the man of understanding, who through the creation adores the Divine energy, through which again he adores the Divine Will.

Or know ye not that wrong-doers shall not inherit the kingdom of God? He then is a wrong-doer who retaliates

¹ 1 Cor. vi. 8.² 1 Cor. vi. 7, 8.³ 1 Cor. vi. 9.

καὶ τῇ τοῦ βούλεσθαι ἐννοίᾳ, ἣν μετὰ τὴν τοῦ νόμου
 παιδαγωγίαν τὸ εὐαγγέλιον περιγράφει. καὶ ταῦτά τινες
 ἵτε, τοιοῦτοι δηλὸν ὅποιοι ἔτι τυγχάνουσιν οἷς αὐτοὶ
 οὐ συγγνώσκετε· ἀλλὰ ἀπελούσασθε, οὐχ ἀπλῶς ὡς οἱ 30
 5 λοιποί, ἀλλὰ μετὰ γνώσεως τὰ πάθη τὰ ψυχικὰ ἀπερρί-
 ψασθε, εἰς τὸ ἐξομοιωθῆναι ὅση δύναμις τῇ ἀγαθότητι
 τῆς τοῦ θεοῦ προνοίας διὰ τε τῆς ἀνεξικακίας διὰ τε
 τῆς ἀμνησικακίας, ἐπὶ δίκαιοις καὶ ἀδίκτοις τὸ εὐμενὲς τοῦ
 λόγου καὶ τῶν ἔργων καθάπερ ὁ ἥλιος ἐπιλάμποντες·
 10 εἴτ' οὖν μεγαλονοίᾳ τοῦτο περιποιήσεται ὁ γνωστικός,
 εἴτε μμήσει τοῦ κρείττονος· τρίτη δ' αἰτία τὸ ἄφες καὶ
 ἀφεσθῆναι σοι, βιαζομένης ὥσπερ τῆς ἐντολῆς εἰς σωτη-
 ρίαν δι' ὑπερβολὴν ἀγαθότητος. ἀλλ' ἠγιάσθε. τῷ γὰρ 35
 εἰς τοῦτο ἤκοντι ἔξεως ἀγίῳ εἶναι συμβαίνει, μηδεὶ
 15 τῶν παθῶν κατὰ μηδένα τρόπον περιπίπτοντι, ἀλλ' οἶον
 ἀσάρκῃ ἤδη καὶ ἄνω τῆσδε τῆς γῆς ἀγίῳ γεγονότι.

87. Διόπερ ἐδικαιώθητε φησὶ τῷ ὀνόματι τοῦ κυρίου·
 ἐποιήθητε ὡς εἰπεῖν ὑπ' αὐτοῦ δίκαιοι εἶναι ὡς αὐτός,
 καὶ τῷ πνεύματι τῷ ἀγίῳ ὡς ἐνὶ μάλιστα κατὰ δυνάμιν
 20 ἀνεκράβητε. μὴ γὰρ οὐ πάντα μοι ἔστιν, ἀλλ' οὐκ ἔστι-
 σιασθῆσμαι, φησί, παρὰ τὸ εὐαγγέλιόν τι ποιῆσαι ἢ
 νοῆσαι ἢ λαλῆσαι; τὰ δὲ βρώματα τῇ κοιλίᾳ καὶ ἡ κοιλία τοῖς 40
 βρώμασιν, ἃ ὁ θεὸς καταργήσει, τουτέστιν τοὺς οὕτω λογίζο-
 μένους καὶ βιοῦντας ὡς διὰ τὸ ἐσθίειν γενομένους, μὴ
 25 οὐχὶ δὲ ἐσθιόντας ἵνα ζῶσι μὲν κατὰ τὸ ἀκόλουθον,
 κατὰ δὲ τὸ προηγούμενον τῇ γνώσει προσανέχοντας.
 καὶ μὴ τι οἶον σάρκας εἶναι τοῦ ἀγίου σώματος τούτους
 φησί; σῶμα δὲ ἀλληγορεῖται ἡ ἐκκλησία κυρίου, ὁ πνευ-
 ματικὸς καὶ ἅγιος χορὸς, ἐξ ὧν οἱ τὸ ὄνομα ἐπικεκλή-
 30 μένοι μόνον, βιοῦντες δὲ οὐ κατὰ λόγον, σάρκες εἰσὶ.
 τὸ δὲ σῶμα τοῦτο πνευματικόν, τουτέστιν ἡ ἀγία ἐκκλησία, 45

12. τῷ τὸ L.
 17. ἐπὶ προσανέχουσιν M.
 18. παντοῖα notatum. D.

16. ἄνω B. ἄνω L.

26. προσανέχοντας L.

28. ἀλληγορεῖται] praecedat in L. καλεῖται, sed

either by deed or word or by the wish in the heart, which is excluded by the Gospel after *the schooling of the law*. *And such were some of you*—such, manifestly, as those still are whom you refuse to pardon—but *ye washed yourselves*¹, not simply like the rest, but with knowledge you cast off the passions of the soul, so as to become assimilated to the goodness of the Divine Providence, to the best of your power, both by long-suffering and by forgiveness, *causing the gentleness of your word and deeds to shine like the sun upon just and unjust alike*. The gnostic will attain this result either by his own greatness of mind, or by imitation of one who is better than himself; and there is a third cause denoted by the words *Forgive and it shall be forgiven you*², where the command seems to compel to salvation through its exceeding goodness. *But ye were sanctified*³. For he who has attained such a habit as this, must necessarily be holy, never falling into any passion in any way, but being, as it were, already freed from the flesh and having reached a holiness above this world.

§ 87. Wherefore, he says, *ye were justified by the name of the Lord*⁴; ye were, so to speak, made by Him to be just, as He is just, and ye were intimately joined with the Holy Spirit, so far as it is possible for man. For does he not say *All things are lawful for me, but I will not be brought under the power of any*⁵, so as to do or think or speak anything contrary to the Gospel? And *meats are for the belly and the belly for meats, but the Lord shall destroy them*⁶, that is, all who so reason and live as if they were born for eating, instead of eating to live as a subordinate aim, but devoting themselves to knowledge as their principal aim. And perhaps he means that these are, as it were, the fleshy parts of the Holy Body, *the Lord's Church* being figuratively described as *a body*⁷, viz., that spiritual and holy quire, of whom those who are only called by the Name and do not live accordingly constitute the flesh. But this spiritual *body*,

¹ Gal. III. 24.² 1 Cor. vi. 11.³ Matt. v. 48.⁴ Matt. vi. 14, Polya. Phil. 2, Clem. R. I. 13.⁵ 1 Cor. vi. 12.⁶ 1 Cor. vi. 12.⁷ Eph. I. 23.

οὐ τῇ πορνείᾳ, οὐδὲ τῇ ἀπὸ τοῦ εὐαγγελίου ἀποστάσει
πρὸς τὸν ἐθνικὸν βίον κατ' οὐδένα τρόπον οὐδ' ὅπως-
τιοῦν οἰκειωτέον.

88. Πορνεύει γὰρ εἰς τὴν ἐκκλησίαν καὶ τὸ αἴτοϛ
5 σῶμα ὁ ἐθνικῶς ἐν ἐκκλησίᾳ πολιτευόμενος, εἴτ' οὖν ἐν
ἔργῳ, εἴτε καὶ ἐν λόγῳ, εἴτε καὶ ἐν αὐτῇ τῇ ἐννοίᾳ.
ὁ ταύτῃ κολλώμενος τῇ πόρνῃ, τῇ παρὰ τὴν διαθήκην
20 2. ἐνεργείᾳ, εἰς σάρκα μίαν καὶ βίον ἐθνικὸν καὶ ἄλλην
ἐλπίδα, ἄλλο σῶμα γίνεται, οὐχ ἅγιον· ὁ δὲ κολλώμενος
30 τῷ κυρίῳ τὸ διάφορον τῆς συνόδου γένος ἐν πνεύματι,
πνευματικὸν σῶμα. υἱὸς οὗτος ἅπας, ἄνθρωπος ἅγιος, 50
ἀπαθής, γνωστικός, τέλειος, μορφούμενος τῇ τοῦ κυρίου
διδασκαλίᾳ, ἵνα δὴ καὶ ἔργῳ καὶ λόγῳ καὶ αὐτῷ τῷ
πνεύματι προσεχῆς γενόμενος τῷ κυρίῳ τὴν μονήν
15 ἐκείνην τὴν ὀφειλομένην τῷ οὕτως ἀπηνδρωμένῳ
ἀπολάβῃ.

Ἀπόχρη τὸ δεῦγμα τοῖς ὧτα ἔχουσιν. οὐ γὰρ 220 2.
ἐκκυκλῖν χρή τὸ μυστήριον, ἐμφαίνειν δὲ ὅσον εἰς
ἀνάμνησιν τοῖς μετεσχηκόσι τῆς γνώσεως, οἱ καὶ
20 συνήσουσιν ὅπως εἴρηται πρὸς τοῦ κυρίου γίνεσθε ὡς
ὁ πατὴρ ἱμῶν τέλειος, τελείως ἀφιέντες τὰς ἁμαρτίας καὶ 5
ἀμνησικακοῦντες καὶ ἐν τῇ ἕξει τῆς ἀπαθείας κατα-
βιοῦντες. ὥς γὰρ τέλειόν φαμεν ἱατρὸν καὶ τέλειον
φιλόσοφον, οὕτως, οἶμαι, καὶ τέλειον γνωστικόν· ἀλλ'
25 οὐδὲν τούτων, καίτοι μέγιστον ὄν, εἰς ὁμοιότητα θεοῦ
παραλαμβάνεται. οὐ γάρ, καθάπερ οἱ Στωϊκοί, ἀθέως
πάνυ τὴν αὐτὴν ἀρετὴν ἀνθρώπου λέγομεν καὶ θεοῦ.
μή τι οὖν τέλειος γίνεσθαι ὀφείλομεν ὥς ὁ πατὴρ
βούλεται; ἀδύνατον γὰρ καὶ ἀμήχανον ὥς ὁ θεὸς ἐστὶ

1. ἀποστάσει πρὸς M. ἀποστάσει, ἢ πρὸς L. 2. ὅπωςτιοῦν εἰς L,
ὅπως τις οὖν V. 4. αὐτοῦ M. αὐτοῦ add. 6. ἐννοίᾳ. P. ἐννοίᾳ, Kl. D.
8. ἔχα post βίον addidit Heinsius. 9. ἄλλο σῶμα γίνεται, οὐχ ἔργον hie M.
post ἐνεργείᾳ l. 8 L. 10. τὸ διάφορον τῆς συνόδου γένος hie M. ante υἱὸς L.
14. μόνῳ L. μόνῳ D. 28. γίνεσθαι] γίνεσθαι L.

i.e. the holy Church, is *not for fornication* nor must it be connected in any possible sort or way with the apostasy from the Gospel to the life of the heathen.

§ 88. For he who behaves like a heathen in the Church, whether in act or word or even merely in thought, commits fornication against the Church and *against his own body*¹. *He that is joined to this harlot*² (viz. the activity which is contrary to the covenant), *for one flesh*³ and for a heathenish life and another hope, becomes another body which is not holy: *but he that is joined to the Lord* after a different kind of union, in spirit, is a spiritual body. He is wholly a son, a holy man, passionless, gnostic, perfect, being formed by the Lord's teaching, in order that he may be brought close to Him in deed and word and in his very spirit, and may receive that *mansion*⁴ which is due to one who has thus approved his manhood.

This may serve as a sample for those that have ears. For we must not divulge the mystery, but only indicate it so far as to recall it to those who have been partakers in knowledge, who will also understand what is the meaning of the Lord's saying *Be ye perfect as your Father is perfect*⁵, perfectly forgiving sins and forgetting injuries, and being habitually free from passion. For as we speak of a perfect physician and a perfect philosopher, so, I suppose, we may speak of a perfect gnostic: but none of these perfections, to whatever height it may attain, is regarded as coming into comparison with God. For we do not agree in the impious opinion of the Stoics as to the identity of human and divine virtue. Perhaps then we ought to be as perfect as the Father wishes us to be: for it is impracticable and impossible that any one should be as perfect

¹ 1 Cor. vi. 18.² c. 16.³ c. 17.⁴ Joh. xiv. 2.⁵ Matt. v. 48.

γενέσθαι τινὰ τέλειον· βούλεται δὲ ὁ πατὴρ ζῶντας
 ἡμᾶς κατὰ τὴν τοῦ εὐαγγελίου ὑπακοὴν ἀνεπιλήπτως
 τελείους γίνεσθαι. ἦν οὖν, κατ' ἑλλειψιν λεγομένου τοῦ 10
 ῥητοῦ, προσυπακούσωμεν τὸ ἐνδέον, εἰς ἀναπλήρωσιν
 5 τῆς περικοπῆς τοῖς συνιέναι δυναμένοις ἀπολελειμμένον
 ἐκλαβεῖν, καὶ τὸ θέλημα τοῦ θεοῦ γνωριούμεν καὶ
 κατ' ἀξίαν τῆς ἐντολῆς εὐσεβῶς ἅμα καὶ μεγαλοφρόνως
 πολιτευσόμεθα.

ΚΕΦ. ΙΕ.

89. Ἐπειδὴ δὲ ἀκόλουθόν ἐστι πρὸς τὰ ὑπὸ
 10 Ἑλλήνων καὶ Ἰουδαίων ἐπιφερόμενα ἡμῖν ἐγκλήματα
 ἀπολογήσασθαι, συνεπιλαμβάνονται δὲ ἐν τισι τῶν
 ἀποριῶν ὁμοίως τοῖς προειρημένοις καὶ αἱ περὶ τὴν
 ἄλλην διδασκαλίαν αἵρέσεις, εὖ ἂν ἔχοι, πρότερον 15
 διακαθάραντας τὰ ἐμποδῶν, εὐτρεπεῖς ἐπὶ τὰς τῶν
 15 ἀποριῶν λύσεις εἰς τὸν ἐξῆς προῖεναι στρωματέα.
 πρῶτον μὲν οὖν αὐτὸ τοῦτο προσάγουσιν ἡμῖν, λέγοντες
 20 π. μὴ δεῖν πιστεύειν διὰ τὴν διαφωνίαν τῶν αἱρέσεων,
 παρατείνει γὰρ καὶ ἡ ἀλήθεια ἄλλων ἄλλα δογματι-
 ζόντων. πρὸς οὓς φάμεν ὅτι καὶ παρ' ὑμῖν τοῖς
 20 Ἰουδαίοις καὶ παρὰ τοῖς δοκιμωτάτοις τῶν παρ' Ἑλλησι
 φιλοσόφων πάμπολλαι γεγόνασιν αἵρέσεις, καὶ οὐ
 δήπου φατέ δεῖν ὀκνεῖν ἥτοι φιλοσοφεῖν ἢ Ἰουδαΐζειν 20
 τῆς διαφωνίας ἕνεκα τῆς πρὸς ἀλλήλας τῶν παρ' ὑμῖν
 αἱρέσεων. ἔπειτα δὲ ἐπισπαρήσεσθαι τὰς αἱρέσεις
 25 τῇ ἀληθείᾳ, καθάπερ τῷ πυρὶ τὰ σιζάνια, πρὸς τοῦ
 κυρίου προφητικῶς εἶρητο, καὶ ἀδύνατον μὴ γενέσθαι
 τὸ προειρημένον ἔσεσθαι· καὶ τούτου ἡ αἰτία ὅτι
 παντὶ τῷ καλῷ μῶμος ἔπεται.

2. φ] ψ L.

14. ἐμποδῶν B. ἐμποδῶν L.

18. παρατείνει]

παραφύκει Hoeschelius (non παραφαίει ut D.).

22. ἢ Ἰουδαΐζειν M.

καὶ Ἰουδ. L.

24. αἱρέσεων. M. αἱρέσεων, D.

as God is; but our Father wishes that we should arrive at an unimpeachable perfection by living according to the obedience of the Gospel. If then, since the saying is incomplete, we supply what is wanting for the completion of the passage, the explanation of which has been left to those who are capable of understanding, we shall both recognise the will of God and shall live a life of piety and aspiration, in a manner worthy of the commandment.

CHAPTER XV.

§ 89. The next thing is to reply to the charges brought against us by Greeks and Jews. And since the different schools in other departments of learning take their part in some of the difficulties raised, similarly to the above mentioned, it may be well to begin by clearing away obstacles and then to proceed to the next Miscellany fully prepared for the solution of the difficulties. The first charge they allege is this very point, that the diversity of sects shows belief to be wrong, for the voice of truth is drowned amid the din of conflicting assertions. To whom we reply that, both among you Jews and among the most approved of the Greek philosophers, there have been multitudes of sects, yet of course you do not say that one should hesitate to be a philosopher or a follower of the Jews on account of the internal discord of your sects. In the next place it was prophesied by the Lord that the seed of heresy would be sown upon the truth like *tares upon wheat*¹ (and what was prophesied cannot but come to pass), the cause of this being that the beautiful is always shadowed by its caricature.

¹ Matt. xiii. 25.

90. Μή τι οὖν, εἰ καὶ παραβαίῃ τις συνθήκας καὶ τὴν ὁμολογίαν παρέλθοι τὴν πρὸς ἡμᾶς, διὰ τὸν ψευδόμενον τὴν ὁμολογίαν ἀφεξόμεθα τῆς ἀληθείας καὶ ἡμεῖς ; ἀλλ' ὡς ἀψευδεῖν χρή τὸν ἐπιεικῆ καὶ μηδὲν ὧν ὑπέ- 25
- 5 σχῆται ἀκυροῦν, κἂν ἄλλοι τινὲς παραβαίνωσι συνθήκας, οὕτως καὶ ἡμᾶς κατὰ μηδένα τρόπον τὸν ἐκκλησιαστικὸν παραβαίνειν προσήκει κανόνα· καὶ μάλιστα τὴν περὶ τῶν μεγίστων ὁμολογίαν ἡμεῖς μὲν φυλάττομεν, οἱ δὲ παραβαίνουσι. πιστευτέον οὖν τοῖς βεβαίως ἐχομένοις 30
- 10 τῆς ἀληθείας. ἤδη δὲ καὶ ὡς ἐν πλάτει χρωμένους τῇδε τῇ ἀπολογίᾳ ἔνεστι φάναι πρὸς αὐτοὺς ὅτι καὶ οἱ ἱατροὶ ἐναντίας δόξας κεκτημένοι κατὰ τὰς οἰκείας αἱρέσεις ἐπ' ἰσῆς ἔργῳ θεραπεύουσιν. μή τι οὖν 30
- 15 ἱατρὸν διὰ τὰς ἐν τῇ ἱατρικῇ αἱρέσεις ; οὐκ ἄρα οὐδὲ ὁ τὴν ψυχὴν νοσῶν καὶ εἰδώλων ἔμπλεως, ἐνεκά γε τοῦ ὑγιαίνειν καὶ εἰς θεὸν ἐπιστρέψαι, προφασίσαιτο <ἂν> ποτε τὰς αἱρέσεις. ναὶ μὲν διὰ τοὺς δοκίμοις, φησὶν, αἱ αἱρέσεις· δοκίμους ἦτοι τοὺς εἰς πίστιν ἀφικνουμένους 20
- 20 λέγει, ἐκλεκτικώτερον προσιόντας τῇ κυριακῇ διδασκαλίᾳ (καθάπερ τοὺς δοκίμοις τραπεζίτας τὸ κίβδηλον 35 νόμισμα τοῦ κυρίου ἀπὸ τοῦ παραχαράγματος διακρίνοντας), ἢ τοὺς ἐν αὐτῇ τῇ πίστει δοκίμους ἤδη γενομένους κατὰ τε τὸν βίον κατὰ τε τὴν γνῶσιν.
- 25 91. Διὰ δὴ τοῦτο ἄρα πλείονος ἐπιμελείας καὶ προμηθείας δεόμεθα εἰς τὴν ἐξέτασιν τοῦ πῶς ἀκριβῶς βιωτέον καὶ τίς ἡ ὄντως οὕσα θεοσέβεια. δῆλον γὰρ ὅτι δυσκόλου καὶ δυσεργοῦ τῆς ἀληθείας τυγχανούσης διὰ τοῦτο γεγόνασιν αἱ ζητήσεις· ἀφ' ὧν αἱ φίλαντοι 30
- 30 καὶ φιλόδοξοι αἱρέσεις, μὴ μαθόντων μὲν μηδὲ παρεληφόντων ἀληθῶς, οἷσιν δὲ γνώσεως εἰληφόντων. διὰ 40

17. ἂν ποτε D. ποτε L.

21. κίβδηλον] κίβδηλον Boech, Δgr. p.

122. Cf. Btx. vi. 780 διακρίνει τὸ κίβδηλον νόμισμα τοῦ παραχαράγματος.

25. πλάττει] πλάττει L.

§ 90. What then? If some one is guilty of breaking his engagements and neglecting his agreement with us, shall we let go the truth ourselves on account of him who has been false to his agreement? No, the good man must be true to his word and not belie any promise, however much others may break their engagements. And just so, we ought in no way to transgress the rule of the Church. Above all the confession which deals with the essential articles of the faith is observed by us, but disregarded by the heretics. Those then are to be believed who hold firmly to the truth. Using this defence broadly we are now entitled to reply to them, that physicians also, though holding different opinions in accordance with their particular schools, are still equally engaged in the practice of healing. Does then any one who is suffering in body and needs medical treatment refuse to call in a physician owing to the diversity of medical schools? So neither should he who is diseased in soul and full of idols plead the heresies as his excuse in regard to the recovery of health and conversion to God. Aye, and we are told that *heresies are for the sakes of those who are approved*¹; and by 'approved' is meant either those who are coming to the faith, if they show unusual discrimination in approaching the teaching of the Lord (like the *approved money-changers*² who distinguish the spurious from the legal coin by the false stamp), or those who are in the faith itself, and have already approved themselves therein, both by their life and their knowledge.

§ 91. It is for this reason therefore that we need more attention and consideration to determine how we should live with strictness, and what is true piety. For it is evident that the trouble and difficulty of ascertaining the truth have given rise to questionings, from whence spring vain and self-willed heresies, when men have not learnt or really received knowledge, but have merely got a conceit of it. We must therefore

¹ 1 Cor. xi. 19.

² Basch, *Agaphe*, pp. 116—127.

πλείονος τοίνυν φροντίδος ἐρευνητέον τὴν τῷ ὄντι
 ■ P. ἀλήθειαν, ἣ μόνη περὶ τὸν ὄντως ὄντα θεὸν καταγίνεται.
 πόνῳ δὲ ἐπέται γλυκεῖα εὐρεσίς τε καὶ μνήμη. ἐπαπο-
 δυτέον ἄρα τῷ πόνῳ τῆς εὐρέσεως διὰ τὰς αἰρέσεις,
 5 ἀλλ' οὐ τέλεον ἀποστατέον. οὐδὲ γὰρ ὁπώρας παρα-
 κειμένης, τῆς μὲν ἀληθοῦς καὶ ὠρίμου τῆς δὲ ἐκ κηροῦ
 ὡς ὅτι μάλιστα ἐμφεροῦς πεποιημένης, διὰ τὴν ὁμοιό-
 τητα ἀμφοῖν ἀφεκτέον, διακριτέον δὲ ὁμοῦ τε τῇ κατα- 45
 ληπτικῇ θεωρίᾳ καὶ τῷ κυριωτάτῳ λογισμῷ τὸ ἀληθές
 20 ἀπὸ τοῦ φαινομένου. καὶ ὥσπερ ὁδοῦ μιᾶς μὲν τῆς
 βασιλικῆς τυγχανούσης, πολλῶν δὲ καὶ ἄλλων τῶν
 μὲν ἐπὶ τινα κρημνόν, τῶν δὲ ἐπὶ ποταμὸν ῥοώδῃ ἢ
 θάλασσαν ἀγχιβαθῇ φερουσῶν, οὐκ ἂν τις ὀκνήσαι
 διὰ τὴν διαφωνίαν ὁδεῦσαι, χρήσαιτο δ' ἂν τῇ ἀκινδύνῳ
 15 καὶ βασιλικῇ καὶ λεωφόρῳ, οὕτως ἄλλα ἄλλων περὶ
 ἀληθείας λεγόντων οὐκ ἀποστατέον, ἐπιμελέστερον δὲ
 θηρατέον τὴν ἀκριβεστάτην περὶ αὐτῆς γνῶσιν· ἐπεὶ
 κὰν τοῖς κηπευομένοις λαχάνοις συναναφύονται καὶ 30
 πόαι· μή τι οὖν ἀπέχονται οἱ γεωργοὶ τῆς κηπευτικῆς
 20 ἐπιμελείας; ἔχοντες οὖν πολλὰς ἐκ φύσεως ἀφορμὰς
 πρὸς τὸ ἐξετάζειν τὰ λεγόμενα καὶ τῆς ἀληθείας τὴν
 ἀκολουθίαν ἐξευρίσκειν ὀφείλομεν. διὸ καὶ εἰκότως
 κρινόμεθα, οἷς δέον πείθεσθαι μὴ συγκατατιθέμενοι, 35
 μὴ διαστέλλοντες τὸ μαχόμενον καὶ ἀπρεπὲς καὶ παρὰ
 25 φύσιν καὶ ψεῦδος ἀπὸ τῶν ἀληθῶν καὶ τοῦ ἀκολουθίου
 καὶ τοῦ πρέποντος καὶ τοῦ κατὰ φύσιν, αἷς ἀφορμαῖς
 καταχρηστέον εἰς ἐπίγνωσιν τῆς ὄντως οὐσης ἀλη-
 θείας.

92. Ματαία τοίνυν τοῖς Ἑλλήσιν ἡ πρόφασις
 30 αὕτη. τοῖς μὲν γὰρ βουλομένοις ἐξέσται καὶ τὸ εὐρεῖν
 τὴν ἀλήθειαν, τοῖς δὲ αἰτίας ἀλόγους προβαλλομένοις 5
 ἀναπολόγητος ἡ κρίσις. πότερον γὰρ ἀναιροῦσιν ἢ συγ-

5. ἀποστατέον. M. ἀποστατέον, D.

25. τῶν ἀληθῶν M. τε τ' ἀληθεῖ (σε ἰδὲ οὐτ. m. c. οὐκ ἐστὶν) L.

spend more thought in searching for the very truth, which alone has for its subject the very God. And sweet are the discovery and the remembrance which attend on toil. The effect of the heresies should therefore be to make one buckle to the toil of discovery and not to abandon it altogether. So too, if we have set before us on the one hand ripe natural fruit, and on the other fruit of wax made to resemble it as closely as possible, we ought not to abstain from both on account of their similarity, but to distinguish the real from the apparent both intuitively and by strict process of reasoning. And just as, if there were only one royal road, but many by-roads, some leading to a precipice, some to a rushing torrent, or deep sea, a man would not hesitate to travel because of this diversity, but would make use of the king's safe high-way; so we must not give up our search because there are different views as to the truth, but must hunt all the more earnestly for the most exact knowledge concerning it. For even among the herbs of the garden weeds spring up, but the husbandmen do not therefore desist from gardening. Since then nature supplies us with many helps for testing the things we are told, we ought also to discover the harmony of the truth. Hence we are rightly condemned if we withhold our assent to the things which we ought to believe, because we fail to distinguish what is incongruous and unseemly and unnatural and false from what is true and consistent and seemly and natural: and these helps we should make full use of in order to gain a knowledge of the real truth.

§ 92. This is therefore an idle excuse on the part of the Greeks: for those who desire it will be able also to discover the truth, while those who put forward irrational grounds have no excuse for their judgment¹. For what is their view of

¹ Rom. ii. 1.

κατατίθενται εἶναι ἀπόδειξιν; οἶμαι πάντας ἂν ὁμολογή-
 σουν ἄνευ τῶν τὰς αἰσθήσεις ἀναιρούντων. ἀποδείξεως
 δ' οὔσης ἀνάγκη συγκαταβαίνειν εἰς τὰς ζητήσεις καὶ
 δι' αὐτῶν τῶν γραφῶν ἐκμανθάνειν ἀποδεικτικῶς, ὅπως
 5 μὲν ἀπεσφάλησαν αἱ αἱρέσεις, ὅπως δὲ ἐν μόνῃ τῇ
 ἀληθεῖ καὶ τῇ ἀρχαίᾳ ἐκκλησίᾳ ἢ τε ἀκριβεστάτῃ
 γνῶσις καὶ ἡ τῷ ὄντι ἀρίστη αἵρεσις. τῶν δὲ ἀπὸ τῆς
 ἀληθείας ἐκτρεπομένων οἱ μὲν σφᾶς αὐτοὺς μόνους,
 οἱ δὲ καὶ τοὺς πέλας ἐξαπατᾶν ἐπιχειροῦσιν. οἱ μὲν 10
 οὖν δοξόσοφοι καλούμενοι, οἱ τὴν ἀλήθειαν ἡρῃκέναι
 νομίζοντες, οὐκ ἔχοντες ἀπόδειξιν οὐδεμίαν ἀληθῆ·
 ἑαυτοὺς οὗτοι ἀπατῶσιν ἀναπεπαῦσθαι νομίζοντες·
 ὡς πλήθος οὐκ ὀλίγον τὰς τε ζητήσεις ἐκτρεπομένων
 διὰ τοὺς ἐλέγχους, ἀποφευγόντων δὲ καὶ τὰς διδασκαλίας
 15 διὰ τὴν κατάγνωσιν. οἱ δὲ τοὺς προσιόντας ἐξαπα-
 10 τῶντες πανοῦργοι σφόδρα, οἱ καὶ παρακολουθοῦντες
 αὐτοῖς ὅτι μηδὲν ἐπίστανται πιθανοῖς ὁμως ἐπιχειρήμασι 15
 σκοτίζουσι τὴν ἀλήθειαν. ἑτέρα δ', οἶμαι, τῶν πιθανῶν
 ἐπιχειρημάτων καὶ ἑτέρα τῶν ἀληθῶν ἡ φύσις. καὶ
 20 ὅτι τῶν αἱρέσεων ἀνάγκη τὴν ὀνομασίαν πρὸς ἀντιδια-
 στολήν τῆς ἀληθείας λέγεσθαι γνώσκομεν· ἀφ' ἧς
 τινα ἀποσπάσαντες ἐπὶ λύμῃ τῶν ἀνθρώπων οἱ σοφι-
 σταί, ταῖς ἐξηγρημέναις σφίσιν ἀνθρωπικαῖς τέχναις
 ἐγκατορύζαντες, αἰχοῦσι προῖστασθαι διατριβῆς μάλ-
 25 λον ἢ ἐκκλησίας.

ΚΕΦ. ΙΣ'.

93. 'Αλλ' οἱ πονεῖν ἔτοιμοι ἐπὶ τοῖς καλλίστοις οὐ
 πρότερον ἀποστήσονται ζητοῦντες τὴν ἀλήθειαν πρὶν 20
 ἂν τὴν ἀπόδειξιν ἀπ' αὐτῶν λάβωσι τῶν γραφῶν. ἔστι
 μὲν οὖν κοινὰ τινα τῶν ἀνθρώπων κριτήρια καθάπερ

1. ὁμολογήσαν] rectius ὁμολογήσει D. 6. ἀληθεῖ M. ἀληθείᾳ L.
 7. αἱρέσει. P. αἱρέσει, Kl. D. 8. M. τε L. 10. ἡρῃκέναι]
 ἀφῃκέναι L. 17. αὐτοῖς P. αὐτοῖς L. 28. ἐξηγρημέναις] ἐξηγρημέναις L.

demonstration? Do they deny that there is such a thing or do they admit it? I suppose all would admit it except those who deny the evidence of the senses. But if there is such a thing as demonstration they must descend to investigation and be taught demonstratively from the Scriptures themselves how the heretical schools went astray, and how it is only in the true and the ancient Church that there is the most exact knowledge and the really best school of thought. But of those who turn aside from the truth some try to deceive themselves only; others to deceive their neighbours as well. They then who are termed 'wise in their own conceit,' those, I mean, who think they have discovered the truth without any true demonstration; these men deceive themselves, thinking to have attained rest: and of such persons there is no small number, men that avoid inquiry for fear of being refuted and also flee from instruction because it condemns themselves. But those who try to impose on their followers are utterly unscrupulous, who, being well aware that they are absolutely without knowledge, nevertheless darken the truth with plausible sophisms. But, in my opinion, the nature of such sophisms is entirely distinct from that of true arguments. Further we know that it is necessary to give the terminology of the heresies in order that the truth may be clearly distinguished from them. For the sophists steal certain fragments of the truth for the injury of mankind and bury them in the human systems they have themselves devised, and then glory in presiding over what is rather a school than a Church.

CHAPTER XVI.

§ 93. But they who are willing to work for the noblest prizes will not relinquish their search for truth, until they obtain the proof from the Scriptures themselves. Now there are certain criteria common to all men, such as the senses;

τὰ αἰσθητήρια, τὰ δ' ἄλλα τῶν βουλευθέντων καὶ ἀσκη-
 σάντων τὰ ἀληθῆ, τὰ διὰ νοῦ καὶ λογισμοῦ τεχνικὰ
 λόγων ἀληθῶν τε καὶ ψευδῶν. μέγιστον δὲ τὸ καὶ
 τὴν οἴησιν ἀποθέσθαι, ἐν μέσῳ καταστάντας ἀκριβοῦς
 5 ἐπιστήμης καὶ προπετοῦς δοξοσοφίας, καὶ γινῶναι ὅτι
 ὁ τὴν αἰώνιον ἐλπίζων ἀνάπαυσιν γινώσκει καὶ τὴν
 εἰσοδὸν αὐτῆς ἐπίπονον οὔσαν καὶ τεθλιμμένην. ὁ δὲ
 ἅπαξ εὐαγγελισθεὶς καὶ τὸ σωτήριον, φησὶν, ἐν ᾗ ὥρα 25
 ἐπιγνῶ, μὴ ἐπιστρεφέσθω εἰς τὰ ὀπίσω καθάπερ ἡ λῶτ γυνή,
 20 μὴδὲ εἰς τὸν πρότερον βίον τὸν τοῖς αἰσθητοῖς προσ-
 ἀνέχοντα, μὴδὲ μὴν εἰς τὰς αἱρέσεις παλιδρομεῖτω·
 ἐθνίζουσι γὰρ ἀμηγέπη, τὸν ὄντα μὴ γινώσκουσιν θεόν.
 ὁ γὰρ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ, τὸν ὄντως πατέρα
 καὶ διδάσκαλον τῆς ἀληθείας, τὸν ἀναγεννῶντα καὶ
 15 ἀνακτίζοντα καὶ τιθηνούμενον τὴν ψυχὴν τὴν ἐξειλεγ-
 μένην, οὐκ ἔστι μοι δέσιος, λέγει, τοῦ εἶναι υἱὸς θεοῦ καὶ 30
 μαθητῆς θεοῦ ὁμοῦ καὶ φίλος καὶ συγγενής. οὐδεὶς
 γὰρ εἰς τὰ ὀπίσω βλέπων καὶ ἐπιβάλλων τὴν χεῖρα αὐτοῦ ἐπὶ
 ἄστρον εἴθετος τῇ βασιλείᾳ τοῦ θεοῦ.
 20 Ἄλλ' ὡς εἴκειν τοῖς πολλοῖς καὶ μέχρι νῦν δοκεῖ
 ἡ Μαριάμ λεχῶ εἶναι διὰ τὴν τοῦ παιδίου γέννησιν,
 1 P. οὐκ οὔσα λεχῶ (καὶ γὰρ μετὰ τὸ τεκεῖν αὐτὴν μαιω-
 θεῖσάν φασί τινες παρθένον εὐρεθῆναι)· 94. τοιαῦται
 δ' ἡμῖν αἱ κυριακαὶ γραφαί, τὴν ἀλήθειαν ἀποτίκτουςαι
 25 καὶ μένουσαι παρθένοι μετὰ τῆς ἐπικρύψεως τῶν τῆς
 ἀληθείας μυστηρίων. τέτοκεν καὶ οὐ τέτοκεν φησὶν ἡ 35
 γραφή, ὡς ἂν ἐξ αὐτῆς, οὐκ ἐκ συνδυασμοῦ συλλα-
 βούσα. διόπερ τοῖς γνωστικοῖς κεκνήκασιν αἱ γραφαί,

7. τεθλιμμένη. M. τεθλιμμένη Kl. D. 8. M. τε L. 9. ἐπιγνῶ]
 κατ. ἐπέγνω μετὰ χάριτος λαβῶν, vel tale quid M. ἐπιγνῶ L. 11. παλι-
 δρομεῖτω B. παλιδρομεῖτω L. 12. ἐθνίζουσι M. ἐθίζουσι L.
 17. συγγενής. M. συγγενής, Kl. D. 19. θεοῦ. M. θεοῦ, Kl. D.
 20. ὡς εἴκειν τοῖς πολλοῖς] ὡς τοῖς πολλοῖς ὡς εἴκειν M. 23. εὐρεθῆναι)
 τοιαῦται M. εὐρεθῆναι. Τοιαῦται LV edd. 27. αὐτῆς P. αὐτῆς L.
 συλλαβούσα. P. συλλαβούσα, Kl. D. 28. γραφαί, M. γραφαί. edd.

while the other technical criteria acquired by thought and reasoning, to distinguish between true and false arguments, are confined to those who have made truth their aim and practice. But the chief thing is to get rid of self-conceit, taking a position midway between exact science and rash opinionativeness, and to recognise that he who hopes for the eternal rest knows also that the entrance to it is toilsome and *strait*¹. But let not him who has once received the Gospel and, as it says, *<embraced salvation with joy>* in the hour when he became acquainted with it,—*let not him, I say, turn back like Lot's wife*², nor recur to his former life which was devoted to the things of sense, nor yet to the heresies, for they in a sort imitate the heathen, not knowing the true God. *For he that loveth father or mother more than Me*³, i.e. than the true Father and Teacher of the truth, who regenerates and re-creates and nourishes the elect soul—he, saith He, *is not worthy of Me*, worthy, that is, to be a son of God and at once a disciple and friend and kin to God. *For no man who looks backward and puts his hand to the plough is fit for the kingdom of God*⁴.

But, just as most people even now believe, as it seems, that Mary ceased to be a virgin through the birth of her child, though this was not really the case—for some say that she was found by the midwife to be a virgin after her delivery⁵;—(§ 94) so we find it to be with the Lord's Scriptures, which bring forth the truth and yet remain virgins, hiding within them the mysteries of the truth. *She has brought forth and has not brought forth*⁶, says the Scripture, speaking as of one who had conceived of herself and not from another. Wherefore the Scriptures are pregnant to the gnostics, but the heresies, not having examined

¹ Matt. vii. 14.² Matt. xiii. 20.³ Luke xvii. 31, 32.⁴ Matt. x. 37.⁵ Luke ix. 62.⁶ Cf. Thilo, *Cod. Apoc.* p. 379.⁷ Cf. Tert. *De Carne Christi* 23 *legimus apud Eschilem de vacca illa quæ peperit et non peperit.*

αἱ δὲ αἱρέσεις οὐκ ἐκμαθοῦσαι ὥς μὴ κεκηκυίας παρα-
πέμπονται. πάντων δὲ ἀνθρώπων τὴν αὐτὴν κρίσιν
ἐχόντων οἱ μὲν ἀκολουθοῦντες τῷ αἰροῦντι λόγῳ ποιοῦν-
ται τὰς πίστεις, οἱ δὲ ἡδοναῖς σφᾶς αὐτοὺς ἐκδεδωκότες
5 βιάζονται πρὸς τὰς ἐπιθυμίας τὴν γραφὴν. δεῖ δ',
οἶμαι, τῷ τῆς ἀληθείας ἐραστῇ ψυχικῆς εὐτοίας·
σφάλλεσθαι γὰρ ἀνάγκη μέγιστα τοὺς μέγιστοις ἐγ- 40
χειροῦντας πράγμασιν, ἣν μὴ τὸν κανόνα τῆς ἀληθείας
παρ' αὐτῆς λαβόντες ἔχωσι τῆς ἀληθείας. οἱ τοιοῦτοι
10 δέ, ἅτε ἀποπεσόντες τῆς ὀρθῆς ὁδοῦ, καὶ τοῖς πλείστοις
τῶν κατὰ μέρος σφάλλονται εἰκότως, διὰ τὸ μὴ ἔχειν
ἀληθῶν καὶ ψευδῶν κριτήριον συγγεγυμνασμένον
ἀκριβῶς τὰ δέοντα αἰρεῖσθαι. εἰ γὰρ ἐκέκτηντο, ταῖς
θείαις ἐπείθοντο ἂν γραφαῖς.

15 95. Καθάπερ οὖν εἴ τις ἐξ ἀνθρώπου θηρίον
γένοιτο παραπλησίως τοῖς ὑπὸ τῆς Κίρκης φαρμα- 45
χθεῖσιν, οὕτως ἄνθρωπος εἶναι τοῦ θεοῦ καὶ πιστὸς
τῷ κυρίῳ διαμένειν ἀπολώλεκεν ὁ ἀναλακτίσας τὴν
ἐκκλησιαστικὴν παράδοσιν καὶ ἀποσκιρτήσας εἰς
20 δόξας αἱρέσεων ἀνθρωπίνων. ὁ δὲ ἐκ τῆσδε τῆς
ἀπάτης παλινδρομήσας, κατακούσας τῶν γραφῶν καὶ
τὸν ἑαυτοῦ βίον ἐπιστρέψας τῇ ἀληθείᾳ, ὅλον ἐξ ἀνθρώ-
που θεὸς ἀποτελεῖται. ἔχομεν γὰρ τὴν ἀρχὴν τῆς
διδασκαλίας τὸν κύριον, διὰ τε τῶν προφητῶν διὰ τε 50
25 τοῦ εὐαγγελίου καὶ διὰ τῶν μακαρίων ἀποστόλων
πολυτρόπως καὶ πολυμερῶς ἐξ ἀρχῆς εἰς τέλος ἡγούμενον
τῆς γνώσεως. τὴν ἀρχὴν δ' εἴ τις ἐτέρου δεῖσθαι
ὑπολάβοι, οὐκέτ' ἂν οὕτως ἀρχὴ φυλαχθεῖη. ὁ μὲν
οὖν ἐξ ἑαυτοῦ πιστὸς τῇ κυριακῇ γραφῇ τε καὶ φωνῇ
30 ἀξιώπιστος, εἰκότως ἂν διὰ τοῦ κυρίου πρὸς τὴν τῶν
31 ἀνθρώπων εὐεργεσίαν ἐνεργούμενος. ἀμέλει πρὸς τὴν

2. αἰροῦντι Lowth. ἐροῦντι L.

15. ἀνθρώπου M. ἀνθρώπων L.

22. ἐπιστρέψας] ἐπιτρέψας Heavetus.

27. ἐτέρου Heinzeius. ἑτέρου L.

30. &] scribendum videtur & sive D.

31. ἐνεργούμενος M. ἐνεργου-

μένη Ld. ἐνεργουμένη P.

them, dismiss them as barren. And though all men have the same faculty of judgment, some find their grounds for belief following the dictates of reason, while others surrender themselves to pleasures and wrest the Scripture to suit their desire. But, methinks, the lover of truth needs energy of soul; for they who set themselves to the greatest tasks must meet the greatest disasters, unless they have received the canon of the truth from the truth itself. And such persons, having fallen away from the right path, generally go wrong in particulars also, as might be expected, because they have no criterion of truth and falsehood accurately trained to make the right choice. Otherwise they would have believed the divine Scriptures.

§ 95. As if, then, one were to become a beast instead of a man, like those who were changed by Circe's drugs¹, so is it with him who has spurned the tradition of the Church and has suddenly taken up with the fancies of human sects: he has lost the character of a man of God, and of enduring trust in the Lord. But he who has returned from this deceit, after hearing the Scriptures, and has turned his life to the truth, such a one becomes in the end as it were a god instead of a man. For in the Lord we have the first principle of instruction, guiding us to knowledge from first to last in *divers ways and divers portions*² through the Prophets and the Gospel and the blessed Apostles. And, if any one were to suppose that the first principle stood in need of something else, it could no longer be really maintained as a first principle. He then who of himself believes the Lord's Scripture and His actual voice is worthy of belief, being one who would be naturally moved by the Lord to act for the benefit of men. Certainly we use it as a

¹ Hom. Od. x. 235 f.² Heb. i. 1.

τῶν πραγμάτων εὑρεσιν αὐτῇ χρώμεθα κριτηρίῳ· τὸ
 κρινόμενον δὲ πᾶν ἐτι ἄπιστον πρὶν κριθῆναι, ὥστ'
 B. οὐδ' ἀρχὴ τὸ κρίσεως δεόμενον. εἰκότως τοίνυν πίστει
 περιλαβόντες ἀναπόδεικτον τὴν ἀρχήν, ἐκ περιουσίας
 3 καὶ τὰς ἀποδείξεις παρ' αὐτῆς τῆς ἀρχῆς περὶ τῆς
 ἀρχῆς λαβόντες, φωνῇ κυρίου παιδευόμεθα πρὸς τὴν
 ἐπίγνωσιν τῆς ἀληθείας. οὐ γὰρ ἀπλῶς ἀποφαινομένοις
 ἀνθρώποις προσέχομεν, οἷς καὶ ἀνταποφαίνεσθαι ἐπ'
 ἴσης ἔξεστιν. εἰ δ' οὐκ ἀρκεῖ μόνον ἀπλῶς εἰπεῖν τὸ
 10 δόξαν, ἀλλὰ πιστώσασθαι δεῖ τὸ λεχθέν, οὐ τὴν ἐξ
 ἀνθρώπων ἀναμένομεν μαρτυρίαν, ἀλλὰ τῇ τοῦ κυρίου
 φωνῇ πιστούμεθα τὸ ζητούμενον, ἡ πασῶν ἀποδείξεων
 ἐχegγυωτέρα, μᾶλλον δὲ ἢ μόνη ἀπόδειξις οὕσα τυγ-
 χάνει· καθ' ἣν ἐπιστήμην οἱ μὲν ἀπογευσάμενοι μόνον
 15 τῶν γραφῶν πιστοί, οἱ δὲ καὶ προσωτέρω χωρήσαντες
 ἀκριβεῖς γνώμονες τῆς ἀληθείας ὑπάρχουσιν, οἱ γνω- 10
 στικοί, ἐπεὶ κἂν τοῖς κατὰ τὸν βίον ἔχουσί τι πλεον
 οἱ τεχνῖται τῶν ἰδιωτῶν καὶ παρὰ τὰς κοινὰς ἐννοίας
 ἐκτυποῦσι τὸ βέλτιον.

20 96. Οὕτως οὖν καὶ ἡμεῖς, ἀπ' αὐτῶν περὶ αὐτῶν
 τῶν γραφῶν τελείως ἀποδεικνύντες, ἐκ πίστεως πειθό-
 μεθα ἀποδεικτικῶς. κἂν τολμήσωσι προφητικαῖς χρή-
 σασθαι γραφαῖς καὶ οἱ τὰς αἰρέσεις μετιόντες, πρῶτον
 μὲν οὐ πάσαις, ἔπειτα οὐ τελείαις, οὐδὲ ὥς τὸ σῶμα
 25 καὶ τὸ ὕψος τῆς προφητείας ὑπαγορεύει, ἀλλ' ἐκλεγό- 15
 μενοι τὰ ἀμφιβόλως εἰρημένα εἰς τὰς ἰδίας μεταάγουσι
 δόξας, ὀλίγας σποράδην ἀπανθιζόμενοι φωνάς, οὐ τὸ
 σημαυνόμενον ἀπ' αὐτῶν σκοποῦντες, ἀλλ' αὐτῇ ψιλῇ
 ἀποχρώμενοι τῇ λέξει. σχεδὸν γὰρ ἐν πᾶσι οἷς
 30 προσφέρονται ῥητοῖς εὖροις ἂν αὐτοὺς ὡς τοῖς ὀνόμασι

4. περιλαβόντες M. περιβαλλόντες L.
 προσέχουσιν B. προσέχουσι L.

8. προσέχομεν (val

criterion for the discovery of the real facts. But whatever comes into judgment is not to be believed before it is judged, so that what is in need of judgment cannot be a first principle. With good reason therefore having apprehended our first principle *ex abundanti* from the principle itself, and are thus trained by the voice of the Lord for the knowledge of the truth. For we pay no attention to the mere assertions of men, which may be met by equally valid assertions on the other side. If, however, it is not enough just simply to state one's opinion, but we are bound to prove what is said, then we do not wait for the witness of men, but we prove the point in question by the voice of the Lord, which is more to be relied on than any demonstration, or rather which is the only real demonstration. From this science it comes that, while they who have but tasted of the Scriptures are believers, the gnostics, who have made further progress, are accurate judges of the truth; since even in the ordinary concerns of life craftsmen have an advantage over laymen, and give shape to finer models far surpassing common ideas.

§ 96. So too we, obtaining from the Scriptures themselves a perfect demonstration concerning the Scriptures, derive from faith a conviction which has the force of demonstration. And though it be true that the heretics also have the audacity to make use of the prophetic Scriptures, yet in the first place they do not use them all, and in the second place they do not use them in their entirety, nor as the general frame and tissue of the prophecy suggest; but picking out ambiguous phrases, they turn them to their own opinions, plucking a few scattered utterances, without considering what is intended by them, but perverting the bare letter as it stands. For in almost all the passages they employ, you will find how

μόνοις προσανέχουσι τὰ σημαινόμενα ὑπαλλάττοντες, οὐθ' ὡς λέγονται γινώσκοντες, οὐθ' ὡς ἔχειν πεφύκασι χρώμενοι αἷς καὶ δὴ κομίζουσιν ἐκλογαῖς. ἡ ἀλήθεια δὲ οὐκ ἐν τῷ μετατιθέναι τὰ σημαινόμενα εὐρίσκεται
 5 (οὕτω μὲν γὰρ ἀνατρέφουσι πᾶσαν ἀληθῆ διδασκαλίαν),
 20 ἀλλ' ἐν τῷ διασκέψασθαι τί τῷ κυρίῳ καὶ τῷ παντοκράτορι θεῷ τελέως οἰκεῖόν τε καὶ πρέπον, κἂν τῷ βεβαιοῦν ἕκαστον τῶν ἀποδεικνυμένων κατὰ τὰς γραφὰς
 10 ἐξ αὐτῶν πάλιν τῶν ὁμοίων γραφῶν. οὐτ' οὖν ἐπιστρέφειν ἐπὶ τὴν ἀλήθειαν ἐθέλουσιν, αἰδούμενοι καταθέσθαι τὸ τῆς φιλαντίας πλεονέκτημα, οὐτ' ἔχουσιν ὅπως διάθωνται τὰς αὐτῶν δόξας <μὴ> βιαζόμενοι τὰς γραφάς. φθιάσαντες δὲ ἐξενεγκεῖν εἰς τοὺς ἀνθρώπους δόγματα
 15 ψευδῇ σχεδὸν ἀπάσαις ταῖς γραφαῖς ἐναργῶς μαχόμενα,
 25 καὶ αἰεὶ ὑφ' ἡμῶν τῶν ἀντιλεγόντων αὐτοῖς ἐλεγχόμενοι, τὸ λοιπὸν ἔτι καὶ νῦν ὑπομένουσι τὰ μὲν μὴ προσίσθαι τῶν προφητικῶν, τὰ δὲ ἡμᾶς αὐτοὺς ὡς ἄλλης
 200 P. γεγονότας φύσεως μὴ οἶους τε εἶναι συνεῖναι τὰ οἰκεῖα
 20 ἐκείνοις διαβάλλουσιν, ἐνίοτε δὲ καὶ τὰ ἑαυτῶν διελεγχόμενοι ἀρνοῦνται δόγματα, ἄντικρυς ὁμολογεῖν αἰδούμενοι
 α κατ' ἰδίαν ἀνχοῦσι διδάσκοντες.

97. Οὕτω γὰρ κατὰ πάσας ἔστιν ἰδεῖν τὰς αἵρέσεις, ἐπιόντας αὐτῶν τὰς μοχθηρίας τῶν δογμάτων. ἐπειδὴν
 25 γὰρ ἀνατρέπωνται πρὸς ἡμῶν δεικνύντων αὐτοὺς σαφῶς ἐναντιουμένους ταῖς γραφαῖς, δυοῖν θάτερον ὑπὸ τῶν προσεστώτων τοῦ δόγματος ἔστι θεάσασθαι γινόμενον· ἢ γὰρ τῆς ἀκολουθίας τῶν σφετέρων δογμάτων ἢ τῆς προφητείας αὐτῆς, μᾶλλον δὲ τῆς ἑαυτῶν ἐλπίδος κατα-
 30 φρονοῦσιν, αἰροῦνται δὲ ἐκάστοτε τὸ δόξαν αὐτοῖς ὑπάρχειν ἐναργέστερον ἢ τὸ πρὸς τοῦ κυρίου διὰ τῶν

13. μὴ βιαζόμενοι M. βιαζόμενοι L.

γραφάς. M. γραφάς, Kl. D.

15. μαχόμενα M. μαχόμενοι L.

17. προσίσθαι Heinsius. προσέσθαι L.

19. συνεῖναι] probabilius συνεῖναι D.

23. διδάσκοντες M. διδάσκοντες

οἷτοι (πρὸς διπτολογίαν) L.

they attend to the words alone, while they change the meaning, neither understanding them as they are spoken, nor even using in their natural sense such extracts as they adduce.

But the truth is discovered not by altering the meanings of words (for by so doing they will subvert all true teaching), but by considering what is perfectly fitting and appropriate to the Lord and the Almighty God, and by confirming each thing that is proved according to the Scriptures from similar passages of the Scriptures themselves. Hence they are neither ready to turn to the truth, being ashamed to derogate from their own importance, nor have they any way of setting forth their own opinions but by doing violence to the Scriptures. Having hastily published to the world their false doctrines, which are palpably at variance with almost all the Scriptures, and being always confuted by our opposing arguments, they still even now persist in their refusal to accept some of the prophetic writings; while on the other hand they accuse us of inability to understand what is peculiar to them, as though we were quite of another nature; and at other times they are driven to deny even their own doctrines, being ashamed to confess openly what in private they boast of teaching.

§ 97. For so we shall find it to be in all the heresies, when we examine the iniquities of their doctrines. When they are refuted by plain proof on our part that they are opposed to the Scriptures, you may see the upholders of the doctrine in question taking one or other of two courses: they either make light of the consistency of their own doctrines, or they make light of prophecy itself, in other words, of that which constitutes their own hope; preferring on each occasion that which seems to them to be more perspicuous, rather than that which was

προφητῶν εἰρημένον καὶ ὑπὸ τοῦ εὐαγγελίου, προσέτι 35
 δὲ καὶ τῶν ἀποστόλων, συμμαρτυρούμενόν τε καὶ
 βεβαιούμενον. ὁρῶντες οὖν τὸν κίνδυνον αὐτοῖς οὐ
 περὶ ἐνὸς δόγματος, ἀλλὰ περὶ τοῦ τὰς αἵρέσεις διατη-
 5 ρεῖν, οὐ τὴν ἀλήθειαν ἐξευρίσκειν (τοῖς μὲν γὰρ ἐν
 μέσῳ καὶ προχείροις ἐντυχόντες παρ' ἡμῖν ὡς εὐτελῶν
 κατεφρόνησαν) ὑπερβῆναι δὲ σπουδάσαντες τὸ κοινὸν
 τῆς πίστεως, ἐξέβησαν τὴν ἀλήθειαν. μὴ γὰρ μαθόντες
 τὰ τῆς γνώσεως τῆς ἐκκλησιαστικῆς μυστήρια, μηδὲ
 10 χωρήσαντες τὸ μεγαλεῖον τῆς ἀληθείας, μέχρι τοῦ
 βάθους τῶν πραγμάτων κατελθεῖν ἀπορραθυμήσαντες, 40
 ἐξ ἐπιπολῆς ἀναγνόντες παρεπέμψαντο τὰς γραφάς.

98. Ὑπὸ δοξοσοφίας τοῖνυν ἐπηρμένοι ἐρίζοντες
 διατελοῦσι, δῆλοι γεγονότες ὡς τοῦ δοκεῖν μᾶλλον ἢ περ
 15 τοῦ φιλοσοφεῖν προνοοῦνται. αὐτίκα οὐκ ἀναγκαίως
 ἀρχὰς πραγμάτων καταβαλλόμενοι δόξαις δὲ ἀνθρω-
 πίναις κεκωημένοι, ἔπειτα ἀναγκαίως τέλος ἀκολουθεῖν
 αὐτοῖς ἐκπορίζομενοι, διαπληκτίζονται διὰ τοὺς ἐλέγχους
 πρὸς τοὺς τὴν ἀληθῆ φιλοσοφίαν μεταχειριζομένους·
 20 καὶ πάντα μᾶλλον ὑπὸ φιλοτιμίας ὑπομένουσι καὶ 45
 πάντα, φασί, κάλων κινουῦσι, κἂν ἀσεβεῖν διὰ τὸ ἀπι-
 στεῖν ταῖς γραφαῖς μέλλωσιν, ἢ περ μετατίθενται τῆς
 αἵρέσεως καὶ τῆς πολυθρυλήτου κατὰ τὰς ἐκκλησίας
 αὐτῶν πρωτοκαθεδρίας, δι' ἣν κακείνην τὴν συμποτικὴν
 25 τῆς ψευδωνύμου ἀγάπης πρωτοκλισίαν ἀσπάζονται. ἢ παρ'
 ἡμῖν δὲ τῆς ἀληθείας ἐπίγνωσις ἐκ τῶν ἤδη πιστῶν τοῖς
 οὐπὼ πιστοῖς ἐκπορίζεται τὴν πίστιν, ἥτις οὐσία ὡς
 εἰπεῖν ἀποδείξεως καθίσταται. ἀλλ' ὡς ἔοικεν πᾶσα

4. περὶ τοῦ M. περὶ τὸ L.

6. προχείροις M. προχείροις L.

11. ἀπορραθυμήσαντες] ἀποραθυμήσαντες L.

16. ὃ M. τε L.

18. αὐτοῖς] αὐτοῖς L.

ἐκπορίζομενοι L. fort. ἐκτεσεύομενοι M.

20. ὑπὸ φιλοτιμίας πρὸς μᾶλλον M. πρὸς μετατίθενται (v. 23) L. 21. κάλων]

κάλων L.

22. μέλλωσιν] μέλλουσιν L.

24. συμποτικῶν M.

συμποτικῶν δὲ L.

25. πρωτοκλισίαν B. πρωτοκλήσιαν L.

27. οὕτω

Hagn. οὕτω L.

spoken by the Lord through the Prophets and is attested and confirmed by the Gospel as well as by the Apostles. Perceiving, then, that it was not merely a single doctrine which was at stake, but the keeping up of their heresies, and having no desire to discover the truth—for after reading the books we commonly use in public, they despised them as worthless—and aiming simply to exceed the common rule of the faith, they abandoned the truth. For being ignorant of the mysteries of the knowledge of the Church, and incapable of apprehending the grandeur of the truth, they were too sluggish to penetrate to the bottom of the matter, and so laid aside the Scriptures after a superficial reading.

§ 98. Being elated therefore by a conceit of wisdom they are constantly quarrelling, showing that they care more to be *thought* philosophers *than to be*¹ so in reality. For instance, though they lay no foundation of necessary principles, but are moved simply by the opinions of men, yet afterwards they labour to make the conclusion follow necessarily on their premises, and, for fear of being confuted, keep sparring with those who pursue the true philosophy: and their vanity impels them to endure everything, and stir every stone, as the phrase is, even going to the length of impiety through disbelieving the Scriptures, rather than surrender their heresy and the much-talked-of *precedence in their assemblies*, for the sake of which they so eagerly affect the *first couch*² in the drinking-bout of their mis-named Agapè. But the knowledge of truth, which is found among us Christians, supplies, from what is already believed, faith for what is not yet believed,—faith which is, so to speak, the substance of demonstration. On the other

¹ Aesch. *S. c.* Th. 577, cf. Plat. *Rep.* ii. p. 361 a.

² Mt. xiii. 6.

αἵρεσις ἀρχὴν ὅτα ἀκούοντα οὐκ ἔχει τὸ σύμφορον, 50
μόνον δὲ τοῖς πρὸς ἡδονὴν ἀνεφγότα, ἐπεὶ κὰν ἰάθη τις
1. αὐτῶν, εἰ πείθεσθαι τῇ ἀληθείᾳ μόνον ἡβουλήθη.
τριττῇ δὲ θεραπεία οἰήσεως, καθάπερ καὶ παντὸς πάθους,
5 μάρησις τε τοῦ αἰτίου καὶ τοῦ πῶς ἂν ἐξαιρεθεῖν τοῦτο,
καὶ τρίτον ἡ ἄσκησις τῆς ψυχῆς καὶ ὁ ἐθισμὸς πρὸς 222 α.
<τὸ> τοῖς κριβεῖσιν ὀρθῶς ἔχειν ἀκολουθεῖν δύνασθαι.

99. Ὡς γὰρ ὀφθαλμὸς τεταραγμένος, οὕτως καὶ ἡ
ψυχὴ τοῖς παρὰ φύσιν θολωθεῖσα δόγμασιν οὐχ οἷα τε
20 τὸ φῶς τῆς ἀληθείας διδεῖν ἀκριβῶς, ἀλλὰ καὶ τὰ ἐν
ποσὶ παρορᾷ. ἐν γοῦν θολερῷ ὕδατι καὶ τὰς ἐγγελείς
ἀλίσκεσθαί φασιν ἀποτυφλουμένας. καὶ καθάπερ τὰ
πονηρὰ παιδιὰ τὸν παιδαγωγὸν ἀποκλείει, οὕτως οὗτοι 5
τὰς προφητείας εἵργουσιν ἑαυτῶν τῆς ἐκκλησίας, ὑφο-
15 ρώμενοι δι' ἔλεγχον καὶ νουθεσίαν. ἀμέλει πάμπολλα
συγκατιύουσι ψεύσματα καὶ πλάσματα, ἵνα δὴ εὐλόγως
δόξωσι μὴ προσίεσθαι τὰς γραφάς. ταύτῃ οὖν οὐκ
εὐσεβεῖς, δυσαρεστούμενοι ταῖς θείαις ἐντολαῖς, τουτέστι
τῷ ἁγίῳ πνεύματι ὥσπερ δὲ αἱ ἀμυγδαλαὶ κεναὶ
20 λέγονται οὐκ ἐν αἷς μηδὲν ἐστίν, ἀλλ' ἐν αἷς ἄχρηστον
τὸ ἐνόν, οὕτως τοὺς αἵρετικοὺς κενοὺς τῶν τοῦ θεοῦ
βουλημάτων καὶ τῶν τοῦ Χριστοῦ παραδόσεων εἶναί 10
φαμεν, πικριζόντων ὡς ἀληθῶς κατὰ τὴν ἀγρίαν ἀμυγ-
δαλὴν ἐξάρχοντας δογμάτων, πλὴν ὅσα δι' ἐνάργειαν
25 τῶν ἀληθῶν ἀποθέσθαι καὶ ἀποκρύψαι οὐκ ἴσχυσαν.

100. Καθάπερ τοίνυν ἐν πολέμῳ οὐ λειπτέον τὴν
τάξιν ἣν ὁ στρατηγὸς ἔταξεν τῷ στρατιώτῃ, οὕτως
οὐδὲ ἣν ἔδωκεν ὁ λόγος, ὃν ἄρχοντα εἰλήφαμεν γνώσεώς
τε καὶ βίου, λειπτέον τάξιν. οἱ πολλοὶ δὲ οὐδὲ τοῦτο

5. τοῦ πῶς M. τὸ πῶς L. 6. πρὸς τὸ τοῖς M. πρὸς τοῖς L.
7. ἔχω L. ἔχω V. 11. γοῦν M. οὖν L. 14. ante εαυτῶν trium
fere litterarum rasura. 15. δι' ἐλεγχον] δι' ἐλεγχον Cobet. 21. κενῶς
Hoeschel. τοῖς κενῶς L. 23. πικριζόντων M. πικρίζοντας L.
24. ἐνέργων Hoeschel. cum Hertzeto. ἐνέργων L. 28. φ' ἵδμεν Hertz.
δι' ἵδμεν L. δι' ἄρχοντα Hertz. δι' om. L. 29. λειπτέον] λειπτέον L.

hand it seems that heresy of every kind has absolutely no ear for what is expedient, but listens only to what is pleasurable; otherwise a heretic might have been healed, if he had only been willing to obey the truth. Now conceit, like every other ailment, requires a three-fold treatment: there must be a knowledge of the cause, and of the way in which this may be removed, and thirdly there must be discipline of the soul and the training which enables us to follow what is judged to be right.

§ 99. For, as a clouded eye, so too the soul that is confused by unnatural opinions is unable to discern accurately the light of truth, but sees amiss even what lies before it. Certainly we are told that eels also lose their sight and are easily caught in turbid water. And just as naughty children lock out their tutor, so the heretics shut out the prophecies from their church, holding them in suspicion because they convict and admonish them. I grant they patch up many lying inventions to give a sort of decent excuse for their neglect of the Scriptures: and herein they show their want of piety, quarrelling as they do with the divine commands, that is, with the Holy Spirit. And as we call almonds empty, not only when they have nothing in them, but when what is in them is worthless, so we say that the heretics are empty of the divine purposes and of the traditions of Christ, because they are the authors of dogmas which are in truth as bitter as the wild almond, except in so far as the clearness of the truth made it impossible for them to set aside or conceal it.

§ 100. As then in war the soldier must not leave the post assigned to him by the general, so neither must we leave the post to which we are appointed by the Word, whom we have received as our captain both of knowledge and of life. But the

ἐξητάκασιν, εἰ ἔστι τινὶ ἀκολουθητέον καὶ τίνι τούτῳ
καὶ ὅπως. οἷος γὰρ ὁ λόγος, τοιόδε καὶ ὁ βίος εἶναι 15
τῷ πιστῷ προσήκει, ὡς ἐπεσθαι δύνασθαι τῷ θεῷ, ἐξ
ἀρχῆς τὰ πάντα εἴθεϊαν περαίνοντι. ἐπὰν δὲ παραβῇ
5 τις τὸν λόγον καὶ διὰ τούτου τὸν θεόν, εἰ μὲν διὰ τὸ
αἰφνίδιον προσπεσεῖν τινα φαντασίαν ἡσθένησεν,
π. προχείρους τὰς φαντασίας τὰς λογικὰς ποιητέον, εἰ δὲ
τῷ ἔθει τῷ προκατεσχηκότι ἡττηθεὶς γέγονεν, ἢ φησιν
ἢ γραφῇ, ἡλιος, ἀποπαυστέον τὸ ἔθος εἰς τὸ παντελές
10 καὶ πρὸς τὸ ἀντιλέγειν αὐτῷ τὴν ψυχὴν γυμναστέον.
εἰ δὲ καὶ μαχόμενα δόγματα ἐφέλκεσθαι τινὰς δοκεῖ, 20
ὑπεξαιρετέον ταῦτα καὶ πρὸς τοὺς εἰρηνοποιοὺς τῶν
δογμάτων πορευτέον, οἱ κατεπάδουσι ταῖς θείαις γρα-
φαῖς τοὺς ψοφοδεεῖς τῶν ἀπείρων, τὴν ἀλήθειαν διὰ
15 τῆς ἀκολουθίας τῶν διαθηκῶν σαφηνίζοντες. ἀλλ',
ὡς ἔοικεν, ῥέπομεν ἐπὶ τὰ ἔνδοξα μᾶλλον, κὰν ἐναντία
τυγχάνῃ, ἢ περ ἐπὶ τὴν ἀλήθειαν· αὐστηρὰ γάρ ἐστι
καὶ σεμνὴ.

Καὶ δὴ τριῶν οὐσῶν διαθέσεων τῆς ψυχῆς, ἀγνοίας,
20 οἰήσεως, ἐπιστήμης, οἱ μὲν ἐν τῇ ἀγνοίᾳ τὰ ἔθνη, οἱ δὲ
ἐν τῇ ἐπιστήμῃ ἢ ἐκκλησία ἢ ἀληθής, οἱ δὲ ἐν οἰήσει
οἱ κατὰ τὰς αἰρέσεις. 101. οὐδὲν γοῦν σαφέστερον 25
ιδεῖν ἔστι τοὺς ἐπισταμένους περὶ ὧν ἴσασι διαβεβαιου-
μένους ἢ <τούτους> περὶ ὧν οἴονται, ὅσον γε ἐπὶ τῷ
25 διαβεβαιοῦσθαι ἄνευ τῆς ἀποδείξεως. καταφρονοῦσι
γοῦν ἀλλήλων καὶ καταγελῶσιν, καὶ συμβαίνει τὸν
αὐτὸν νοῦν παρ' οἷς μὲν ἐντιμότατον εἶναι, παρ' οἷς
δὲ παρανοίας ἡλωκέναι. καὶ μέντοι μεμαθήκαμεν ἄλλο
εἶναι ἡδονήν, ἣν τοῖς ἔθνεσιν ἀπονεμητέον, ἄλλο δέ τι
30 ἔρην, ἣν ταῖς αἰρέσεσι προσκριτέον, ἄλλο χαράν, ἣν 30

7. τὰς φ. Herv. τοὺς τὰς φ. L.

14. τῶν duplicatur L.

24. ἢ τούτοις περὶ Heinsius praecunte Herveto. καὶ περὶ L.

28. καὶ

μέντοι μεμαθήκαμεν ἄλλο M. καίτοι μεμ. δ. μέντοι L. καίτοι μ. δ. μὲν τι D.

29. φ. τοῦ M. φ. ἐν τοῦ L. 30. φ. τοῦ M. φ. ἐν τοῦ L. αἰρέσεσι B.

ἐρίσσει L. προσκριτέον M. προσκρίτεον L.

greater part of men have not even inquired whether they ought to follow any guide, and, if so, whom, and how he should be followed. For as is the word, such too should the life¹ of the believer be, so as to be able to follow God, as He holds His unswerving path² in all things from the beginning. But when a man breaks his word and so sins against God, if his weakness was due to a sudden impression, he must take care to have reasonable impressions in readiness; but if he is mastered by a habit that has gained dominion over him, and has so become what the Scripture calls gross³, he must put an absolute stop to the habit and train his soul to resist it. And if there are some who seem to be attracted by contradictory opinions, they must gradually get rid of them, and resort to those who can introduce harmony⁴ of opinions, those who can charm the timid and inexperienced with the spell of the divine Scriptures, making the truth plain by means of the agreement of the Testaments. But, as it seems, we incline rather to the common opinion, though it may involve contradiction, than to the truth with its sternness and severity.

Again of the three different mental conditions, ignorance, conceit, knowledge, ignorance is the characteristic of the heathen, knowledge of the true Church, conceit of the heretics. § 101. Certainly one does not find scientific men making more positive and definite assertions about the objects of their knowledge, than these men about their opinions, so far as depends on unproved assertion. At any rate they despise and laugh at one another; and it sometimes happens that the same interpretation is held in the highest honour by one set and regarded as insane by another. And further we have learnt that there is a difference between voluptuousness, which must be assigned to the heathen, and strife which we must adjudge to the heresies, and on the other hand between joy which one

¹ Stoic maxim.² Plato, *Legg.* xv. 716 A.³ Exod. i. 7.⁴ Matt. v. 9.

τῇ ἐκκλησίᾳ προσοικειωτέον, ἄλλο δὲ εὐφροσύνην,
 ἣν τῷ κατὰ ἀλήθειαν ἀποδοτέον γνωστικῷ. ὥς δὲ ἐάν
 πρόσσχη τις Ἰσχομάχῃ, γεωργὸν αὐτὸν ποιήσῃ, καὶ
 5 Λάμπιδι ναύκληρον, καὶ Χαριδήμῳ στρατηγόν, καὶ
 Σίμωνι ἵππικόν, καὶ Πέρδικι κάπηλον, καὶ Κρωβύλῳ
 ὄψοποιόν, καὶ Ἀρχελάῳ ὀρχηστήν, καὶ Ὀμήρῳ ποιη-
 τήν, καὶ Πύρρωνι ἐριστικόν, καὶ Δημοσθένει ῥήτορα,
 καὶ Χρυσίππῳ διαλεκτικόν, καὶ Ἀριστοτέλει φυσικόν,
 καὶ φιλόσοφον Πλάτωνα, οὕτως ὁ τῷ κυρίῳ πειθόμενος
 10 καὶ τῇ δοθείσῃ δι' αὐτοῦ κατακολουθήσας προφητεία 35
 τελέως ἐκτελεῖται κατ' εἰκόνα τοῦ διδασκάλου ἐν σαρκὶ
 περιπολῶν θεός. Ἀποπίπτουσιν ἄρα τοῦδε τοῦ ὕψους
 οἱ μὴ ἐπόμενοι θεῷ ἢ ἂν ἡγήται, ἡγείται δὲ κατὰ τὰς
 θεοπνεύστοις γραφάς. μυρίων γοῦν ὄντων κατ' ἀριθμὸν
 15 ἃ πράσσουνσιν ἄνθρωποι σχεδὸν δύο εἰσὶν ἀρχαὶ
 200 2. πάσης ἀμαρτίας, ἄγνοια καὶ ἀσθένεια, ἅμφω δὲ ἐφ'
 ἡμῖν, τῶν μήτε ἐβελόντων μαρθάνειν μήτε αὐτῆς
 ἐπιθυμίας κρατεῖν. τούτων δὲ δι' ἣν μὲν οὐ καλῶς
 κρίνουσι, δι' ἣν δὲ οὐκ ἰσχύουσι τοῖς ὀρθῶς κριθεῖσιν
 20 <ἀκολουθεῖν>. οὔτε γὰρ ἀπατηθεῖς τις τὴν γνώμην 40
 δύναιτ' ἂν εὖ πράττειν, κἂν πάννυ δυνάτος ἢ τὰ γνω-
 σθέντα ποιεῖν, οὔτε καὶ κρίνειν τὸ δέον ἰσχύων ἄμεμπτον
 ἑαυτὸν παράσχοιτ' ἂν ἐν τοῖς ἔργοις ἐξασθενῶν.

102. Ἀκολουθῶς τοίνυν δύο τῷ γένει καὶ παιδεῖαι
 25 παραδίδονται πρόσφοροι ἐκατέρᾳ τῶν ἀμαρτιῶν, τῇ
 μὲν ἡ γνώσις τε καὶ ἡ τῆς ἐκ τῶν γραφῶν μαρτυρίας
 ἐναργῆς ἀπόδειξις, τῇ δὲ ἡ κατὰ λόγον ἀσκησις ἐκ
 πίστεώς τε καὶ φόβου παιδαγωγουμένη. ἅμφω δ' εἰς 45
 τὴν τελείαν ἀγάπην συναύξουσιν. τέλος γὰρ οἶμαι
 30 τοῦ γνωστικοῦ τό γε ἐνταῦθα διττόν, ἐφ' ᾧ μὲν ἡ
 θεωρία ἡ ἐπιστημονική, ἐφ' ᾧ δὲ ἡ πρᾶξις.

8. πρόσση] πρόσχη L.

8. Ἀριστοτέλει B. ἀριστοτέλει L.

12. ἢ ἂν B. ἐάν L.

16. ἄγνοια Hae. v. ἄνοια L.

20. ἀκολουθεῖν

addidit B.

21. δύναιτ' δύναιτ' L.

27. ἐναργῆς B. ἐναργῆς L.

must appropriate to the Church, and gladness which must be imputed to the true gnostic. And just as Ischomachus will make those who attend to his instructions husbandmen, and Lampis sea-captains, and Charidemus commanders, and Sima horsemen, and Perdix hucksters, and Crobylus cooks, and Archelaus dancers, and Homer poets, and Pyrrho wranglers, and Demosthenes orators, and Chrysippus logicians, and Aristotle men of science, and Plato philosophers, so he who obeys the Lord and follows the prophecy given through Him, is fully perfected after the likeness of his Teacher, and thus becomes a god while still moving about in the flesh.

It is from such a height then that they fall who do not follow God wherever He may lead them, and He leads them by way of *the inspired writings*¹. Certainly, though the number of human actions is infinite, it may be said that there are only two causes of all failure, both of which are in our own power, viz. ignorance and weakness on the part of those who are neither willing to learn nor to gain the mastery over their desires. The former makes men judge wrongly, the latter prevents them from following out right judgments; for neither could any one act rightly if he were deceived in his judgment, even though he were perfectly able to carry out his determinations; nor on the other hand would he show himself blameless if he were a weakling in act, whatever might be his capacity to discern what was right.

§ 102. Corresponding to these there are also two kinds of discipline provided, suitable for either class of failings; for the one, knowledge and the plain proof derived from the witness of the Scriptures; for the other, training according to reason controlled by faith and fear: and both of these grow up into perfect love. For the end of the gnostic on earth is in my opinion twofold, in some cases scientific contemplation, in others action.

¹ 2 Tim. iii. 16.

Εἴη μὲν οὖν καὶ τούσδε τοὺς αἵρετικούς κατα-
μαθόντας ἐκ τῶνδε τῶν ὑπομνημάτων σωφρονισθῆναί
τε καὶ ἐπιστρέφαι ἐπὶ τὸν παντοκράτορα θεόν. εἰ δὲ
καθάπερ οἱ κωφοὶ τῶν ὀφειῶν τοῦ καινῶς μὲν λεγο-
5 μένου, ἀρχαιοτάτου δὲ μὴ ἐπατοίεν ἡσματος, παιδευθεῖεν
οὖν πρὸς τοῦ θεοῦ, τὰς πρὸ τῆς κρίσεως πατρῴας
νουθεσίας ὑπομένοντες, ἔστ' ἂν κατασχυνθέντες μετα- 50
νοήσωσιν, ἀλλὰ μὴ εἰς τὴν παντελῇ φέροντες ἑαυτοὺς
διὰ τῆς ἀπηγνούς ἀπειθείας ἐμβάλοιν κρίσιν. γίνονται
20 γὰρ καὶ μερικάί τινες παιδεῖαι, ἃς κολάσεις ὀνομά-
ζουσιν, εἰς ἃς ἡμῶν οἱ πολλοὶ τῶν ἐν παραπτώματι 324
γενομένων ἐκ τοῦ λαοῦ τοῦ κυριακοῦ κατολισθάνοντες
περιπίπτουσιν. ἀλλ' ὥς πρὸς τοῦ διδασκάλου ἢ τοῦ
πατρὸς οἱ παῖδες, οὕτως ἡμεῖς πρὸς τῆς προνοίας κολα-
15 ζόμεθα. θεὸς δὲ οὐ τιμωρεῖται (ἔστι γὰρ ἡ τιμωρία
κακοῦ ἀνταπόδοσις), κολάζει μέντοι πρὸς τὸ χρήσιμον
καὶ κοινῇ καὶ ἰδίᾳ τοῖς κολαζομένοις. ταυτὶ μὲν, ἀπο-
τρέψαι βουλόμενος τῆς εἰς τὰς αἱρέσεις εὐεμπτωσίας
τοὺς φιλομαθοῦντας, παρεθέμην· τοὺς δὲ τῆς ἐπιπολα-
20 ζούσης, εἴτε ἀμαθίας εἴτε ἀβελτερίας εἴτε καχεξίας εἴθ'
ὃ τι δὴ ποτε χρή καλεῖν αὐτήν, ἀποπαῦσαι γλιχό- 5
μενος, μεταπεῖσαι δὲ καὶ προσαγαγεῖν τῇ ἀληθείᾳ
τούς γε μὴ παντάπασιν ἀνιάτους ἐπιχειρῶν, τοῖσδε
συνεχρησάμην τοῖς λόγοις.

25 103. Εἰσὶ γὰρ οἱ οὐδὲ ἀνέχονται τὴν ἀρχὴν ἐπα-
κοῦσαι τῶν πρὸς τὴν ἀλήθειαν προτρεπόντων· καὶ δὴ
φλυαρεῖν ἐπιχειροῦσι βλασφήμους τῆς ἀληθείας κατα-
χέοντες λόγους, σφίσιν αὐτοῖς τὰ μέγιστα τῶν ὄντων
324 P. ἐγνωκέναι συγχωροῦντες, οὐ μαθόντες, οὐ ζητήσαντες,
30 οὐ πονέσαντες, οὐχ εὐρόντες τὴν ἀκολουθίαν· οὓς
ἐλεήσειεν ἂν τις ἢ μισήσειεν τῆς τοιαύτης διαστροφῆς. 10

1. εἴη μὲν L. εἴη μὲν ἂν D. 12. κατολισθάνοντες] κατολισθαίνοντες L.
Vid. ad p. 260 n. 14. πρὸς] πρὸ L. κολαζόμεθα. P. κολαζόμεθα, D.
19. fortasse post τοῦ δὲ omissum est ἥδη αἵρετικοὺς vel eius modi aliquid. M.
20. ἀβελτερίας D. ἀβελτηρίας L.

Would that even these heretics would take a lesson from these suggestions and be reformed and turn to the Almighty God! But if, *like deaf adders, they refuse to listen to his charm*¹, new in form, but most ancient in substance, may they at any rate undergo the divine discipline, submitting to the corrections of their heavenly Father before the Judgment, until they become ashamed and repent, instead of rushing headlong into utter condemnation through their stubborn disobedience! For there are also partial forms of discipline, which are called chastisements, into which most of us, who have trespassed from among the Lord's people, slip and fall. But as children are chastened by their teacher or their father, so are we by Providence. For God does not take vengeance (for vengeance is a retaliation of evil), but he chastens with a view to the good, both public and private, of those who are chastened. These things I have set forth, desiring to turn aside from their proclivity to heresy those who are eager to learn: but as for others, I have used these arguments out of a longing desire to make them cease from the prevailing ignorance or stupidity or ill condition or whatever it is to be called, and endeavouring to persuade and bring over to the truth those who are not yet altogether incurable.

§ 103. For there are some who absolutely refuse to give ear to those who urge them to seek the truth: aye, and they aim at smartness, pouring out blasphemous words against the truth, while they credit themselves with the possession of the highest knowledge, though they have not learnt or sought or laboured or discovered the harmony of truth,—men who excite our pity rather than our hate for such perverseness. But if

¹ Ps. lxxiii. 4, 5.

εἰ δέ τις ἰάσιμος τυγχάνει, φέρειν δυνάμενος, ὡς πῦρ ἢ
 σιδηρον, τῆς ἀληθείας τὴν παρρησίαν, ἀποτέμνουσαν
 <καὶ> καίουσαν τὰς ψευδεῖς δόξας αὐτῶν, ὑπεχέτω τὰ
 ὅσα τῆς ψυχῆς. ἔσται δὲ τοῦτο, εἰ μὴ ῥαθυμεῖν
 5 ἐπειγόμενοι ἀποδιωθῶνται τὴν ἀλήθειαν ἢ δόξης ὀρι-
 γνόμενοι καινοτομεῖν βιάζονται. ῥαθυμοῦσι μὲν γὰρ
 οἱ, παρὸν τὰς οἰκείας ταῖς θεαῖς γραφαῖς ἐξ αὐτῶν τῶν
 γραφῶν πορίζεσθαι ἀποδείξεις, τὸ παράπαν καὶ ταῖς
 ἡδοναῖς αὐτῶν συναιρούμενον ἐκλεγόμενοι· δόξης δὲ 15
 10 ἐπιθυμοῦσιν ὅσοι τὰ προσφνῇ τοῖς θεοπνεύστοις λόγοις
 ὑπὸ τῶν μακαρίων ἀποστόλων τε καὶ διδασκάλων
 παραδεδομένα ἐκόντες εἶναι σοφίζονται δι' ἐτέρων
 παρεγγειρήσεων, ἀνθρωπείαις διδασκαλίαις ἐνιστά-
 μενοι θεῖα παραδόσει ὑπὲρ τοῦ τὴν αἵρεσιν συστή-
 15 σασθαι. τίς γὰρ ὡς ἀληθῶς ἐν τηλικούτοις ἀνδράσιν,
 κατὰ τὴν ἐκκλησιαστικὴν λέγω γνῶσιν, ὑπελείπετο
 λόγος Μαρκίωνος, φέρε εἰπεῖν, ἢ Προδίκου, καὶ τῶν
 ὁμοίων τὴν ὀρθὴν οὐ βαδισάντων ὁδόν; οὐ γὰρ ἂν 20
 ὑπερέβαλον σοφία τοὺς ἔμπροσθεν ἀνδρας, ὡς προσεξ-
 20 ευρεῖν τι τοῖς ὑπ' ἐκείνων ἀληθῶς ῥηθείσιν, ἀλλ'
 ἀγαπητὸν ἦν αὐτοῖς, εἰ τὰ προπαραδεδομένα μαθεῖν
 ἡδυνήθησαν.

104. Ὁ γνωστικὸς ἄρα ἡμῖν μόνος, ἐν αὐταῖς
 καταγερὰς ταῖς γραφαῖς, τὴν ἀποστολικὴν καὶ ἐκ-
 25 κλησιαστικὴν σῶζον ὀρθοτομίαν τῶν δογμάτων, κατὰ
 τὸ εὐαγγέλιον ὀρθότατα βιοῖ, τὰς ἀποδείξεις ἅς ἂν
 ἐπιζητήσῃ ἀνευρίσκειν ἀναπεμπόμενος ὑπὸ τοῦ κυρίου 25
 ἀπὸ τε νόμου καὶ προφητῶν. ὁ βίος γάρ, οἶμαι, τοῦ
 γνωστικοῦ οὐδὲν ἄλλο ἐστὶν ἢ ἔργα καὶ λόγοι τῇ τοῦ
 30 κυρίου ἀκόλουθοι παραδόσει. ἀλλ' οἱ πάντων ἡ γνώσις.

2. καὶ καίουσιν M. καίουσιν L. ὑπεχέτω L. ἐπεχέτω D.

5-6. ἀργυρόμενοι—βιάζονται] ἀργυρόμενοι—βιάζονται L. 8. aut omit-
 tendum καὶ, aut pro τὰς legendum παρατέμενοι ἔστω, vel tale quid. M.

9. συναιρούμενον] συναιρούμενον H. supra p. 84. 24. 12. παραδεδομένα
 M. παραδόμενα L. 26. de Lowth. ὅτι L. 27. ἀναπεμ-

πομενοι] fort. παραπεμπόμενοι M. ἐπὶ] ἀπὸ B.

any one is still curable, able to endure the plain-speaking of the truth, when it burns and cuts away their false opinions, like the cautery or the knife, let him lend an attentive ear. And this will be so unless, in their slothfulness, they thrust away the truth, or through ambition press after novelties. For those are slothful who, having it in their power to provide the fitting proofs for the Divine Scriptures from the Scriptures themselves, nevertheless select what is exclusively favourable to their own pleasures; and those are ambitious who, of set purpose, explain away by other spurious arguments the beliefs which attach to the inspired words, beliefs handed down by the blessed Apostles and teachers, and thus oppose divine tradition with human doctrines in order to establish their heresy. For indeed what place was left among the great men of old—I mean, according to the judgment of the Church—for Marcion, say, or Prodicus or the like, who walked not along the straight road? For they could not have surpassed in wisdom the men that went before, so as to discover something beyond what had been truly spoken by them; but might have been well content if they had been able to understand what had been already handed down.

§ 104. We find then that the gnostic alone, having grown old in the study of the actual Scriptures, guards the orthodox doctrine of the Apostles and the Church and lives a life of perfect rectitude in accordance with the Gospel, being aided by the Lord to discover the proofs he is in search of both from the law and the prophets. For the life of the gnostic, as it seems to me, is nothing else than deeds and words agreeable to the tradition of the Lord. *But knowledge belongeth not to all*¹.

¹ 1 Cor. viii. 7.

οὐ θέλω γὰρ ὑμᾶς ἄγνοεῖν ἀδελφοί, φησὶν ὁ ἀπόστολος,
 ὅτι πάντες ὑπὸ τὴν νεφέλῃν ἦσαν καὶ πνευματικοῦ βρώματός
 τε καὶ πόματος μετέλαβον· κατασκευάζων σαφῶς μὴ
 πάντας τοὺς ἀκούοντας τὸν λόγον κεχωρηκέναι τὸ
 5 μέγεθος τῆς γνώσεως ἔργῳ τε καὶ λόγῳ. διὸ καὶ
 ἐπήγαγεν ἀλλ' οἷκ ἐν πᾶσιν αὐτοῖς ἠγάσκησεν. τίς οὗτος; 30
 ὁ εἰπὼν τί με λέγετε, κύριε, καὶ οὐ ποιεῖτε τὸ θέλημα τοῦ
 πατρὸς μου; τουτέστι τὴν διδασκαλίαν τοῦ σωτῆρος,
 ἧτις ἐστὶ βρῶμα ἡμῶν πνευματικὸν καὶ πόμα δίψαν οἷκ
 20 ἐπιτιτάμενον, ἵλαρ ζωῆς γνωστικῆς. ναί, φασίν, ἡ γνῶσις
 εἴρηται φυγιοῖν. πρὸς οὓς φαμεν, τάχα μὲν ἡ δοκοῦσα
 γνῶσις φυσιῶν λέγεται, εἴ τις τετυφῶσθαι τὴν λέξιν
 12. ἐρμηνεύειν ὑπολάβοι. εἰ δέ, ὅπερ καὶ μᾶλλον, τὸ
 μεγαλείως τε καὶ ἀληθῶς φρονεῖν μὴνύει ἡ τοῦ ἀπο-
 15 στόλου φωνή, λέλυται μὲν τὸ ἡπορημένον. ἐπόμενοι 35
 δ' οὖν ταῖς γραφαῖς κυρώσωμεν τὸ εἰρημένον.

105. Ἡ σοφία φησὶν ὁ Σολομῶν ἐνεφυγίσωσεν τὰ
 ἑαυτοῦ τέκνα. οὐ δῆπου γὰρ τυφὸν ἐνεποίησεν ὁ κύριος
 ταῖς μερικαῖς κατὰ τὴν διδασκαλίαν· ἀλλὰ τὸ ἐπὶ τῇ
 20 ἀληθείᾳ πεποιθέναι καὶ εἶναι μεγαλόφρονα ἐν γνώσει,
 τῇ διὰ τῶν γραφῶν παραδιδομένη, ὑπεροπτικὸν τῶν εἰς
 ἁμαρτίαν ὑποσυρόντων παρασκευάζει, ὃ σημαίνει ἡ
 ἐνεφυγίσωσεν λέξις· μεγαλοπρέπειαν τῆς σοφίας τῆς κατὰ
 τὴν μάθησιν τέκνοις ἐμφυτευθείσης διδάσκει. αὐτίκα 40
 25 φησὶν ὁ ἀπόστολος καὶ γινώσεται οὐ τὸν λόγον τῶν πεφυγισ-
 μένων, ἀλλὰ τὴν ἀνάμιν, εἰ μεγαλόφρόνως, ὅπερ ἐστὶν
 ἀληθῶς (ἀληθείας δὲ μείζον οὐδέν), τὰς γραφὰς συνίστη.
 ἐνταῦθα γὰρ ἡ δύναμις τῶν πεφυσιωμένων τέκνων τῆς

9. ἡμῶν L. ἡμῶν V. edd. 10. φασὶν Aroerius. φησὶν L. 12. εἰ τις
 Heav. φησὶ L. 17. Σολομῶν] σαλομῶν L. 18. δῆπου γὰρ L. fort.
 δῆπου M. 22. ὑποσυρόντων Heav. ὑποσυρόντων L. 23. τῆς (vel τῆς
 τοῦ) κατὰ M. τοῦ κατὰ L. 24. ἐμφυτευθείσης Louth. ἐμφυτευθείσης L.
 διδάσκει] fort. διδάσκουσα M. 27. ἀληθείας δὲ] fort. ἀλ. γὰρ M.
 τὰς γραφὰς συνίστη M. τὰς γ. συνίστη pe. m. σοφ. ex τῆς γραφῆς συνίστη L.
 τῆς γραφῆς συνίστη BD.

For I would not have you ignorant, says the Apostle, that all were under the cloud and partook of spiritual meat and drink, evidently arguing that not all who hear the word have been capable of understanding the greatness of knowledge, both in deed and word. Wherefore also he added, *But He was not well pleased with all.* Who is meant by 'He'? It is He who said, *Why call ye me 'Lord,' and do not the will of my Father?*¹ the teaching, that is, of the Saviour, which is our spiritual food² and a drink that knows no thirst³, the water of eternal life⁴. 'Aye,' say they, 'we are told that Knowledge puffeth up'. To whom we reply, perhaps seeming knowledge is said to puff up, if it is supposed that the interpretation of the word is self-conceit. But if, as is rather the case, the Apostle's language means to have lofty and true thoughts, then the objection vanishes. Let us however confirm what has been said by following the Scriptures.

§ 105. *Wisdom, says Solomon, inspirited her own children.* Assuredly the Lord did not infuse conceit by means of the particular courses of instruction; but faith in truth and confidence in the knowledge handed down through the Scriptures, make a man disdain the seductions to sin; and it is this disdain that is signified by the term 'inspirited': it teaches the sublimity of the wisdom implanted in children by learning. At any rate the Apostle says, *And I will know not the speech of them that are 'inspirited,' but the power*⁵, whether ye have a lofty, that is, a true understanding of the Scriptures⁶ (for nothing is higher than truth); for herein lies the power of the 'inspirited' children of wisdom; meaning something of this

¹ 1 Cor. x. 1—4.² Jb. x. 5.³ Luke vi. 46, Mt. vii. 21.⁴ 1 Cor. x. 3.⁵ Joh. iv. 14.⁶ Rev. xxi. 17.⁷ 1 Cor. viii. 1.⁸ Sir. iv. 11.⁹ 1 Cor. iv. 19.¹⁰ La. xxiv. 45.

σοφίας· οἷον, "εἴσομαι," φησίν, "εἰ δικαίως ἐπὶ τῇ γνώ-
σει μέγα φρονεῖτε." γνωστὸς γὰρ κατὰ τὸν Δαβίδ ἐν τῇ
Ἰουδαίᾳ ὁ θεός, τουτέστι τοὺς κατ' ἐπίγνωσιν Ἰσραηλίταις.
Ἰουδαία γὰρ ἐξομολόγησις ἐρμηνεύεται. εἰκότως ἄρα
5 εἴρηται πρὸς τοῦ ἀποστόλου, τὸ Οὐ μοιχεύσεις, Οὐ κλέψεις, 45
Οὐκ ἐπιθυμήσεις, καὶ εἴ τις ἑτέρα ἐντολή, ἐν τοῦτῳ τῷ λόγῳ
ἀνακεφαλαιοῦται, ἐν τῷ Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.
οὐ γὰρ χρή ποτε, καθάπερ οἱ τὰς αἰρέσεις μετιόντες
ποιοῦσι, μοιχεύειν τὴν ἀλήθειαν οὐδὲ μὴν κλέπτειν τὸν
10 κανόνα τῆς ἐκκλησίας, ταῖς ἰδίαις ἐπιθυμίαις καὶ φιλο-
δοξίαις χαριζομένους ἐπὶ τῇ τῶν πλησίον ἀπάτῃ, οὗς
παντὸς μᾶλλον ἀγαπῶντας τῆς ἀληθείας αὐτῆς ἀντέ-
χεσθαι διδάσκειν προσήκει. εἴρηται γοῦν ἀντικρυσ
ἀναγγεῖλατε ἐν τοῖς ἔθνεσι τὰ ἐπιτηδεύματα αὐτοῦ, ἵνα μὴ 50
15 κριθῶσιν, ἀλλὰ ἐπιστραφῶσιν οἱ προακηκοότες. ὅσοι
δὲ ταῖς γλώσσαις αὐτῶν δολιοῖσιν, ἔγγραφα ἔχουσι τὰ
ἐπιτίμια.

ΚΕΦ. ΙΖ.

106. Οἱ τοίνυν τῶν ἀσεβῶν ἀπτόμενοι λόγων
ἄλλοις τε ἐξάρχοντες, μηδὲ εὖ τοῖς λόγοις τοῖς θείοις
20 ἀλλὰ ἐξημαρτημένως συγχρώμενοι, οὔτε αὐτοὶ εἰσάγιν εἰς 225 α.
τὴν βασιλείαν τῶν οὐρανῶν οὔτε οὗς ἐξηπάτησαν ἐώσιν
τυγχάνειν τῆς ἀληθείας. ἀλλ' οὐδὲ τὴν κλεῖν ἔχοντες
αὐτοὶ τῆς εἰσόδου, ψευδῇ δέ τινα καί, ὥς φησιν ἡ
συνήθεια, ἀντικλεῖδα, δι' ἧς οὐ τὴν αὐλείαν ἀναπετά-
25 σαντες, ὥσπερ ἡμεῖς διὰ τῆς τοῦ κυρίου παραδόσεως
εἰσιμεν, παράθυρον δὲ ἀνατεμόντες καὶ διορύξαντες
λάβρα τὸ τειχίον τῆς ἐκκλησίας, ὑπερβαίνοντες τὴν
ἀλήθειαν, μυσταγωγοὶ τῆς τῶν ἀσεβῶν ψυχῆς καθί- 5
2. στανται. ὅτι γὰρ μεταγενεστέρως τῆς καθολικῆς ἐκ-

4. ἐρμηνεύεται] ἐρρίκεται L, sed ἐρμηνεύεται in margine, pr. m. corr.

7. σσαντες ex ταντες pr. m. corr. L, ταντες V edd.

22. ἀληθείας. M.

ἀληθείας D.

24. ἀλλοίαν M. ἀλλοίαν L.

26. εἰσιμεν S. εἰσιμεν L.

sort, 'I shall know whether ye take a just pride in knowledge.' For, as David says, *In Judah is God known*¹, i.e. to those who are Israelites according to knowledge. For Judah is by interpretation 'Confession.' With reason therefore has it been said by the Apostle *This, thou shalt not commit adultery, thou shalt not steal, thou shalt not covet, and if there be any other command, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself*². For we must never adulterate the truth, nor steal the rule of the Church, as those who follow the heresies, gratifying our own desires and ambitions with a view to the deception of our neighbours, whom we ought to love above every thing and teach to cling to the truth itself. At any rate it has been expressly said, *Tell among the heathen His doings*³, in order that those who have been thus forewarned may not be judged, but may be converted. But as many as *flatter with their tongues*⁴ have their punishments prescribed.

CHAPTER XVII.

§ 106. They then who engage in impious words and introduce them to others, and make no good use, but an utterly wrong use, of the divine words, such men *neither enter themselves into the kingdom of God, nor permit*⁵ those whom they have deceived to attain to the truth. Nay, they have not even got the *key*⁶ of the door themselves, but only a false or, as it is commonly called, a skeleton key, which does not enable them to throw open the main door⁷, and enter, as we do, through the tradition of the Lord; but they cut a side door and break secretly through the wall of the Church; and so overstepping the bounds of truth, they initiate the soul of the impious into their mysteries. For it needs no long discourse to prove that the merely human assemblies which they have

¹ Ps. lxxvi. 1.² Rom. xiii. 9.³ Ps. ix. 11.⁴ Ps. v. 9.⁵ Mt. xxiii. 14.⁶ Mt. xvi. 19, La. xi. 52.⁷ Joh. x. 12.

κλησίας τὰς ἀνθρωπίνας συνηλύσεις πεποιθήκασιν, οὐ πολλῶν δεῖ λόγων. ἡ μὲν γὰρ τοῦ κυρίου κατὰ τὴν παρουσίαν διδασκαλία ἀπὸ Αὐγουστου Καίσαρος ἀρξαμένη μεσούντων τῶν Τιβερίου χρόνων τελειοῦται, 5 ἡ δὲ τῶν ἀποστόλων αὐτοῦ μέχρι γε τῆς Παύλου λειτουργίας ἐπὶ Νέρωνος τελειοῦται, κάτω δὲ περὶ τοὺς Ἀδριανοῦ τοῦ βασιλέως χρόνους οἱ τὰς αἱρέσεις ἐπι- 10 νοήσαντες γεγόνασιν, καὶ μέχρι γε τῆς Ἀντωνίνου τοῦ πρεσβυτέρου διέτειναν ἡλικίας, καθάπερ ὁ Βασιλείδης, 20 κὰν Γλαυκίαν ἐπιγράφηται διδάσκαλον, ὡς αὐχοῦσιν αὐτοί, τὸν Πέτρου ἐρμηνέα. ὡσαύτως δὲ καὶ Οὐαλεντῖνον Θεοδᾶ διακηκοέναι φέρουσιν· γνῶριμος δ' οὗτος γέγονει Παῦλον. 107. Μάρκος γὰρ κατὰ τὴν αὐτὴν 200 P. αὐτοῖς ἡλικίαν γενόμενος ὡς πρεσβύτης νεωτέροις 15 συνεγένετο, μεθ' ὃν Σίμων ἐπ' ὀλίγον κηρύσσοντος τοῦ Πέτρου ἐπήκουσεν.

Ὡν οὕτως ἐχόντων συμφανὲς ἐκ τῆς προγενεστάτης 15 καὶ ἀληθεστάτης ἐκκλησίας τὰς μεταγενεστέρας ταύτας καὶ τὰς ἔτι τούτων ὑποβεβηκυίας τῷ χρόνῳ κεκαινοτο- 20 μῆσθαι παραχαραχθείσας αἱρέσεις. ἐκ τῶν εἰρημένων ἄρα φανερόν οἶμαι γεγενῆσθαι μίαν εἶναι τὴν ἀληθὴ ἐκκλησίαν τὴν τῷ ὄντι ἀρχαίαν, εἰς ἣν οἱ κατὰ πρόθεσιν δίκαιοι ἐγκαταλέγονται. ἐνὸς γὰρ ὄντος τοῦ θεοῦ καὶ ἐνὸς τοῦ κυρίου, διὰ τοῦτο καὶ τὸ ἅκρως τίμιον κατὰ 25 τὴν μόνωσιν ἐπαινεῖται, μίμημα ὃν ἀρχῆς τῆς μιᾶς. τῇ γοῦν τοῦ ἐνὸς φύσει συγκληροῦται ἐκκλησία ἡ μία, 20 ἣν εἰς πολλὰς κατατέμνειν βιάζονται αἱρέσεις. κατὰ τε οὖν ὑπόστασιν κατὰ τε ἐπίνοιαν κατὰ τε ἀρχὴν

2. Αὐγουστου Montacutius. αὐγουστου καὶ τιβερίου L.

Τιβερίου Montacutius cum Herveto. τῶν Αὐγουστου L.

4. τῶν

8. μέχρι γε τῆς] γε pr. m. additum L.

7. οἱ] et L.

Bentleius. Θεοδᾶ διακηκοέναι L.

12. Θεοδᾶ διακηκοέναι

13. Μάρκος H. post Gieseler in A. L. Z.

Halle, Apr. 1823 p. 826. Μαρκίαν L.

15. μεθ' οὗ L. μεθ' οὗ Dodwell.

16. ἐπ' ὀλίγον Dodwell. ἐπ' ὀλίγον L.

24. κυρίου, M. κυρίου. D. qui etiam ἐνὶ γε pro ἐνὶ γὰρ scribendum censet.

instituted were later in time than the Catholic Church. For the teaching of our Lord, during His life upon earth, begins with Augustus, and is completed in the middle of the reign of Tiberius, and the preaching of His Apostles, at least up to the end of Paul's ministry, is completed under Nero; while the heresiarchs begin quite late about the time of the emperor Hadrian and lasted to the age of Antoninus the elder, as was the case with Basilides, in spite of his claiming to have been taught by Glaucias, whom they themselves boast to have been the interpreter of Peter. So too they report that Valentinus heard Theodas, who was a disciple of Paul. § 107. For Marcus, who lived about the same time, associated with them as an elder with his juniors, and after him Simon was for a short time a hearer of Peter.

Such being the case, it is evident that these later heresies and those which are still more recent are spurious innovations on the oldest and truest Church. From what has been said I think it has been made plain that unity is a characteristic of the true, the really ancient Church, into which those that are righteous according to the divine purpose are enrolled. For God being one and the Lord being one, that also which is supremely honoured is the object of praise, because it stands alone, being a copy of the one First Principle: at any rate the one Church, which they strive to break up into many sects, is bound up with the principle of Unity. We say then that the ancient and Catholic Church stands alone in essence and idea

κατά τε ἑξοχὴν μόνην εἶναί φαμεν τὴν ἀρχαίαν καὶ
καθολικὴν ἐκκλησίαν, εἰς ἐνότητα πίστεως μιᾶς, τῆς
κατὰ τὰς οἰκείας διαθήκας, μᾶλλον δὲ κατὰ τὴν διαθή-
κην τὴν μίαν διαφόροις τοῖς χρόνοις, ἐνὸς τοῦ θεοῦ τῷ
5 βουλήματι δι' ἐνὸς τοῦ κυρίου συνάγουσαν τοὺς ἡδὴ
10 π. κατατεταγμένους· οὓς προώρισεν ὁ θεός, δικαίους
ἐσομένους πρὸ καταβολῆς κόσμου ἐγνωκώς. ἀλλὰ 25
καὶ ἡ ἑξοχή τῆς ἐκκλησίας, καθάπερ ἡ ἀρχὴ τῆς
συστάσεως, κατὰ τὴν μονάδα ἐστίν, πάντα τὰ ἄλλα
10 ὑπερβάλλουσα καὶ μηδὲν ἔχουσα ὁμοιον ἢ ἴσον ἑαυτῇ.
108. Ταυτὶ μὲν οὖν καὶ εἰς ὕστερον. τῶν δ'
αἵρέσεων αἱ μὲν ἀπὸ ὀνόματος προσαγορεύονται, ὡς ἡ
ἀπὸ Οὐαλεντίνου καὶ Μαρκίωνος καὶ Βασιλείδου, κἂν
τὴν Ματθίου αὐχῶσι προσάγεσθαι δόξαν,—μία γὰρ
15 ἡ πάντων γέγονε τῶν ἀποστόλων, ὥσπερ διδασκαλία,
οὕτως δὲ καὶ ἡ παράδοσις,—αἱ δὲ ἀπὸ τόπου, ὡς οἱ
Περατικοί, αἱ δὲ ἀπὸ ἔθνους, ὡς ἡ τῶν Φρυγῶν, αἱ 30
δὲ ἀπὸ ἐνεργείας, ὡς ἡ τῶν Ἐγκρατητῶν, αἱ δὲ ἀπὸ
δογμάτων ἰδιαζόντων, ὡς ἡ τῶν Δοκιτῶν καὶ ἡ τῶν
20 Αἰματιτῶν, αἱ δὲ ἀπὸ ὑποθέσεων ὧν τετιμήκασιν, ὡς
Καϊανισταὶ τε καὶ οἱ Ὀφιανοὶ προσαγορευόμενοι, αἱ
δὲ ἀφ' ὧν παρανόμως ἐπετήδευσάν τε καὶ ἐτόλμησαν,
ὡς τῶν Σιμωνιανῶν οἱ Ἐντυχिताὶ καλούμενοι.

ΚΕΦ. ΙΗ.

109. Ὅπῃ οὖν τινα ὀλίγην ὑποδείξαντες τοῖς
25 φιλοθεάμοσι τῆς ἐκκλησίας ἐκ τοῦ κατὰ τὰς θυσίας
νόμου περὶ καθαρῶν καὶ ἀκαθάρτων ζῶων, περὶ τε 35
Ἰουδαίων τῶν χυδαίων περὶ τε τῶν αἱρέσεων, μυστικῶς

1. τῶν B. φ L.

4. ἐνὸς τοῦ θεοῦ B. ἐν αἰς τοῦ θεοῦ L.

12. † L. fort. αἱ M. 18. Ἐγκρατητῶν L. ἐγκρατιῶν VB. 19. Δοκι-

τῶν L. Δοκίτων PD. 20. ἐποθέσεων] fort. ἐπεσθέσεων M. ὧν M.

καὶ ὧν L. 23. Ἐντυχिताὶ L. Ἐντυχिताὶ ex Theodoro D. 25. περὶ—

ζῶων hic Louth, post ἀπὸ τῆς (p. 192. 1) LPD. 26, 27. περὶ τε—περὶ τε]

ἀπὸ—αἱ Louth.

and principle and preeminence, gathering together, by the will of one God through the one Lord, into the unity of the one faith, built upon the fitting covenants (or rather the one covenant given at different times) all those who are already enlisted in it, whom God foreordained, having known before the foundation of the world that they would be righteous. And further the preeminence of the Church, like the principle of its constitution, is in accordance with the Monad, surpassing all other things and having nothing like or equal to itself.

§ 108. Of this we shall speak on a future occasion. But of the heresies some are called after the name of the founder, as that which is called after Valentinus and Marcion and Basilides; though they profess to cite the opinion of Matthias. I say 'profess,' for, as the teaching, so also the tradition of all the Apostles has been one and the same. Other heresies are called from the place where they arose, as the Peratici; others from their nationality, as the Phrygian heresy; others from their practice, like the Encratites; others from peculiar opinions, as the Docetae and Haematitae; others from the personages they admire, as the Cainites and those who are styled Ophites; others from their unblushing immoralities, as the so-called Entychitae among the Simonians.

CHAPTER XVIII.

§ 109. Before closing my discourse I should like, for the benefit of the more speculative members of the Church, to throw a little light from the sacrificial law, concerning clean and unclean beasts, in reference to the ordinary Jews and the

διακρινομένων, ὡς ἀκαθάρτων, ἀπὸ τῆς θείας ἐκκλησίας,
καταπαύσομεν τὸν λόγον. τὰ μὲν γὰρ διηλοφντα καὶ
μηρυκισμὸν ἀνάγοντα τῶν ἱερείων καθαρὰ καὶ δεκτὰ τῷ
θεῷ παραδίδωσιν ἢ γραφή, ὡς ἂν εἰς πατέρα καὶ εἰς
5 υἱὸν διὰ τῆς πίστεως τῶν δικαίων τὴν πορείαν ποιου-
μενων—αὕτη γὰρ ἡ τῶν διχηλούντων ἐδραιότης—τῶν
τὰ λόγια τοῦ θεοῦ νύκτωρ καὶ μεθ' ἡμέραν μελετώντων 40
καὶ ἀναπεμπαζομένων ἐν τῷ τῆς ψυχῆς τῶν μαθημάτων
δοχείῳ, ἣν καὶ συνάσκησιν γνωστικὴν ὑπάρχουσαν
10 καθαροῦ ζῶου μηρυκισμὸν ὁ νόμος ἀλληγορεῖ. ὅσα
δὲ μήτε ἐκάτερον μήτε τὸ ἕτερον τούτων ἔχει, ὡς
ἀκάθαρτα ἀφορίζει. αὐτίκα τὰ ἀνάγοντα μηρυκισμὸν,
μὴ διχηλούντα δέ, τοὺς Ἰουδαίους αἰνίσσεται τοὺς
πολλούς, οἱ τὰ μὲν λόγια τοῦ θεοῦ ἀνὰ στόμα ἔχουσιν,
15 τὴν δὲ πίστιν καὶ τὴν βάσιν δι' υἱοῦ πρὸς τὸν πατέρα
παραπέμπουσιν οὐκ ἔχουσιν ἐπερειδομένην τῇ ἀληθείᾳ.
ὅθεν καὶ ὀλισθηρὸν τὸ γένος τῶν τοιούτων θρεμμάτων, 45
ὡς ἂν μὴ σχιδανοπόδων ὄντων μηδὲ τῇ διπλόῃ τῆς
πίστεως ἐπερειδομένων· οἷοις γὰρ φησὶ γινώσκει τὸν
20 πατέρα εἰ μὴ ὁ υἱὸς καὶ ὃς ἂν ὁ υἱὸς ἀποκαλύψῃ. ἔμπαλιν
τε αὖ ἀκάθαρτα ὁμοίως κάκεινα, ὅσα διχηλεῖ μὲν,
μηρυκισμὸν δὲ οὐκ ἀνάγει. ταυτὶ γὰρ τοὺς αἰρετικούς
ἐνδείκνυται ὀνόματι μὲν πατρὸς καὶ υἱοῦ ἐπιβεβηκότας,
τὴν δὲ τῶν λογίων ἀκριβῆ σαφήνειαν λεπτουργεῖν καὶ
25 καταλαεαίνειν ἐξασθενούντας, πρὸς δὲ καὶ τὰ ἔργα τῆς 50
δικαιοσύνης ὀλοσχερέστερον, οὐχὶ δὲ ἀκριβέστερον
μετερχομένους, εἴ γε καὶ μετέλθοιεν.

110. Τοιούτοις τισὶν ὁ κύριος λέγει τί με λέγετε
κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω; ἀκάθαρτοι δὲ πάντα
30 οἱ μὴ διχηλύντες μηδὲ ἀνάγοντες μηρυκισμὸν.

2. καταπαύσομεν M. καταπαύομεν L. 3. ἱερείων ex ἱερίων p. m.
εστ. L. 6. ἐδραιότης τῶν] ἐστ. ἐδρ. καὶ M. 11. μήτε τὸ] ἐστ.
μήτ' οὐ τὸ M. 16. ἔχουσιν] ἔχουσιν L.

heresies which are mystically distinguished, as unclean, from the Church of God. We are taught by the Scriptures that the victims which divide the hoof and chew the cud are clean¹ and acceptable to God, implying that the righteous make their approach to the Father and the Son through their faith,—for in this consists the stability of those that divide the hoof,—and that they study and ruminate the oracles of God² by night and day³ in the mental receptacle of knowledge, which being also a kind of gnostic discipline, is figuratively described in the law as the chewing of the cud by a clean animal. But those who are wanting in both or even in one of these qualifications are rejected. For instance, those which chew the cud without dividing the hoof signify the Jews generally, who have the oracles of God⁴ in their mouth, but have not the firm footing of faith stayed upon truth, which carries them to the Father through the Son. Whence this class of creatures is liable to slip, as is natural where the foot is not parted and they are not stayed upon the doubleness of faith. For we read *No one knows the Father but the Son, and he to whom the Son may reveal Him*⁵. On the other hand, those too are unclean which divide the hoof without chewing the cud. For this phrase denotes the heretics who take their stand on the name of the Father and of the Son, but have no power to bring out the exact perspicuity of the oracles by subtle distinctions and by smoothing away of difficulties, while their prosecution of the works of righteousness, if they prosecute them at all, is rough and careless rather than exact.

§ 110. It is to some such persons that the Lord says *Why call ye me Lord, Lord, and do not the things which I say?* But those who do not divide the hoof nor chew the cud are

¹ Lev. xi. 32.² Rom. iii. 2; Num. xxiv. 16.³ Ps. i. 2.⁴ Lu. x. 22.⁵ Jo. vi. 46.

ὑμεῖς δ', ὦ Μεγαρεῖς,

φησὶν ὁ Θεόγνις,

οὔτε τρίτοι οὔτε τέταρτοι

325 a.

οὔτε δυωδέκατοι οὔτ' ἐν λόγῳ οὔτ' ἐν ἀριθμῷ,

5 ἄλλ' ἢ ὥς ὁ χνοῖς, ὃν ἐκρίπτει ὁ ἀνεμος ἀπὸ προσώπου τῆς γῆς,
καὶ ὥς σταγῶν ἀπὸ κάλoug.

τούτων ἡμῖν προδιηνυσμένων καὶ τοῦ ἡθικοῦ τόπου
ὥς ἐν κεφαλαίῳ ὑπογραφέντος, σποράδην, ὥς ὑπεσχή-
μεθα, καὶ διερριμμένως τὰ ζώπυρα τῶν τῆς ἀληθοῦς
10 γνῶσεως ἐγκατασπείραντες δογμάτων, ὥς μὴ ῥαδίαν 5
εἶναι τῷ περιτυχόντι τῶν ἀμνητῶν τὴν τῶν ἀγίων
παραδόσεων εὑρεσιν, μετώμεν ἐπὶ τὴν ὑπόσχεσιν.

III. Ἐοίκασι δέ πως οἱ στρωματεῖς οὐ παρα-
δείοις ἐξησκημένοις ἐκείνοις τοῖς ἐν στοίχῳ καταπε-
15 φυτευμένοις εἰς ἡδονὴν ὄψεως, ὅρει δὲ μᾶλλον συσκήψ
τινὶ καὶ δασεῖ κυπαρίσσοις καὶ πλατάνοις δάφνῃ τε
καὶ κισσῷ, μηλέαις τε ὁμοῦ καὶ ἐλαίαις καὶ συκαῖς
2. καταπεφυτευμένῳ, ἐξεπίτηδες ἀναμεμιγμένης τῆς φυτείας
καρποφόρων τε ὁμοῦ καὶ ἀκάρπων δένδρων, διὰ τοὺς 10
30 ὑφαίρεισθαι καὶ κλέπτειν τολμώντας τὰ ὠρία ἐβελούσης
λανθάνειν τῆς γραφῆς. ἐξ ὧν δὴ μεταμοσχεύσας καὶ
μεταφυτεύσας ὁ γεωργὸς ὠραῖον κατακοσμήσει παρά-
δεισον καὶ ἄλσος ἐπιτερπές. οὔτ' οὖν τῆς τάξεως οὔτε
τῆς φράσεως στοχάζονται οἱ στρωματεῖς, ὅπου γε
25 ἐπίτηδες καὶ τὴν λέξιν οὐχ <ἡδυσμένην> Ἕλληνες
εἶναι βούλονται καὶ τὴν τῶν δογμάτων ἐγκατασπορὰν
λεληθότως καὶ οὐ κατὰ τὴν ἀλήθειαν πεποίηται, φιλο-

7—12 ap. Phot. Bibl. oxl. 7. 7. τόπου Heineke. τρόπον L. τόπου Phot. 8. κεφαλαίῳ ὑπογραφέντος] κεφαλαίῳ ὑπογράφοντος Phot. σποράδην] σπορ. τίς Phot. στ. τε ὡς Barnard. 9. τῶν L¹. τῶν L², om. Phot. 10. ἐγκατασπείραντες δογμάτων M. ἐγκατασπαράντων δόγματα L. ἐγκ. μαθήματα Phot. 12. παραδόσεων om. Phot. ὑπόσχεσιν] fort. ὑπόθεσιν M. 14. στοίχῳ B. στοιχείῳ L, vitio frequenti, de quo Bast. ad Greg. Cor. p. 840 D. 17. μηλέαις B. in Indico. μελέαις L. 25. σὺν ἡδυσμένην vel σὺ καταλλωτισμένην M. σὺν ὠραῖον Heinsius, σὺν L.

utterly unclean. As Theognis says, *You Megarians are neither in the third class, nor the fourth, nor even the twelfth, nor in any number or account whatever; but are like the chaff which the wind scattereth from the face of the earth¹, and as a drop of a bucket².*

Having completed this introduction, and given a summary outline of ethical philosophy wherein we have scattered the sparks of the doctrines of the true knowledge dispersedly here and there, as we promised, so that it should not be easy for the uninitiated who came across them to discover the holy traditions; let us pass on to our general argument.

§ 111. Now it seems that what are known as Miscellanies are not to be compared to ornamental parks with rows of ordered plantations to please the eye, but rather to some thickly wooded hill, overgrown with cypresses and planes and bay-tree and ivy, and at the same time planted with apple-trees and olives and figs, the cultivation of fruit-bearing and of woodland trees being intentionally mingled together, since the Scripture desires to withdraw from observation on account of those who venture secretly to steal its fruits. It is by transplanting the suckers and trees from these preserves that the gardener will furnish a beautiful park and pleasure-ground. Our Miscellanies therefore make no pretence of order or of choice diction, seeing that in this kind of composition the Greeks purposely object to over-sweetness of style, and sow their doctrines secretly

πόνους καὶ εὐρετικούς εἶναι τοὺς εἴ τινας ἐντύχοιεν ¹⁵
 παρασκευάζοντες. πολλὰ γὰρ τὰ δελέατα καὶ ποικίλα
 διὰ τὰς τῶν ἰχθύων διαφοράς.

καὶ δὴ μετὰ τὸν ἑβδομον τοῦτον ἡμῖν στρωματέα
 τῶν ἐξῆς ἀπ' ἄλλης ἀρχῆς ποιησόμεθα τὸν λόγον.

1. ἐντύχουσιν 8. τύχουσιν L.
 ἑβδομος δ' αὖτις ἦν.

8. Subscriptum in L, στρωματέα





NOTES.

§ 1. p. 2, line 2 foll. Christians were reputed to be atheists, partly from their rejection of the popular gods, partly from the absence of outward signs associated with worship. H. At the beginning of the previous book Clement declares it to be his intention in Books VI. and VII. to describe the character of the gnostic, and to show to the philosophers that he is οὐδαμῶς ἄθεος, ὡς ὑπελήφασιν, μένων δι τῆ ἑστί θεωρεῖσθαι. So Polycarp retorted on the heathen the cry αἵρε τοῖς ἄθεοις raised against the Christians (*Mart. Polyc.* 9). Cf. Lightfoot's note on *Ignat. Trall.* 3, where he cites Justin *Apol.* I. 6, 13, *Athenag.* 3, 4, 30, *Tert. Apol.* 10.

ὡς in sense of ἑστί. H. Cf. below P. 837 *ad fin.*, 846, 877, 879 and *passim*, also W. Schmid *Atticismus* iv. 87.

3. οἷος τίς for κα. οἷος τί: τί seems to have nothing answering to it. H.

5. διὰκοῦντας τοῦτομα. Cf. James ii. 7; 1 Pet. iv. 14, 16; 3 Jo. 7; Acts iv. 17 foll., v. 28, 40, 41, ix. 21, xxvi. 9, &c. H. Justin *Apol.* 4 ὅτ' ἡμῶν τὸ ὄνομα εἰς ἡλεγχον λαμβάνετε, *Tert. Apol.* 2 oditur itaque in hominibus innocuis etiam nomen innoxium. Proinde Plinius ad Trajanum haesitare se refert, nomen ipsum, etiamsi flagitiis careat, an flagitia cohaerentia nomini puniantur, also P. 885 τὸ ὄνομα ἐπιτεκλημένοι μόνον, and P. 511 *init.*

7—9. ἐναργεστέρους...τοῖς λόγοις. Clement often speaks of the use of philosophical training as a preparation for Christianity, as in *Str.* I. P. 331 *χρησὶμῃ πρὸς θεοσεβείαν* (ἡ φιλοσοφία) γίνεται, *προπαιδεία τις οὖσα τοῖς τῆν πίστιν δι' ἀποδείξεως καρποῦμένοις*, P. 341 *fin.*, P. 785 *f.*, cf. Faye, Pt II. ch. 6. Here τοῖς λόγοις seems to mean 'reasoning,' as opposed to the 'witness of prophecy,' cf. P. 378 ταῖς τῶν λόγων ἀνάγκαις. Unfavourable examples of such reasoning may be found below in P. 845, and 852.

8. ἐπαίειν: a favourite word with Plato and Clement, from εἶναι, a Homeric term for any sense-perception (chiefly hearing, but also sight and feeling): used especially of acquaintance with any art or science, = *peritus esse*. H.

10. τῆς τοῦ πιστεύουσαι δυνάμεως. Cf. Plato *Rep.* I. 328 *εἰ ὅτι ἐν δυνάμει ἦν τοῦ πορεύεσθαι πρὸς τὸ δότυ*, and for meaning Joh. v. 44 *πῶς δύνασθε πιστεῦναι*, vi. 65 *οὐδεὶς δύναται εἰσεῖν πρὸς με, εἰὰ μὴ ἢ δεδομένον ἀπ' ἐκ τοῦ πατρός*, Heb. xii. 2, &c.

11. τῶν προφητικῶν. Why should the prophets alone be mentioned to the exclusion of all other testimony to Christ?

13. ὅτανον ταῖς γραφαῖς συγχρηστέμεναι. See below on τὰ μαρτύρια I. 19.

15. *χριστιανισμὸν*. The word is used more than once by Ignatius. See Lightfoot's *n.* on *Magn.* 10.

16. *συμπαλαμβάνοντες*. H. prefers the *ms.* reading *συμπεριλαμβανόντες*. The two are often confounded in *ms.*, and Sylburg's emendation seems to me more appropriate here. Cf. Arist. *de Anima* i. 2 *inī*. τὰς τῶν προτέρων δόξας συμπαλαμβάνειν, *Rhet.* i. 3. 5 with Cope's *n.*

17. *λέξει*, 'modes of language': just below *λίξις* is opposed to *νοῦς*. H. But it is also used simply for 'saying' or 'speech,' as *λίξιων προφητικῶν* above, and in P. 856 ἡ *λίξις* τῆς νοήσεως χάριν δίδεται ἡμῖν, and P. 883 ταῖς εὐκαίροις τῶν ἀποστολικῶν συγγραμμένοι *λίξισι*.

18. *ἐκ περιουσίας*, *ex abundantī*, a flexible phrase arising from the general sense of easy superfluity. Aristotle, *Top.* 118 a. 6—15, contrasts τὰ ἐκ *περιουσίας* with τὰ ἀναγκαῖα, e.g. τὸ εὖ ζῆν with τὸ ζῆν, τὸ φιλοσοφεῖν with τὸ χρηματίζεσθαι. H. See Index, s.v. *περιουσία*.

19. τὰ μαρτύρια, 'the actual testimonies,' i.e. passages of Scripture. Probably a reference to the *Eclogae Propheticae* in the *Hypotyposes*, a book intended for advanced Christians. H. See below p. 4, 6, 100, 20, 146, 23, and (for the reference) the Introduction.

21. τῶν κυριακῶν γραφῶν. The same phrase occurs below P. 890.

p. 4, line 1. ἀναπνέει. Cf. P. 625 εἰ καὶ ὁ Παῦλος τοῖς χρόνοις νεάζει... ἀλλ' οὐν ἡ γραφὴ αὐτῷ ἐκ τῆς παλαιᾶς ἡρηται διαθήκης, ἐκείθεν ἀναπνέουσα καὶ λαλοῦσα.

2. *πισιστῶν*. The form *ιστῶν* occurs in Plat. *Cratyl.* 437 B, *συνιστῶν* in Eua. *Pr. Ev.* vi. 8. 3. Winer (p. 94, Moulton) cites ἀποκαθιστῶ Mk ix. 12, ἐφιστῶ *Test. Jud.* p. 610, *συνιστῶν* Chariton, p. 140, where Dorville refers to Artemid. ii. 42 for *ἀπιστῶν*. Other *exl.* will be found in Graevius' *n.* on Lucian, *Solosc.* 7, where the form is condemned. See *Paed.* i. P. 131 οἱ βασιλεῖς Περσῶν παιδαγωγοῦσι τοῖς σφῶν αὐτῶν ἐφίστων *παισίν*, W. Schmid *Attic.* iv. 606, Veitch *Gr. V.* *ιστῶν*.

3. ἐπεξεργασία, 'working out,' either in investigation or in exposition; usually with a sense of special minuteness. H.

5. τὸ κατεντέθεν, 'what is specially pressing, urgent.' So the phrase οὐ κατεντέγει. Usage common from the orators onward. H.

§ 2. 9. πρόκειται. See Lightfoot *Ign.* vol. ii. p. 272 *n.*

10—12. θεοπροπῆς...θεοφιλῆς...φιλῶδες. See below p. 6, ll. 20—27. H. Verbal adjectives in *-ης* have commonly a passive or neuter force, as *θεομισῆς*, *θεομανῆς*, but also an active force as in *θεοσεβῆς*. Those in *-ος* sometimes combine both meanings, distinguished by the accent, as *θεοφόρος*, 'bearing God,' *θεόφορος*, 'borne' or 'sent by God.' For the combination of *θεοφιλῆς* and *φιλῶδες* cf. Philo's description of Moses as *φιλῶδέος τῷ καὶ θεοφιλῆς* (*M.* 2, p. 145), Eua. *Pr. Ev.* vii. 4, p. 303 b οὗτω δὲ *φιλῶδεις* ἡμῶς καὶ *θεοφιλεῖς* ἀσφαμέντες, *θεραπευταὶ τινες ὄντες καὶ ἱερεῖς τοῦ ἐφίστου θεοῦ ἀπεφάνθησαν*.

11. τῷ θεοπροπῆτι. See Index, and Lightfoot on *Ign.* vol. ii. p. 106.

12. *ἕκαστὸν τὸ ὑπερέχον*, 'every class of pre-eminence.' For the act with distributive *ἕκαστ* in the singular cf. Orig. *Joh. tom. i. 12* (p. 14 R) *ἡς ὁ τῶν μαθητῶν τοῦ Ἰησοῦ προδότης εἶναι λεγόμενος τοῦ Ἰησοῦ προδότης*. So just below we have *πάντα τὸν προσβύτερον*. Cf. Plato *Lag. v. 731 c* *οὐδὲ δίδικος οὐχ ἑκάστου δίδικος*, Arist. *Pol. i. 4. 1* *ὅσους ἔργων ἐπὶ ἔργῳ οὐδὲ ὑπερέτης*. H. I suppose this is intended to meet the charge of irreverence. 'It is true the Christians do not honour the gods of the heathen, nor worship the emperor, nor bow down before popular opinion: still we do pay honour where it is due.'

13, 14. *τιμητίον...πάντα τὸν προσβύτερον*. Cf. the address of Pythagoras in Jambl. *V. Pyth. viii. 37* *ὅν τε τῷ κόσμῳ καὶ τῷ βίῳ καὶ τοῖς νόμοις καὶ τῷ φύσει μᾶλλον τιμώμενον τὸ προσβύτερον ἢ τὸ χρεῖον ἐνέμενον κ.τ.λ.*

15. *ἰδεακτός*, a Socratic and Platonic word as applied to Virtue. Here contrasted with *νοητός*, another Platonic word, to express what is directly perceived by the highest powers of the mind. H. See below on p. 68. 28.

τὴν ἀρχαιοτάτην φιλοσοφίαν. By this Cl. means the revelation given to Israel, which he often calls *ἡ βέβαρτος φιλοσοφία*. Compare his proof of the priority of Moses to the teachers of Greece, who stole from him their wisdom, *Str. i. P. 350 f.* Plato is said to have confessed as much in the words *Ἕλληνες δὲ παῖδες ἰστέ...εὐδαίμων ἔχοντες δὲ ἀρχαίαν ἀπὸ παλαιῶν δόξαν οὐδὲ μάθημα χρεῖον παλαιῶν* (*Tim. 23*), cf. *Str. P. 355-7, 422*. Hence Tertullian (*de Praescr. Haer. 31*) contrasts *principatus mundi* and *posteritatem mendacii*, and Cl. speaks (below, P. 686) of the one true and ancient Church. See, on the claim to antiquity, Kaye p. 22.

17. *ἔχοντες <καὶ> ἀναρχον*. The word *ἔχοντες* is used with *αἰών*, *Str. P. 931*. It also occurs in Ignat. *Polye. 3* (where see Lightfoot) and is common in Plotinus; but perhaps H. J. is right in suggesting that it may be a marginal explanation of *ἀναρχος*. If we omit it, the play of words (*ἀναρχον ἀρχὴν τε καὶ ἀπαρχήν*) is brought out more distinctly. Cf. P. 636 *ὁ θεὸς ἀναρχος ἀρχὴ τῶν ὄλων*, and P. 733.

18. *ἐκμανθάνειν*. If we keep the inf. we must suppose it to depend on the *ορατ. obl.* implied in *ἡγείναι* (L 12), but the ind. is a far more natural construction.

τὸ ἐπὶ αἰῶνα αἰών, 'the ulterior causa.' The Son is called *τὸ δεύτερον αἶων* below, § 16. H. There is a reminiscence here of Plato *Rep. vi. 509 B*, where it is said that *τὸ ἀγαθόν* is not the same as *οὐσία*, but *ἐν αἰῶνα τῆς οὐσίας πρεσβεία καὶ δύναμις*, and of *Tim. 28 C* *τὸν ποιητὴν καὶ πάντα τοῦτο τοῦ παντός*. H. J. Cl. speaks of the Son as *ἐκ. τοῦ νοητοῦ P. 609*, and of God as *ἐκ. τοῦ ἐνός P. 140*.

20. *ἐπεργετικότερον*. See below, p. 8, l. 18.

21. *οὐκ ἐστὶ φωνῇ παραδιδόμενον*. At first the gnostic received his knowledge of God by hearing from others, but now he knows by intimate union. Cf. *Joh. iv. 42*.

συνή. Cf. *Rom. viii. 26* *συναγωγῆς ἀλαλήτους*, Plotin. *Enn. v. i. 6*, p. 808, and C's favourite quotation *ἐνορέθην καὶ νοήσω*, P. 876, &c. This seems to

contradict Bigg's assertion (quoted with approval by Harnack's *Dogmengesch.* p. 559 n.) that 'the Silent Prayer of the Quietist' is not to be found in Cl.

25. *συγγεγραμμένον*. The original has *γεγραμμένα ἔχοντων*.

§ 2. 27—8. The *ἐπιμέλεια τῆς ψυχῆς* is illustrated by p. 16. 25; 26. 26. Cf. *Str.* IV. P. 633 *θεὸν ὁ θεραπεύων ἑαυτὸν θεραπεύει· ἐν οὖν τῇ θεωρητικῇ βίῃ ἑαυτοῦ τις ἐπιμελεῖται, θεραπεύων τὸν θεόν*. H.

26. This diligence applied to the divine part of the soul implies a contradiction unless there is an unceasing love of men. Cf. *Str.* II. 438 *μετ' αἰῶνος τοῦ θεοῦ ἄνθρωπος ἐνεργεῖν ἐν ᾧ καὶ αὐτὸς ἐνεργεῖται*. H. On the divine part of the soul cf. *Exa. ex Th.* P. 981, *Str.* II. P. 703, *Protr.* P. 59. In this doctrine, as in so much besides, Cl. follows the guidance both of the Bible (Gen. ii. 7) and of Greek philosophy, esp. the Stoics.

p. 6, line 2. *γενεῖται* 84. H. J.'s emendation *μὴν* for the *κα*. *μὴν* is supported by *Str.* II. P. 441 *ἡ μὲν σοφία φρόνησις, οὐ μὴν πᾶσα φρόνησις σοφία*, Pl. *Phaedrus* 268 E, *Erist.* VII. 326 E *ἴσως μὲν κατὰ τύχην, ἴσως μὴν κ.τ.λ.* Orig. *Col.* III. 9 *οὐ μὲν οὖν τάχα...οὐ μὴν κατὰ τὴν ἀρχήν*, where *μὴν* is opposed to *μὲν*. Cf. Klotz *Devar.* I. 132, II. 659.

5. *πρεσβύτεροι...διάκονοι*. Cf. *Str.* VI. P. 793 *passim*, H. (where, as in *Str.* I. P. 318, comparison is made between the orders of the ministry and the angels, a comparison probably suggested by Apoc. i. 20, &c.); also *Str.* IV. P. 593 *εἰκὼν τῆς οὐρανόθεν ἐκκλησίας ἡ ἐπίγειος*. The comparison is elaborated in the treatises on the Heavenly and on the Ecclesiastical Hierarchy by Dionysius Areop., on which see below, p. 16. 4 n. Lightfoot in his essay on the Christian Ministry (Philipp. pp. 98, 229) quotes this passage as showing that at the end of the second century the bishop of Alexandria was still not clearly distinguished from the presbytery. In fact we are told that till the middle of the third century both the election and the consecration of the bishop of Alexandria were in the hand of the presbyters. Before the episcopate of Demetrius (A.D. 190—233) there was only one bishop for the whole of Egypt (*ib.* pp. 231, 2). Elsewhere, however, Cl. recognizes the three orders, as in *Paed.* III. P. 309, *Str.* III. P. 552, *Str.* VI. P. 793. The last passage begins with the mention of presbyters and deacons only: 'the true gnostic is enrolled' *εἰς τὴν ἐκλογὴν τῶν ἀποστόλων*. *οὗτος πρεσβύτερος ἐστὶ τῷ ὄντι τῆς ἐκκλησίας, καὶ διάκονος ἀληθῆς τῆς τοῦ θεοῦ βουλῆς...οὐχ ἵπ' ἀνθρώπων χειροτονούμενος, οὐδ', ὅτι πρεσβύτερος, δίκαιος νομιζόμενος, ἀλλ', ὅτι δίκαιος, ἐν πρεσβυτερίᾳ καταλεγόμενος, καὶ ἐνταῦθα ἐπὶ τῆς γῆς πρωτοκαθεδρίᾳ μὴ τιμηθῇ, ἐν τοῖς εἰκοσι καὶ τέσσαρσι καθεδρίαις θρόνους*, but just below he speaks of *αἱ ἐνταῦθα κατὰ τὴν ἐκκλησίαν προεστώται, ἐπισκόπων, πρεσβυτέρων, διακόνων κ.τ.λ.* In *Q. D. S.* he uses the titles *ἐπίσκοπος* and *πρεσβύτερος* of the same person (P. 959).

6. *διακονίας*. As two kinds of *θεραπεία* (not of *διακονία*) have been spoken of, and the words *διάκονος* and *διακονούμενος* are used, in the preceding and following sentences, distinctively of one kind of *θεράπεια*, I think the scribe carelessly wrote *διακονίας* for *θεραπείας*.

7. ἐνερπνεύονται. The middle is only found in late Greek. Just below we find the active of the compound ἐνερπνέω, but the middle in P. 542.

παργίων: contrasted with οὐράνιος in Plut. *Mor.* 745 n, 867 n. Cf. P. 755 ψυχῆς (previously called ἀγγέλους) ἐξουσίαν λαβούσας διὰ καθάρτην τοῦ βίου τῇ θείᾳ προνοίᾳ εἰς τὴν ἀνθρώπων λειτουργίαν τὸν περίγυρον ἀνθρωπίνου τύπου, 822 αἱ τῶν ἐναρτέων ἀνθρώπων ἐπίνοιαι κατὰ ἐπίστατον θεῶν γίνονται, διατιθεμένης πρὸς τῆς ψυχῆς καὶ διαδομένης τοῦ θεοῦ θελήματος εἰς τὰς ἀνθρωπίνους ψυχάς, τῶν ἐν μέρει θεῶν λειτουργῶν συλλαμβανόμενων εἰς τὰς τοιαύτας διακονίας, κ.τ.λ.

9. βελτιωτική θεωρία. So philosophy is said just above to be β. ψυχῆς. Cf. *Paed.* I. P. 98 ἰνί. τὸ τέλος τοῦ παιδαγωγοῦ βελτιῶσαι τὴν ψυχὴν, εὐδίδειν, σάφρονός τε, οὐκ ἐπιστημονικοῦ, καθηγέσθαι βίον. The word βελτιῶν and its derivatives are found in Plutarch and are very common in Philo, see Wytt. on Plut. *Mor.* p. 75 ἅ τὴν αὐτοῦ βελτιούμενον πρὸς ἀρετὴν σωματεύουσιν.

12. ἐνερπνέων occurs again below, p. 12. 9.

13. θεωρητικά φρονεῖν. See P. 319 and below p. 138. 28.

21. θεωφιλία. As Cl. here ascribes this quality to the gnostic, so Hierocles to the Wise Man, in *Corin. Aur.* I. μόνον ἱερὸς ὁ σοφία, μόνος θεωφιλία, μόνος εἰδὼς εἰσεσθαι.

23. ἐνομένη θεῶ. Cf. P. 865, also *Protr.* P. 88, where Potter gives many illustrations from Clement. See esp. *Paed.* III. P. 250 foll. H. Nothing in Clement is more startling to the reader of the present day than his repeated assertion of the deification of the gnostic, not merely in the future (as here), but in this present life, as in P. 894 ὁ τῷ κυρίῳ προσέμνηται καὶ τῇ δοθείσῃ δι' αὐτοῦ κατακολουθήσας προφητείᾳ τελείως ἐτελείηται κατ' εἰκόνα τοῦ διδασκαλοῦ, ἐν σαρκὶ περιπαλὼν θεός, 890 ἐξ ἀνθρώπου θεὸς ἀποτελείται, 632 οὕτως δυνατόν τῷ τρόπῳ τὸν γνωστικὸν εὖ γινέσθαι θεόν. In proof of this doctrine he cites passages both from the Bible and from secular authors, e.g. Ps. lxxxii. 6 (quoted in P. 94, 113, 494, 632), Heraclitus ἀνθρώποι θεοί, θεοὶ ἄνθρωποι (P. 251), Plato *Soph.* p. 216 (P. 634), Empedocles (P. 632). He might also have referred to 2 Pet. i. 4 θείας κοινωνοὶ φύσεως, and to the Stoic claim of equality with God (cf. Cic. *Somn. Sc.* 24 deum te igitur scito esse, siquidem est deus qui viget, qui sentit,...qui tam regit et moderatur id corpus cui praepositus est, quam hunc mundum ille princeps deus, *N. D.* II. 154). Yet strangely enough Cl. denies the identity of divine and human virtue (see P. 886). The deification of man was also maintained by Theophilus *Aut.* II. 27 οὕτως οὖν ἀθάνατον αὐτὸν ἐποίησεν ἀλλὰ δεκτικὸν (ἀθανασίας) ἵνα...μισθὸν κορίσῃται τὴν ἀθανασίαν καὶ γίνηται θεός, II. 24 ὅπως τέλειος γενόμενος, ὅτι διὰ καὶ θεὸς ἀναδειχθείς, εἰς τὸν οὐρανὸν ἀναβῇ: by Irenaeus IV. 38. 4 nos autem impu-tamus ei quoniam non ab initio di facti sumus, sed primo quidem homines, tunc demum di: by Hippolytus *Philos.* X. 33 (p. 540. 2) εἰ γὰρ θεὸς σε ἡθέλησε ποιῆσαι, ἐδύνατο...ἀνθρώπων θέλων, ἀνθρωπίνον σε ἐποίησεν· εἰ δὲ θέλει καὶ θεὸς γενέσθαι ὑπάκουσι τῷ πεποιηθέντι, II. 34 (p. 544. 37) εὖ γὰρ ἐμνηστὴς θεοῦ καὶ συγκληρονόμος Χριστοῦ...γίγονας γὰρ θεός: by Athanasius *de Incarn.* 54 αὐτὸς ἐνῆνθρώπησεν ἵνα ἡμεῖς θεοποιηθῶμεν. See also quotations

in Suicer s.v. *θεοποίησις*, *θεός*, *θείσις*, Harnack *Dogmengesch.*, who goes so far as to say that the idea of deification is to be found 'in all the Fathers of the ancient Church after Origen' (vol. III. 164 n. tr.), cf. his *Excursus* on the use of the word *θεός* (vol. I. 119) and the references in the Index under the heading 'Deification.' Aquinas explains the appellation as follows: (*Summa* I. qn. 108) sancti homines participative dicuntur dei.

ἑομοιούμενοι. The idea of man's assimilation to God is connected by CL, as by Philo (M. I. 16, 106), with the statement in Gen. i. 26 καὶ εἶπεν ὁ θεός, ποιήσωμεν ἄνθρωπον κατ' εἰκόνα ἡμετέραν καὶ καθ' ὁμοίωσιν (quoted in P. 156, 576, 642, 662, 703), and also with the famous passage in the *Theodæus*, p. 176 πειρᾶσθαι χρὴ ἐνθίνδε ἐκείσε φεύγειν ὅ,τι τάχιστα. φυγὴ δὲ ὁμοίωσις θεῷ κατὰ τὸ δυνατόν· ὁμοίωσις δὲ δίκαιον καὶ ὅσιον μετὰ φρονήσεως γενέσθαι (quoted P. 482, 499, 500, 502, 792). Cf. Faya, p. 263 foll.

θεῷ. The dative here has a double use; in its first use, as understood after *εὐομνέτω*, it is governed by *βιωτέον*, in its second use by *ἑομοιούμενοι*.

§ 4. 27. §. The reference seems to be to lines 14—20 in the preceding paragraph.

28. ἀποτέλεσμα, a favourite word with Polybius and later writers. For the three gnostic ἀποτέσματα cf. P. 453 τριῶν τούτων ἀντίκειται ὁ ἡμεδαπὸς φιλόσοφος, πρῶτον μὲν τῆς θεωρίας, δεύτερον δὲ τῆς τῶν ἐντολῶν ἰπιτελέσεως, τρίτον ἀνδρῶν ἀγαθῶν κατασκευῆς· ἀ δὴ συνελθόντα τὸν γνωστικὸν ἐπιτελεῖ.

πρῶτον. The omission of πρ. in the ms. is probably due to its being written as ε', which would easily disappear after the preceding α.

p. 8, line 1. πρᾶγματα. One would hardly expect to find this word used as equivalent to *θεωρία* in P. 453 (quoted on ἀποτέλεσμα just above), but it occurs elsewhere in CL with a pregnant force = 'reality.' Cf. P. 875 φράσμεαι ψυχαὶ τὸ οἰκεῖον ἀνάπτουσαι φῶς εἰς τὴν τῶν πραγμάτων θεωρίαν, 867 βλ. οὐσίας τοῖνυν καὶ τὰ πρᾶγματα αὐτὰ παραλαβὼν διὰ τῶν λόγων, εἰκότως καὶ τὴν ψυχὴν ἐπὶ τὰ δίδοντα ἄγει, Iren. IV. 18. 5 ἀπὸ γῆς ἄρτος, προσλαμβάνόμενος τὴν ἐπίκλησιν τοῦ θεοῦ, οὐκέτι κοινὸς ἄρτος ἐστίν, ἀλλ' ἐχάριστία, ἐκ δύο πραγμάτων συνεστηκυῖα, ἐπιγίγειν τε καὶ οὐρανίου.

3. τὰ παρὰ τῇ ἀληθείᾳ ἐπικεκρυμμένα. Cf. above, p. 2, l. 8 τῆς παρ' αἰτοῖς παιδείας.

5. μυστήρια. See Introduction.

6. ἔθεος. See above, § 1. 5.

7. θεοειδαίμων. Cf. P. 450 ἡ δεισιδαιμονία πάθος, φόβος δαιμόνων ὅσα ἐκπαθὲν τε καὶ ἐμπαθὲν. By δ are meant the heathen gods. Cf. 1 Cor. x. 20. In *Protr.* P. 21 CL speaks of atheism and superstition as the two extremes of ἀμαθία. See Plutarch's interesting treatise *De Superstitione*.

8. ἀνθρώπων. For the pregnant sense cf. *Protr.* P. 89 τῆς γνώσεως αἱ ἀπέντες ἀνατελεῖσθαι τὸν ἐγκεκρυμμένον ἵπτον ἐκφαίνουσαι ἄνθρωπον, Theoph. Aut. I. 2 εἰν φῆς Διζῶν μοι τὸν θεόν σου, ἐγὼ σοι εἶποιμι ἂν Διζῶν μοι τὸν ἄνθρωπόν σου (*internum hominem*).

§ 5. 10. On rudimentary and other faith see P. 644 foll. H. The reference to *πίστις* is probably suggested by *θεὸς πεπεισμένος εἶναι* above

(1. 4). Faith in the existence of God comes first, then the acceptance of Christ's teaching. The text presents many difficulties. How can it be said that a rudimentary faith is knowledge, and how does the rest of the sentence bear on this proposition? We may escape the first difficulty by inserting *ἐνεργεί*, which might easily be lost after *εἰδέναι*, and thus we also gain a construction for *ἡγείσθαι*, if we connect the two sentences by inserting *δε* after *μετά*, as in *Str.* VI. P. 791 τὰ μὲν πρῶτα ἀφεσὺν ἁμαρτιῶν αἰτήσεται, μετὰ δὲ τὸ μηκέτι ἁμαρτάνειν, ἵππερα (MS. ἐπὶ τῷ) εὐπειστὸν δύνανθαι. I should prefer however to make τὸ δρῶν dependent on *ἐνεργεί*, changing *ἡγείσθαι* into *ἡγούμενον*. The two stages of faith correspond to the 1st and 2nd stage of knowledge (1. 1). For *πίστις* see Introduction.

11. *πρωτόθεν*. Cf. *Str.* v. P. 697 *πρωτοῦθεν ἀληθὴ εἶναι τὴν διδασκαλίαν τοῦ Υἱοῦ. ὥς δὲ ἡ μάθησις τὰς φρίδας αἰθερ, οὕτως ἡ εἰς τὸν θεὸν πρωτόθεν αἰθερ τὴν πίστιν*, P. 444, where *πρω.* is defined as *διὰ τῆς βεβαιότητος*. διὰ πιστεύομεν ὃ ἂν πρωτοῦστος ἄμεν εἰς σωτηρίας. *πρωτοῦθεν* δὲ τῷ μόνῳ θεῷ, *Sext. Emp. P. H.* III. p. 238 ἡ πρωτόθεν τοῦ τὰδε μὲν εἶναι φύσει ἀγαθὰ, τὰδε δὲ κακὰ. See Wetst. on 2 Cor. i. 15. H. J., putting a colon after *διδασκαλίας*, and substituting *τοῦ* for *τὸ* after *πρωτόθεν*, would translate 'Faith in its first form is the knowledge of God and of the Saviour's injunction to regard the resolution to do no injustice in any way as proper to the knowledge of Him.'

15. *ἄγγελος ὁ πληροῦσθεον...μεταλαγχάνων*. In the MS. *ὁ* is changed into *τὸ* owing to a misunderstanding of the adverbial use of the neuter comparative. Probably the reference is to the archangel Michael.

17. On the Divinity of the Son, cf. *Bull.* vol. VI. p. 239 foll. H.

20. ἡ μεγίστη ὑπεροχή. Cf. above p. 4. 12 *τίμον ἅπαν τὸ ὑπερέχον ἡγείται κατὰ τὴν ἀξίαν*, and below p. 136. 16 *τὴν κατ' ἀξίαν ὑπεροχὴν*.

κατὰ τὸ θεῶμα κ.τ.λ. Cf. below, p. 12. 8 foll. &c. H.

21. *οὐρακίζα*. Cf. *Diod. XVIII.* 59 *ὁ κοινὸς βίος ὥσπερ ὑπὸ θεῶν τινας οὐρακίζομενος*, *Heracl. Byw.* 28 *πάντα οὐρακίζει κεραυνός*, *Philo M.* I. 419 *ὁ κυβερνήτης θεὸς τῶν ὁλων, οἰκονομῶν καὶ πηδαλιουχῶν σωτηρίας τὰ πάντα*, *ib.* 437, below, p. 16. 4 *κυβερνῶντα τὴν πάντων σωτηρίαν*.

22. *δε' ἂν ἐνεργεί*. So *Numenius (ap. Eus. Pr. Ev. XI.* 18) compares the pilot steering by the stars with the δημιουργὸς τὴν ὕλην ταῖς ἰδίαις οὐρακίζων, *βλέπων ἀντὶ τοῦ οὐρανοῦ εἰς τὸν ἀνω θεόν*, which *Eus.* illustrates by quoting *Joh. v.* 19 *οὐδὲν δύναται ὁ υἱὸς ποιεῖν ἄφ' ἑαυτοῦ ἐὰν μὴ τι βλῇ τὸν πατέρα ποιοῦντα*: cf. also *Joh. viii.* 28, 38, *Philo M.* I. 414 *ὁ γεννηθεὶς, μπουόμενος τὰς τοῦ πατρὸς ὁδοὺς, πρὸς παραδείγματα ἀρχόντων ἐκείνου βλέπων ἐμόρφου τὰ εἶδη*, *Strom. P.* 635 *οἷον ἄγγελος ἤδη γεγόμενος σὺν Χριστῷ ἵσταται, δεῖ τὸ βούλημα τοῦ θεοῦ σκοπεῖν*, P. 323 *ὁ σωτὴρ δεῖ ἐργάζεσθαι ὥς βλέπει τὸν πατέρα*.

23. *ἐπὶβλέπουσα*, 'watching,' i.e. while acting; quoted in *Theodoret Af.* Gr. p. 63. H.

24. *περιεπής*, 'look-out place,' apparently a reference to *Plato, Politicus*, 273 B *τότε δὲ τοῦ παντὸς ὁ μὲν κυβερνήτης οἷον πηδάλιον οὐρακὸς ἀφίμενος εἰς τὴν αὐτοῦ περιεπὴν ἐπίστη*, where the pilot of the universe leaves the helm

and retires into the *περιωπή*. The true Divine pilot, he means to say, is at the *περιωπή* and at the helm all at once. Clement's application may have been suggested by Numenius, who, as quoted by Euseb. *Prep. Ev.* XI. 18, speaks (539 c, d) of the *δευτερος θεός* as guiding the world &c. *βλέπων εἰς τὸν ἄνω θεόν* (cf. below, p. 16. 2—4) and of what ensues when he *μεταστρέφει εἰς τὴν ἑαυτοῦ περιωπὴν* (537 d, cf. 538 b). Contrasted with these is the language of Greg. Naz. *Or.* 37. 3 *εἰ ἐπὶ τῆς ἰδίας ἱμεινα περιωπῆς, αἰ μὴ συγκρίβῃ τῇ ἀσθενείᾳ, ... ὀλίγου ἐν ἡκολούθησαν τυχόν*. H. Cf. *Protr.* 59 (even the heathen acknowledge) *τὸν θεὸν ἄνω που περὶ τὰ νῦντα τοῦ αἰῶνος ἐν τῇ ἰδίᾳ καὶ οἰκίᾳ περιωπῇ ὄντως ὄντα αἰεί*, Orig. *Jo.* 22. 18 *ὁ πατήρ ἐν τῇ ἑαυτοῦ περιωπῇ ἐπὶ τῇ ἑαυτοῦ θεωρίᾳ εὐφραίνεται*.

ὁ περιζόμενος. Cf. 1 Cor. i. 13 *μεμρίσται ὁ Χριστός*; Aug. *Epist.* 187. 19 *Deus totus adesse rebus omnibus potest et singulis totus*. Cl. may have in mind the contrary doctrine of some gnostics and of Numenius (*Eua. Pr. Ev.* XI. 15) *ὁ μὲν πρῶτος θεός ἐστιν ἀπλούς διὰ τὸ ἑαυτῷ συγγνωμένος διὰ τοῦ μήποτε εἶναι διαιρετός, ὁ θεὸς μὲντοι ὁ δευτερος... συμπεριφέρωνος τῇ αἰῶνι ἐν αὐτῇ, ἐνοὶ μὲν αὐτῇ, σκίχεται δὲ ὑπ' αὐτῆς*. *Protr.* P. 87 *ὁ Χριστὸς ἐν τῇ ἑαυτοῦ περιωπῇ ἐπὶ τῇ ἑαυτοῦ θεωρίᾳ εὐφραίνεται* (ὁ θεός) *ὅτε περιζόμενος ὅτε περιζόμενος ἢ κατὰ ὅρισμόν τινα ἢ κατὰ ἀποτομήν*, *ib.* III. P. 543 *μεθ' ὧν ἡ πανεπίσκοπος τοῦ θεοῦ δύναμις ἀμερῶς μεριστή*, *ib.* IV. P. 635 *ὁ λόγος οὐδαμῶς διάστασιν λαβών*, *Exc. Theod.* P. 967 *οὐδὲ διεκίκομπο ἢ ἀποθεῖν μετῴστη δεῦρο, τόπον ἐκ τόπου ἀμείβων, ὥς τὸν μὲν ἐπιλαβεῖν, τὸν δὲ ἀπολαβεῖν· ἀλλ' ἦν τὸ πάντα ἐν καὶ παρὰ τῷ πατρὶ ἀνταῦθα*, P. 969 *ἐν αὐτῷ οὐδέποτε τοῦ μείναντος ὁ καταβάς μερίζεται... ἀμεριστος εἰς θεός*, *ib.* P. 978 *ἐπεὶ δὲ ἡμεῖς ἦμεν οἱ μεμερισμένοι, διὰ τοῦτο ἐβαπτίσαστο (ἐβιάσαστο) ὁ Ἰησοῦς τὸ ἀμεριστον μερισθῆναι*, Philo M. 1, p. 209 *τίμνεται οὐδὲν τοῦ θείου κατ' ἀπάρτησιν, ἀλλὰ μόνον ἐκτείνεται*, Justin M. *Dial.* c. 128 *τὸν λόγον γεγενῆσθαι ἀπὸ τοῦ πατρὸς δυνάμει καὶ βουλῇ αὐτοῦ ἀλλ' οὐ κατ' ἀποτομήν, ὥς ἀπομεριζομένης τῆς τοῦ πατρὸς οὐσίας, ὅποια τὰ ἄλλα μεριζόμενα οὐ τὰ αὐτὰ ἐστὶν ἀ καὶ πρὶν τηρῆναι*, Orig. *Princip.* I. 2. 6. Dr Gifford supplies the following *reff.*: Athanas. *de Sent. Dionys.* § 16 *μερίζει τὸν υἱόν*, Euseb. *Caes. ap. Athan. Epist. de Decretis*, §§ 4, 7.

p. 10, line 2 *ὅλος νοῦς*, taken from Xenophanes (Karsten, p. 35) *ὅλος ὄρεξ, ὅλος δὲ νοεῖ, ὅλος δὲ τ' ἀκούει*. In his note, K. cites Plin. *H. N.* II. 5 *Deus totus est sensus, totus visus, totus auditus, totus animae, totus animi, totus sui*; Iren. *ap. Epiphan. Haer.* 33 *ὅλος ἔννοια ἄν, ὅλος θέλημα, ὅλος νοῦς, ὅλος ἐφθαλμός, ὅλος ἀκοή, ὅλος πῆγῃ πάντων αγαθῶν*. See below § 37 and § 79, and Psellus (Boiss. p. 34) *τὸ δαιμόνιον, πνεῦμα δι' ὅλου ἐν κατὰ φύσιν αἰσθητικῇ, κατὰ πᾶν ἑαυτοῦ μέρος ἀμέσως ὄρεξ τε καὶ ἀκούει*, also Seneca *N. Q.* I. *proo.* 14.

4. *τὰς δυνάμεις ἱερυνῶν*. Cf. Apoc. ii. 23 *ἐγὼ εἰμι ὁ ἱερυνῶν νεφροῦς κ. καρδίας*, 1 Cor. ii. 10 *τὸ πνεῦμα πάντα ἱερυνῇ καὶ τὰ βάθη τοῦ θεοῦ*, Rom. viii. 38 *ὅτι δυνάμεις, ... ὅτι ὑψώματα, ὅτι βάθος, ὅτι τις κτίσις ἑτέρα δυνήσεται ἡμῶς χωρὶς ἀπὸ τῆς ἀγάπης τοῦ θεοῦ*, Apoc. ii. 24 *τὰ βάθη τοῦ Σατανᾶ*, 1 Joh. iv. 1 *δοκιμάζετε τὰ πνεύματα*, Luke iv. 36 *ἐν ἑξουσίᾳ καὶ δυνάμει*

ἰσχύουσι τοῖς ἀκαθάρτοις πνεύμασι. Iren. II. 22. 7 *spiritibus Salvatoris* qui in eo est scrutatur omnia et altitudines Dei. *Siron.* P. 425 ἡ δὲ διαλεκτικὴ τὰς δυνάμεις καὶ τὰς ἰσχύας δοκιμάζουσα ἐπαφωσθεῖν καὶ τὴν πάντων κρατίστην εὐσίαν...*ἰσχυρότερον τῶν θεῶν καὶ οὐρανίων ἐπαγγελίας* foll., P. 635 κύριος ὁ υἱὸς πατρὸς τῶν δυνάμεων εἰς τὸν οὐρανόν. *Siron.* P. 431 πάρεστιν αὐτῇ τῇ τε ἰσχυτικῇ τῇ τε εὐαγγελικῇ τῇ τε παιδευτικῇ ἀποτίμη ἡμῶν δυνάμει δύναμις τοῦ θεοῦ, *Esc. Theod.* P. 986 ὁ ἄρτος καὶ τὸ θεῶν ἀγιάζεται τῇ δυνάμει τοῦ ἁγίου...*δυνάμει εἰς δύναμιν προσημασθῆναι* μεταβληται, *Siron.* P. 366 ἵνα δυνάμεις τινὰς ἐπαφωσθεῖν ἀποτίμη τῇ φιλοσοφίᾳ ἐκελύψασιν. This power was shown by our Lord in the Temptation, and in His Passion, see Lightfoot on Col. ii. 15.

πάντα ἐπενέγκται στρατιᾷ. For a similar anarthrous use of *στρατιᾷ* see Plato, *Phaedr.* 246 τῷ δ' ἵσται στρατιᾷ θεῶν τε καὶ δαιμόνων, *Lk.* ii. 13 πλῆθος στρατιᾶς οὐρανίου. The absolute supremacy of the Son, as opposed to the gnostic worship of angels, is asserted by St Paul in Col. i. 15–18, ii. 18, 19. See below n. on p. 16. 4.

καὶ θεῶν. Cf. p. 20. 15 αἱ μακάριοι θεῶν εἰσίν, 22. 14 θεοὶ ἄγγελοι καὶ θεοί. In Ephr. Syr. (quoted by Lightfoot on Col. i. 15) the first rank of the hierarchy consists of θεοί, θρόνοι, κυριότητες.

6. εἰς τὸν ὑπερέβαντα. 1 Cor. xv. 27 πάντα ὑπέβανεν ὑπὸ τοῦ αἵματος αὐτοῦ. H.

8, 9. ὡς φλοι...ὡς εἰσίν. Cf. P. 423 ἔστιν δὲ μὴ εἶναι ἀνωθείας υἱὸς, ἀλλὰ...δοῦλον μὲν τὰ πρῶτα, ἵππεα δὲ πιστὸν γενέσθαι θαλάσσαντα, φερόμενον κύριον τὸν θεόν· εἰ δὲ τις ἐκπαρθεῖ, τοῖς υἱοῖς ὑποτασσέσθαι, *Isid.* p. 24. 5, 109. 5, 136. 23.

§ 6. 12. καὶ εἰς. Cf. below, p. 20. 7.

8' αἰσθητικῆς ἐνεργείας. Cf. *Esc. Theod.* P. 972 πῶς δὲ καὶ αἱ καλεῖσθαι ψυχὰς συναισθάνονται μὴ σώματα οὐσαι.

τὸν σκληροκαρδίον. See below n. on p. 20. 7 f.

13. ἰσὶς καὶ δημοσίς. See my n. on Cic. *N. D.* II. 164 singulis provideri.

18. τὸν ἐξ αὐτοῦ τὴν σωτηρίαν λαβεῖν...ἐνέμενον. Cf. *Psod.* P. 118 πεπιστευκάμεν ἰκονοῖσι προαιρήσει σωζόμενοι, *Str.* P. 788 ἡμᾶς ἐξ ἡμῶν αὐτῶν βούλεται σώζεσθαι, *Q. D. S.* 940 P. δίδωσι βουλομένοις ἵνα οὕτως θεῶν αὐτῶν ἡ σωτηρία γίνηται· οὐ γὰρ ἀναγκάζει ὁ θεός, βία γὰρ ἐχθρὸν θεῷ, P. 947. See below n. on p. 18. 19. Orig. *de Orat.* 29 fin. οὐ γὰρ βούλεται ὁ θεός τινι τὸ ἀγαθὸν ὡς κατ' ἀνάγκην γενέσθαι, ἀλλ' ἰκονοῖας, *Hom.* XII. in *Jer.* ὁ θεὸς οὐ τυραννεῖ, ἀλλὰ βασιλεύει, καὶ βασιλεύων οὐ βιάζεται, ἀλλὰ πείθει.

19. ἀποπληρώσαι. *Plat. Rep.* x. 620 B τὴν Ἀδίστων ἐκάστην ἐν εἰσὶν δαίμονα τοῦτον φύλακα συμπεμπειν τοῦ βίου καὶ ἀποπληρώσῃ τὸν αἰρεθέντων. H.

21. ὑποδειότερων (has no positive), 'inferior' generally, as here; esp. poorer, or feebler, or more insignificant. Similarly applied to angels by Origen (in *Mt.* tom. 14. 21) 3. 644 B. (ἡ ψυχῇ) μετὰ τιμαρίας ἐνὸς τινος ὑποδειότερον γίνεσθαι παρὰ τὸν Μιχαὴλ, ὑποδειότερος γὰρ ἐκείνου ὁ τῆς μετανοίας. H. Cf. P. 366, quoted on l. 4 τὰς δυνάμεις, and see Potter's note there.

23. ἀγγέλαι κατὰ ἴθνη. *Strom.* P. 822 κατὰ τὰ ἴθνη καὶ πόλεις νεμήνται τῶν ἀγγέλων αἱ προστασίαι, *Deut.* xlii. 8 ὅτε διαμέριζεν ὁ ὕψιστος ἴθνη... ἐστρεψεν ἔρια ἰθῶν κατὰ ἀριθμὸν ἀγγέλων θεοῦ, *ib.* iv. 19; *Daniel* x. 13, 20, 21; cf. *Sir.* xvii. 14 ἐκαστῇ ἰθνὶ κατίσθησεν ἡγούμενον, καὶ μερὶς κυρίου Ἰσραὴλ ἴστω.

24—25. ἔτσι γὰρ οὐ φρονεῖται κ.τ.λ. Cf. *Plato* *Leg.* x. 901 D, where it is shown that God's Providence extends to individuals (1) because He is Omnipotent, (2) because He is perfect in goodness, whence it follows that He cannot be actuated by ῥαθυμία καὶ τρυφή (οὐκ οὐκ ἐπὶ τρυφῇ ῥαθυμίας l. 28) in any of His dealings.

27. Cf. below p. 14. 4 foll. *H.*, also *Paed.* I. P. 135.

p. 12, line 4. κατὰ τὸν εἰκστόν καιρὸν. *Tit.* i. 2, 3 ζῆλον...ἐπηγγελιστο πρὸ χροῦται αἰωνίων, ἐφάνησεν δὲ καιροῖς ἰδίαις τὸν λόγον αὐτοῦ.

5, 6. οὐτ' οὐκ φθονεῖται. Cf. *Theoph.* *Αἰτ.* II. 25 οὐκ ὡς φθονῶν ὁ θεός, ὡς εἰσὶν αἱ τιναί, ἐκείλευσεν μὴ ἐσθίειν ἀπὸ τῆς γνώσεως, in allusion to the Just and Jealous God of Marcion. See below p. 22. 24. In the translation the word 'envy' is employed both here and in ll. 11—13. Perhaps however the meaning here is rather that of 'bearing a grudge.' The case of Ishmael and of Esau may have been adduced as proving such φθόνος on the part of the Demiurge.

9. ἐξυπηρετῶν. Potter cites *Bull.* II. 6, 7. *H.*

§ 7. 11. ἀνέρχεται means that in the Lord ἀπάθεια was not the result of a struggle and process, as in man; see below, ll. 24—26. *H.*

13. ὁ φθονῶν. *Str.* P. 569, *Iren.* IV. 40. 3 ἐκ τότε ἀποστάτης ὁ ἀγγελος ἀπ' ὅτε ἐξήλωσε τὸ πλάσμα τοῦ θεοῦ, *ib.* v. 24. 4 invidens homini apostata a divina factus est lege: invidia enim aliena est a Deo; *Theodoret*, *Gr. Aff.* p. 54, 19 foll. Cf. *Plato*, *Phaedr.* 247 φθόνος ἔξω θείου χοροῦ ἵσταται, *Tim.* 29 π ἀγαθὸς ἦν (ὁ θεός), ἀγαθὸν δὲ οὐδεὶς περὶ οὐδενὸς οὐδέποτε γίνεται φθόνος.

οὐ καὶ πάθος ἔφατε, e.g. the passion of hate, see *Joh.* viii. 44. Of the demons Clement says ἀγγελοὶ τιναί ἀκρατεῖς γενόμενοι ἐπιθυμία ἀλόντες εὐρανόθεν δεῦρο κατακτεπέκασιν P. 538.

18. συμβόλου...σοφία. Cf. *Strom.* P. 769 (the Creator) σοφία εἰρηται πρὸς ἀπάντων τῶν προφητῶν. οὗτός ἐστιν...ὁ σύμβουλος τοῦ θεοῦ τοῦ τὰ πάντα προοργαζόντος, P. 101 init.

19—21. The verse Χριστὸν θεοῦ δύναμιν καὶ θεοῦ σοφίαν is also referred to in *Str.* I. P. 377, 421 and 424.

20. ἀνα...ἀρχικατάστατος. ἀρχικός, being explained by πρὸ πάντων τῶν γενομένων, seems here to mean 'original.' We find it joined with λόγος in *Str.* 821 init. ἡ φρόνησις ἀνευ θεωρίας παραδειγματὶ τῶν ἀρχικῶν λόγων...πίστις λέγεται, where Lowth's n. is 'Filium Dei'; also P. 604 ἀρχικός ὁ λόγος, 'the subject is of primary importance,' and 927 (of the causes of scepticism) τούτων αὐτῶν τῶν ἀρχικωτάτων τῆς ἐποχῆς τὸ μὲν ἀβίβαιον τῆς διανοίας γεννητικόν ἐστι διαφωνίας. For examples of ἀνε not followed by a participle see *Plato*, *Rep.* VIII. 551 E, 568 E αὐτοῖς...ὁ παραδείγματος ἀνε τυραννίδος ἐμνηστές, *ib.* 619 D ἀνε πένων ἀγομαστότους.

26. *ἀρεταίαι*. See below, P. 634, 636 and Introduction.

p. 14, line 2. *πανταχὶ τοῖς ἀνθρώποις*. So, at the beginning of § 2, the *ἐκ* is called *διότις* *πανταχὶ*.

§ 8. 7, 8. *καὶ γὰρ* justifies *καὶ*. H. Besides this universal goodness the Saviour has a special inducement in His special relation to us (*ὅλων ἡμεῶν*): cf. P. 80 *τὸ εὐαγγέλιον αὐτοῦ καὶ ἀγαπᾶμεν καὶ θεωροῦμεν ἐπὶ τῇ ἑλλάδι* (ζῆα. For *ἀγαπᾶμεν* cf. below, l. 16, also pp. 10, 12, 12, 22, and esp. p. 16, 18.

9. *τῷ μόνῳ*. The former dat. is causal, the latter governed by *ἀντιχρῆσθαι*. It would have been easy to avoid confusion by using *ἀπὸ τοῦ* but Cl. is careless in such matters; see below, p. 24, 18, and 12, 6, 7. For *ἀντιχρῆσθαι* cf. *Protr.* P. 59 *πάντων ἐνίσταται ἀντίχρῆσθαι θεῷ*, Herodian l. 4, 5 *πάντων τῶν αὐτῶν χρηστέμενος τοῖς τῶν ἀρχαίων ψυχαῖς ἐνίσταται*.

11. *ἀρμονικῶς* goes with *τῷ θεῷ*. Cf. P. 447 *τοῖς δὲ σωματικῶν ἀρμόνιαις ἴδε ἡ δόξα*: = cf. *ἀρμόνιος*. H.

12. *προσέκηκε τῷ κρείττονι ἡγεσθαι*. Cf. *Plat. Leg.* III. 690 D *τὸ μῆγρον δέξιμα...ἵππεσθαι μὴν τὸν ἀρεσιτελέστατον, τὸν δὲ φρονετώτατον ἡγεσθαι*, *Rep.* II. 590 D (it is right that the worse should be subject to the better) *οὐκ εἰ βλάβη τῇ τοῦ δουλοῦ εἰσμέναι θεῷ ἡγεσθαι αὐτόν, ἀλλ' ὅτι ἀρᾶται ἐν σαρὶ ἐπὶ τοῦ θεοῦ καὶ φρονίμου ἡγεσθαι, μάλιστα μὴν εὐαγγέλιον ἔχοντες (ἡ δὲ ἡμεῶν) ἐν αὐτῷ, εἰ δὲ μὴ, ἔχοντες ἀρεσιτελέστατον, Arist. Pol.* I. c. 5, 6.

17. *τὸν εὐαγγέλιον*. Gal. vi. 10 *τοὺς εὐαγγέλιον τοῦ πόντου, Eph.* II. 19 *συμπεριλαμβάνει τὸν ἁγίον καὶ εὐαγγέλιον τοῦ θεοῦ*, Heb. III. 6.

19. *ἐκ πόντου τελειώμενος*. Cf. below p. 18, 16 *τῷ δὲ πόντῳ τελειώσιν*.

21. *πρωτογενεῖς κινήσεις*. Plato (*Leg.* I. 897 A, a passage which is also cited in *Str.* v. P. 701) speaks of the soul moving all things in heaven and earth with her own movements, such as wishing, thinking, loving, &c. These and such-like *πρωτογενεῖς κινήσεις* make use of *τὰς δευτερογενεῖς κινήσεις* of bodies, and cause physical change. H. Plato goes on to describe how the soul *νοῦν μὴν προσλαβούσα δὲ θεῖον ὄραμα, θεὸς ὡς, ἀπὸ καὶ εὐδαίμονα παιδαγωγῇ πάντα*, which may have led Cl. to identify the *δύναμις πρωτ.* κιν. with the Son. The term *πρωτογενεῖς* is also used by Proclus and Julian, and frequently by Dion. Areop.

§ 9. 26. *ἐνάμις*. See *Strom.* v. P. 647 *ἐνὶ*.

28. *διοικήσεις*. Often used by the Stoics of the divine government of the world.

29 f. 'It belongs to (it requires) the greatest Power (to make) the fitting' &c. (cf. 27 foll.). *πρόκειναι* might do if *μέχρι* stood earlier, but it can hardly go with *καὶ μέχρι τοῦ μικροτέρου* alone; nor is there reason to disturb *πρόκειναι*. H. I have kept Sylburg's *πρόκειναι* because (1) I think *πρόκειναι* superfluous with the following *δὲ ἀκριβείας*, and (2) *μέχρι* seems to call for a word implying progress, to which it sets a limit. The order does not seem to me harsh for Clement. Perhaps it might be made clearer by putting the clause *καὶ—πρόκειναι* in brackets.

p. 16, line 2 foll. refers back to p. 8. 20 foll., where see the reference to Numenius. H.

3. κυβερνῶντα τὴν πάντων σωτηρίαν, an unusual expression for κυβερνῶντα πάντα εἰς σωτηρίαν. For the metaphor, cf. Lightfoot on Ign. Polya. 2 (vol. II. p. 339), Q. D. S. 950 P. εἰ βλέπουν πρὸς τὸν κύριον ἀπενεῖ τῇ βλέμματι, καθάπερ εἰς ἀγαθοῦ κυβερνήτου νεῦμα δεδορκότες...τί σημαίνει, τί δίδωσι τοῖς αὐτοῦ ναύταις τὸ σύνθημα, above p. 8. 21.

4. ἑνῶν ἐξ ἑνῶν. Cf. the answer of the centurion, Mt. viii. 9. The conception of the Celestial Hierarchy was elaborated by Dionysius (pseudo-Areopagite), probably in the fifth century, from whom it passed to Scotus Erigena, Aquinas, and Dante, and so to Spenser and Milton. According to this, three orders (διακοσμήσεις, or ιεραρχίαι in the narrower sense) are divided into nine choirs. The first order consists of Seraphim (Isa. vi. 2, 3), Cherubim (Ps. lxxx. 1, Heb. ix. 5, &c.), and Thrones (Col. i. 16), receiving their glory immediately from God, and transmitting it to the second order; which consists of Dominations (κυριότητες), Virtues (δυνάμεις), Powers (ἰξουσίαι), all mentioned by St Paul in Col. i. 16, Eph. i. 21, cf. Rom. viii. 38. Again, the second triad pass on their light to the third, which consists of Principalities (ἀρχαί) mentioned both in Col. i. 16 and Eph. i. 21, and of archangels (1 Th. iv. 16, Jude 9) and angels. Bp Lightfoot in his excellent note on Col. i. 16 traces the gradual development of this theory in its earlier stages, citing the description of the seven heavens in Test. Levi 3, where the highest or seventh heaven is occupied by θρόνοι and ἰξουσίαι (the account of the other heavens seems to me confused); Orig. Princ. I. 5. 3 where the different dignities of principatus, potestates, throni, dominationes, virtutes are said to have been attained by desert, just as other angels were degraded by their own fault (of which an instance is found in Ezek. xxviii. 13, Isa. xiv. 12 f.). Ignatius seems to refer to some generally recognized hierarchy in Trall. 5, μὴ οὐ δύναμαι ὑμῖν τὰ ἐπουράνια γράψαι;...δύναμαι νοεῖν τὰ ἐπουράνια καὶ τὰς τοποθεσίας τὰς ἀγγελικὰς καὶ τὰς συντάξεις τὰς ἀρχοντικὰς, where Lightfoot cites Smyrn. 6, Papias (Routh Rel. Sacr. I. 14) ἐνίοις δὲ αὐτῶν, δηλαδή τῶν πάλαι θείων ἀγγέλων, καὶ τῆς περὶ τὴν γῆν διακοσμήσεως ἰδωκεν ἄρχων. See Appendix on Cl.'s Angelology, Lupton's art. on Dionysius Dict. of Chr. Biog. I. 841, id. Plumptre s.v. 'Angels' p. 113, Mrs Jameson Sacred and Legendary Art vol. I. p. 41 foll.

5. μέγαν ἀρχιερέα. The phrase, taken from Heb. iv. 14, occurs frequently in Clem., see P. 93, 835 (with n.), 858.

7. ἤρτηται τὰ πρῶτα καὶ δεύτερα καὶ τρίτα, an allusion to the Platonic Epistle II. p. 312 E περὶ τὸν πάντων βασιλέα πάντ' ἐστὶ, καὶ ἐκείνου ἵκεται πάντα, καὶ ἐκείνῳ αἴτιον πάντων τῶν καλῶν· δεύτερον δὲ περὶ τὰ δεύτερα, καὶ τρίτον περὶ τὰ τρίτα¹. Cf. Plot. I. 82 πρῶτα καὶ δεύτερα τάχαθ' αὖ καὶ τρίτα· περὶ τὸν πάντων βασιλέα πάντα ἐστὶ, καὶ ἐκείνῳ αἴτιον πάντων καλῶν, καὶ πάντα ἐστὼ ἐκείνου· καὶ δεύτερον περὶ τὰ δεύτερα καὶ τρίτον περὶ τὰ τρίτα:

¹ This is the reading in all the editions, but, as I have stated below, I should prefer to read δεύτερον δὲ τέταρτον, καὶ τρίτον πέμψον.

II. 9. 13, &c. H. The doctrine of the Platonic Trinity is built on the very enigmatic sentence in the pseudo-Platonic epistle. It forms an important part of the Neo-Platonic system and is discussed at length by Plotinus in his Fifth Ennead. His triad is made up of (1) *τὸ εἶναι*, (2) *νοῦς*, and (3) *ψυχή*, the latter being subdivided into the creative and the animating spirit of the world. The relation between the Christian Trinity and the Platonic in its various forms is fully treated by Euseb. *Pr. Ev.* Bk. XI. chapters 12 to 24, by Cadworth and Mahan in the former's *Intellectual System*, vol. II. pp. 312—436; see too W. H. Thompson in A. Butler's *Lectures*, vol. II. p. 28, Oester Magon on the *Trinity of Plato*, ed. Holden.

The same quotation is referred to in *Protr.* P. 60, where *ὁ θεὸς* is explained by *θεὸς τῆς τῶν ὄντων ἀληθείας τὸ μέτρον*, also in *Str.* v. P. 774, where Cl. adds *εἰς ἄλλας ἑκατὸς ἢ τὴν ἁγίαν τριάδα μετρίως· τρίτον μὲν γὰρ εἶναι τὸ ὅσον· πνῆμα, τὸν νόον δὲ δεύτερον, δι' οὗ νόον ἐγένετο κατὰ βούλησιν τοῦ πατρὸς*. Here however it seems impossible that there should be any allusion either to the Christian or Platonic Trinity, as Cl. makes his three degrees depend on the Son (*ἡ γὰρ τῆς κατὰ τὸ θέλημα ἐνεργείας*). Though the expression is taken from Plato, the thought is probably taken from St Paul's words in 2 Cor. xii. 2 foll. *οἶδα ἄνθρωπον ἐν Χριστῷ...ἀρραβάντα...ὅτι τρίτον οὐρανῷ καὶ οἶδα τὸν τοιοῦτον ἄνθρωπον...ὅτι ἡρώδη εἰς τὸν παράδεισον*, which Cl. paraphrases in *Strom.* v. P. 693 *ἀρραβάντα ὅτι τρίτον οὐρανῷ ἀντίστοιχον εἰς τὸν παράδεισον*; see the whole passage 690—694, *Euseb. Theod.* P. 981 *ὁ τῆς παραδείσου τῆς τετάρτης οὐρανῷ δημιουργεῖται (ἢ ψυχῇ)*, and compare *Papiri ap. Iren.* v. 36 *εἶναι δὲ τὴν διαστολὴν ταύτην τῆς εὐαγγελίας τῶν τὰ ἑαυτοῦ ἀποποφορούντων καὶ τῶν τὰ ἐξήκοντα καὶ τῶν τὰ τριάκοντα· ὅν οἱ μὲν εἰς τοὺς οὐρανοὺς ἀναληφθήσονται, οἱ δὲ ἐν τῇ παραδείσῳ διατρέψουσιν, οἱ δὲ τῇ πόλει κατοικήσουσιν¹· καὶ διὰ τοῦτο εἰρηκεῖναι τὸν κύριον, ἐν τοῖς τοῦ πατρὸς μου μοναῖς εἶναι πολλὰς· τὰ πάντα γὰρ τοῦ θεοῦ*. So in I. 5. 2 Paradise is said to be *ὑπὲρ τρίτον οὐρανόν*. Cf. below § 40 *τὴν μακαρίαν τῶν ἁγίων τριάδα μονῶν*. Since the angelic orders are replenished from among the saints, as they pass from this world (see P. 1004), we may perhaps understand the three heavens, the three mansions and the three degrees of fruitfulness, in reference to the three Orders of the Hierarchy, mentioned in the n. on I. 4 above. We may then take *ἡρηται κ.τ.λ.* as answering to *προετρέφετο πρὸς πείρασιν* in Col. i. 15. The Platonic quotation is explained of the Christian Trinity in Justin, *Apol.* I. 60, p. 93 *ἡ δευτέρα χάρις τῇ παρὰ θεοῦ λόγῳ... δίδωσι (Πλάτων), τὴν δὲ τρίτην τῇ λαχόντι διειφίρεσθαι τῇ ἰδῆτι ἀντιόρῳ, εἰπὼν "τὰ δὲ τρία περὶ τὸν τρίτον" (which suggests that we should read *τρίτον* *περὶ* in the Platonic Epistle, as indeed it is given in Euseb. *Pr. Ev.* XIII. 13. 29), and Celsus declared that the Christians had stolen their doctrine from Plato (*Orig. c. Cels.* p. 287, Spencer), so Cyr. a. *Jul.* p. 24.*

¹ Just before, the highest class are described as those who *τῶν λαμπρότερων τῆς πόλεως καθέξουσιν*.

8. εἷς ἐστὶ τὸς τοῦ φαινομένου. If we are right in interpreting τρίτα of the Third Hierarchy, consisting of ἀρχαί, ἀρχάγγελοι, and ἄγγελοι, the εἷς is used a little carelessly, as the ἀγγελοδοσία is included in the τρίτα, and does not come afterwards as a separate order. Though unseen, the angels have their place on the verge of the visible world, κατὰ τὴν τῶν παρεργίων οἰκονομίαν as we read above p. 6. 7: see too Papias cited on l. 4. There may also be a reference to the stars, which were identified with angels by the Jews, and the worship of which Cl. considers excusable among the heathen P. 795, cf. P. 817 τὰ ἄστρα, τούτῳστιν αἱ δυνάμεις αἱ δοκιμητικαί, προσετέθησαν ἐκτελεῖν τὰ εἰς οἰκονομίαν ἐπιστήθεια καὶ αὐτὰ τε πείθεται ἄγεται τε πρὸς τῶν ἐπιταγμένων αὐτοῖς, ἢ ἂν ἡγήται τὸ βῆμα κυρίου, 998, 1003.

9. ἀγγελοδοσία. Used again *Enl. Pr.* 57, s.f. P. 1004, and apparently nowhere else. Cf. ἀστροδοσία *Exc. Theod.* 74, P. 986. H. See Lightfoot on *τοποθεσία ἀγγελικαί*, *Ign. Trall.* 5 (vol. II. p. 164).

11 foll. Founded on Plat. *Ion*, 533 DE, where the power of the Muse (θεία δύναμις) communicating itself from one to another is compared to that of the Magnet or Heracleean stone, communicated to a ὄρμαθός of rings (πᾶσι δὲ τούτοις ἐξ ἐκείνης τῆς λίθου ἡ δύναμις ἀνήρτηται)¹. Cf. *Lucr.* VI. 906—916 (usque adeo permanenter vis pervolat eius); *Philo*, M. I. 34, &c. for the rings. H.

μακροτάτη. As Cl. is here insisting on the far-reaching influence of the magnet, it seems necessary to change μικροτάτη (naturally suggested by μικρότατον in p. 14. 27) to μακροτάτη, esp. as the original has ὄρμαθός μακρὸς πᾶν σιδηρῶν δακτυλίων ἐξ ἀλλήλων ἤρτηται. For the meaning 'remote,' cf. *Herod.* II. 32 εἰ τι πλέον ἴδοιεν τῶν τὰ μακρότατα ἰδομένων.

12. πνεῦμα. *Strom.* II. P. 443 ἡ λίθος ἡ θρυλουμένη ἔλκει τὸν σιδηρὸν δὲ συγγίνειαν... πείθεται δὲ τὰ ἐλκόμενα ἀρρήτῃ δακόμενα πνεύματι. The word was used by the Stoics to denote the element of aether which holds together all the parts of the world by its attractive force, shown particularly in the magnet, cf. *Philo*, M. I. 277 λίθων καὶ ξύλων δεσμὸν κραταιότατον ἔξιν εἰργάζετο· ἡ δὲ ἐστὶ πνεῦμα ἀναστρέφον ἐφ' αὐτό, *Alex. Aphr. de Mixt.* 142 (ap. *Zeller*, IV. 119) ἡνῶσθαι ὑποτίθεται Χρύσιππος τὴν σύμπασαν οὐσίαν πνεύματις τινος διὰ πάσης αὐτῆς διήκοτος. Celsus (*Orig.* VI. 71) charged the Christians with borrowing from the Stoics their doctrine of an all-pervading Spirit, cf. *Cic. N. D.* II. 19, *Plut. Mor.* 1085 D.

15. μονή. Cf. *Str.* V. P. 667, where, in his explanation of the mystical meaning of the Tabernacle, he says, after speaking of the showbread, εἰς δ' ἂν μοι αἱ τις εἰς ἐν σῶμα καὶ σύνδοον μίαν συμπενοῦσιν ἐκκλησιῶν, VI. P. 794 &c. where after quoting John x. 16, he continues ἀλλῆς αὐλῆς καὶ μονῆς ἀναλόγως τῆς πίστεως κατηξωμένα, and shortly after, ἐποθέσθαι τὰ πάθη ἀνάγκη τὸν πιστὸν, ὥς εἰς τὴν μονὴν τὴν οἰκίαν χωρῆσαι δυνηθῆναι... ἀπαυδυσάμενος τὰ πάθη μένεισιν ἐπὶ τὴν βελτίονα τῆς προτέρας μονῆς, *Enl. Pr.* 56 f. (P. 1003) where he has ἀναβαθυσόμενοι κατὰ προκοπὴν ἀφίξονται

¹ See the notes in the Variorum edition

ἐπὶ τὴν πρῶτην μερίν, see the whole passage. H. See also n. on p. 11. 12, 13, below.

16. τὰ δαδόναις κακοί. Cf. P. 894 *ἴνα σχῶν δὲ αὐτὸν ἀρχὴν αὐτῆς ἀμαρτίας ἔργου καὶ δαδόναις*.

καχέειν περιπεπαισμένοις. Both medical terms, as well as δαδόναις. H.

17. περικαταρρέουσιν. So περικαταρρεῖν τῇ φθορᾷ, *Prot.* P. 20: 'collapse,' as of buildings (*Lys.* p. 165. 20). The simple verb is used in the same sense. H.

18. ἀποπίπτουσιν. Exp. of any 'falling away' from a normal attachment, as of leaves from a tree, a soldier from the army, a wife from her husband. H.

19. αἰσθῆναι τὸν βουλόμενον ἀπὸ τῆς. The fact of man's free-will is much insisted on by Cl. in opposition to the doctrine of Basilides and other gnostics, who held that men were naturally predestined to belief or unbelief (*Str.* II. P. 433 φυσικῶς ἠγεῖσθαι τὴν πίστιν, IV. p. 800 f., v. p. 645), cf. above, p. 10. 18 f., below pp. 18. 23, 24. 14, and P. 434 ὁ θεὸς αὐτὸν τῇ σωτηρίας ἢ ἐκείνου πίστιν...τὴν αἰσθῆναι καὶ φωνῇ δεδωκεν τοῖς ἀσέβουσιν αὐτοκρατορικῇ παρὰ τοῦ κυρίου διὰ τῶν γραφῶν καταλέγειν. The same doctrine was strongly held by the Stoics, see Seneca *Ep.* 80. 4 Quid tibi opus est ut sis bonus? velle. [It forms the subject of the Sixth Book of *Eua. Pr. Ev.* Gifford.]

§ 10. 22. οὐκ ἐνόςμου seems to belong to πρὸ τοῦ νόμου only. H. Compare for the contrast between the state under the law and that prior to the law, Rom. v. 13, 14, and for the unwritten law of the prior state Rom. ii. 14, 15, 26, 27, also § 11 below, and P. 532 (Christ fulfilled the law) τῷ τὰς κατὰ νόμον προφητείας ἐπιτελεῖς γενέσθαι κατὰ τὴν αὐτοῦ παρουσίαν, ἐπεὶ τὰ τῆς ὁρθῆς πολιτείας καὶ τοῖς δικαίως βεβαιώσας πρὸ τοῦ νόμου διὰ τοῦ λόγου ἐκηρύσσετο, and P. 568 *ἰνὴ*. In P. 809 Clement speaks of the two tables of the law as embodying τὰς πρὸ τοῦ νόμου παραδεδομένας ἐντολάς. Instances of special ἐντολαί in the prior state are those to Adam and to Noah, see P. 1001, and Euseb. *Pr. Ev.* VII. 6 and 8.

δικαίῳ νόμῳ οὐ καίται. It is difficult to see the appropriateness of the quotation. The pre-Mosaic generations with few exceptions are described as the opposite of righteous. Is it a reference to Abraham, to whom the promise was made, and whose faith was counted for righteousness long before the law was given (Gal. iii. 17 foll.)? Compare *Str.* II. P. 452 *ἰνὴ*. ὁ ποιμὴν δικαίους οἰδεῖ τῶς ἐν ἔθνεσι καὶ ἐν Ἰουδαίῳ, οὐ μόνον πρὸ τῆς τοῦ κυρίου παρουσίας, ἀλλὰ καὶ πρὸ νόμου, ὡς Ἀβελ, ὡς Νῶε.

23. τὸν δέοντα—συνεχάρησαν. Deut. xxx. 19 'I have set before you life and death, blessing and cursing: therefore choose life.'

24. συνάγει εἰς εἰδωλα. Cf. *Str.* VI. P. 789 ὁ μὲν κακὸς φύσει, ἀμαρτηρῶς δὲ διὰ κακίαν γενόμενος, φαῦλος καθίστηκεν, ἔχων ἦν ἐκὼν εἰδωλα, Pn. vii. 15 'He gave them their request, but sent leanness into their soul.' Rom. iv. 17 'Ephraim is joined to idols, let him alone.'

25. βελτιωμένῃ. See above n. on p. 6. 2.

26. The corruption of ἐπίγνωσις into ἐπίδοσις is as natural as the

reverse would be unnatural. We have also a reference to γνῶσις in l. 29. For the expression cf. Rom. iii. 20 ἐργον. ἀμαρτίας, Philémon 6 ἐργον. παντός ἀγαθοῦ, Plut. Mor. 1145 A ἐργον. μουσικῆς.

27. βελτίονα...τὴν τάξιν. Cf. ἀμείνους εὐαίρους below, p. 80. 5.

28. πρᾶσις. A term employed by the Stoics to denote a relaxation of their original uncompromising division of mankind into wise and fools, the former possessed of all perfection, the latter all alike vicious and miserable. The more reasonable Stoics allowed that among those who had not attained to wisdom there were some who were making advances towards it, πρᾶσιπρότεροι, *proficientes*. Cf. Upton's Index to Epictetus.

30. γνῶσις καὶ κληρονομία ἐπερχή. Cf. the semi-personal ἐπερχή of p. 8. 20 above. H. See below, p. 96. 25, where we have the steps πίστις, γνῶσις, ἀγάπη, κληρονομία.

περιτροπαί, first 'revolutions,' then all 'turns,' *vices*. H. I think Cl still has the original meaning in view. The salutary influence of the heavenly revolutions (governed, as we have seen on p. 18. 8, according to Cl. by the presiding angels) is often referred to by the Stoics, cf. Cleomedes *de Motu Cœli. Corp. Cœlest.* I. 3 δ οὐρανὸς κύκλος εὐλαύμενος καὶ ταύτην τὴν αἰώνου περιτροπικὴν ὁδὸν ἐπὶ σωτηρίᾳ τῶν θίων ποιούμενος, Cio. *N. D.* II. 60 (of the stars) ita feruntur ut ad omnia conservanda et tuenda consensuisse videantur, id. 56 cœlestium admirabilis ordo ex quo conservatio et salus omnium omnis oritur; also Plat. *Rep.* VIII. 546 ὅταν περιτροπαί ἐκάστοις πύλων περιφορὰς ζυγίσσονται, *Phædr.* 246 foll. where the soul is represented as carried round with the gods in their circuit, from which the gnostic Carpocrates borrowed his description of the pre-existence of Jesus (Hippol. *Philos.* VII. 33 τὴν δὲ ψυχὴν αὐτοῦ εἴησαν γεγονυῖαν διαμνημονεύσαι τὰ ὁρατὰ μὲν αὐτῇ ἐν τῇ μετὰ τοῦ ἀγεννήτου θεοῦ περιφορᾷ). Even in Dionysius, the account of the Heavenly Hierarchy contains allusions to the movements of the spheres; and Clement's idea of it is coloured by reminiscences of the procession of the gods in Plato's *Phædrus* (P. 732) and of the Platonic vision of Er (P. 713); see also P. 636, and P. 986 διὰ τοῦτο ἀνέτειλεν ξένος ἀστήρ καὶ καινὸς καταλύειν τὴν παλαιὰν ἀστροθεσίαν, καινῇ φωτὶ οὐ κοσμικῇ λαμπρόμενος, δ καινὸς ὁδοὺ καὶ σωτηρίους τραπέμενος, αὐτὸς δ κύριος. Pachimeres on Dion. *Cœl. Hier.* VII. says ἵσται καὶ ἐπὶ τῶν θείων καὶ οὐρανίων νόων ὁρμὴ καὶ κίνησις, ἡ πρὸς τὰ θεῖον ἔφεσις καὶ ἡ περὶ αὐτὸς ὡς περὶ αἰντρον κυλικὴ χορεία. Clem. speaks below (P. 886) of three μεταβολαὶ σωτήριαι (1) from heathenism to faith, (2) from faith to knowledge, (3) from knowledge to love.

p. 18, line 3. καθ' ἐκάστην, feminine to suit περιτροπαί, as in Plato *Tim.* 83 D πορφύρεον ζυγασθὲν καθ' ἐκάστην μὲν ἀράτων διὰ συμμερότητα, ζυγασθὲν δὲ τὸν ἔργον περιχορήγειν ὁρατῶν.

ἐκάστη. Potter explains the genitive of the m. as referring to μεταβολῆς (Lowth having proposed ἐκάστου): but it is more likely a corruption of ἐκάστη, sc. περιτροπῇ. H.

4. *ἱεραβεβηκνία*, 'supreme,' so used of *γένος*, *κρητίον*, *τρέπει*, *μυθεῖ* in Sext. Empir. (*P. H.* 160). Stephanus cites 'Diosc. 7' *ἱεραβεβηκνία καὶ καθολικὴ αἰτία*. Orig. *Mt.* tom. x. § 14 (III. 458 B.) *ἱεραβεβηκνίας νεφέης*. Also Clem. *Str.* IV. P. 626 med. *ἡ ἱεραβεβηκνία τῆς πίστεως ἰδέσθαι*. H. Below p. 80. 19.

5. *θεωρία*. 'Contemplation of the Lord.' *προσεχθεῖς* put where it is because it means closeness to the Lord, though expressed absolutely. Otherwise we should have *τῷ κυρίῳ*, as in the kindred passage 886 *ἰνύ.* H. L. and S. quote ex. of the genitive from Dion. H. and Pausan., and another is given in the note on p. 20. 9 below. I prefer therefore to take *θεωρίας* after *αἰδιότητι* and understand *περιτροπῆς* with *προσεχθεῖς*. [Cf. Eua. *Pr. Ev.* IV. 1 pr. τὸ ἱστορικόν, ὃ δὲ μυθικὸν ἀποκαλοῦσι, καὶ τὸ ἱεραβεβηκνίας τοὺς μύθους, ὃ δὲ φυσικὸν ἢ θεωρητικόν. Gifford.]

ἀγωγὴν may possibly come from Plat. *Rep.* VII. 525 B ταῦτα δὲ γε φαίνεται ἀγωγὰ πρὸς ἀλήθειαν; and τὸ ἱεραστὴν more probably from *Symp.* 204 C καὶ γὰρ ἔστι τὸ ἱεραστὴν τὸ τῷ ὄντι καλὸν καὶ ἄβρὸν καὶ φίλον καὶ μακαριστόν. H. Cf. Arist. *Met.* XI. 7, p. 1072 b. 3 *κινεῖ* (τὸ ὄν καλόν) ὥς ἐφάμεν, *Siron.* P. 630 ἀγάπῃ τοῦ ὄντος (L. ὄντος) ἱεραστοῦ ἐλκόμενος θεωρεῖται, Faye, p. 282.

6, 7. *θεωρία* here (unlike p. 6. 9) seems used not in its Aristotelian sense, but as 'contemplation,' already with something of the Neo-Platonic tinge (cf. Creuser on Plot. III. 8 *ἰνύ.*). In Plato himself there is no distinct trace of this use of the word, though his use of *θεῶμαι* paves the way for it. But two places in the *Republic* seem to have given rise to the later use: VI. 486 A, speaking of a soul μελλούσῃ τοῦ θιου καὶ παντὸς δὲ ἐκτρέφεσθαι θείου τε καὶ ἀνθρωπίνου, he refers to its μεγαλοπρέπεια καὶ θεωρία παντὸς μὲν χρόνου, πάσης δὲ οὐσίας; and in the same vein VII. 517 D to one coming ἀπὸ θείων θεωρίων ἐπὶ τὰ ἀνθρώπεια. Very possibly there is a secondary reference to the beholding of solemn religious rites, this use of *θεωρία* being common in Plato. H. For the combination of different datives, τῇ ἀγάπῃ...τῇ θεωρίᾳ, see above on p. 14. 2.

§ 11. 8. *ἐντολάς*. It seems necessary to omit the following *ἔς* of the ms. and to take *τάς τε προτέρας...πηγῆς* as the predicate, what follows being expegetical. H. In the translation *τάς τε προτέρας, τάς τε δευτέρας* are taken attributively. They are the two classes of *ἐντολαί* distinguished at the beginning of § 10, where see notes. The one source of both is the divine love.

10. *ἐπεκτείναν* does not seem to be used with the infin. elsewhere, as *περιόραν* often is.

11. *τῆς βαρβάρου φιλοσοφίας*, often used of the Christian religion as contained in the Jewish Scriptures; cf. P. 376 *σχέδον εἰ πάντες ἔνεν τῆς ἐγκυκλίου παιδείας καὶ φιλοσοφίας τῆς Ἑλληνικῆς, εἰ δὲ καὶ ἔνεν γραμμάτων τῇ θείᾳ καὶ βαρβάρῃ κινήσιντες φιλοσοφίᾳ, τὸν περὶ θεοῦ διὰ πίστεως παρελήφαμεν λόγον, αὐτοῦργῳ σοφίᾳ πεπαιδευμένοι*, and the references in the Index a.v., also Plato *Tim.* 28 cited on p. 4, l. 15.

ἀφηνείωνται. See n. on p. 92. 27 below, and Index a.v.

13. συνέλασεν τὴν ἀπιστίαν εἰς τὴν παρουσίαν. C. has in his mind Rom. xi. 22 συνέλασεν ὁ θεὸς τοὺς πάντας εἰς ἀπειθείαν ὡς τοὺς πάντας Δαίον, and Gal. iii. 22 (cited in Ström. P. 421) συνέλασεν ἡ γραφὴ τὰ πάντα ἐπὶ ἀραρίας, but how can it be said that unbelief is shut up to the time of our Lord's earthly life? The passage from Galatians continues ὡς ἡ ἐπαγγελία ἐκ πίστεως Ἰησοῦ Χριστοῦ δοθῇ τοῖς πιστεύουσιν. πρὸ τοῦ δὲ λθεῖν τὴν πίστιν, ἐπὶ νόμον ἐφρουρούμεθα, συγκεκλεισμένοι εἰς τὴν μολλυνσαν πίστιν ἀποκαλυφθῆναι. C. appears to have argued that, if faith was impossible before the coming of Christ, unbelief also must have been impossible, the Jew being saved by obedience to the law, the Greek by his philosophy. We may compare Str. vi. P. 823 εἰκότως Ἰουδαίους μὲν νόμος, Ἕλλησι δὲ φιλοσοφία μέχρι τῆς παρουσίας, ἐντεῦθεν δὲ ἡ ἀλήθεια ἡ καθολικὴ (the call to believe only same with the founding of the Church), 762 τοῖς κατὰ νόμον δικαίοις ἴσταιν ἡ πίστις, τοῖς δὲ κατὰ φιλοσοφίαν δικαίοις οὐχ ἡ πίστις μένει ἢ εἰς τὸν κύριον, ἀλλὰ καὶ τὸ ἀποστήναι τῆς εἰδωλαλατρίας ἴδει.

14. ὅτι ἀνεκαλόγητος. Acts xvii. 30, 31 τοὺς μὲν οὖν χρόνους τῆς ἀγνοίας ὑπερέβη ὁ θεὸς τὰ νῦν παραγγέλλει τοῖς ἀνθρώποις πάντας πανταχοῦ μετανοεῖν, now that life and immortality have been brought to light through the Gospel (2 Tim. i. 10).

15. ἢ ἐτέρως <ἐτέρως> προκοπή. P. 338 ἦν. αἱ μὲν εἰς δικαιοσύνην ἰδοί, πολυτρόπως σέβοντες τοῦ θεοῦ, πολλοὶ τε καὶ ποικίλοι.

16. τὴν διὰ πίστεως τελείωσιν. See above, p. 14. 19 διὰ πίστεως τελειούμενοι.

17. προηγούμενον: usually 'primary' in the sense of importance or independence, but here simply as antecedent in time: so Str. II. P. 434 *med.* where it is partly in its special sense of a prior cause. H. Cf. P. 331 ἡ φιλοσοφία προηγούμενος τοῖς Ἕλλησι ἰδόθη πρὶν ἢ τὸν κύριον καλεῖσθαι, 540 γίνεσθαι καὶ φθορὰν προηγούμενος γίνεσθαι ἀνάγκη μέχρι...ἀποκαταστάσεως.

19. ὑπερέβηκεν, a very rare word, elsewhere with accus., but here absolute. H. The form ὑπερδυσκία occurs in the same metaphorical sense Bekker's *Anecd.* 62. 27 πάντας ποτηρία ὑπ. L. and S. compare ὑπερακοτίζω.

20. τὴν ἐπιτομήν must be governed by ἐλάττωτος and mean 'compendious substance.' His simple faith has enabled him to dispense with the preparation of Greek philosophy. H. For the reading ἐπιτομὴν given in the text, compare Luc. *Mort. Dial.* vii. 2, p. 357 οὐδὲ σὶ τὴν ἐπιτομὴν ἐχρῆν τραπίσθαι· ἦκε γὰρ ἂν σοι διὰ τῆς λευφόρου ἀσφαλιστέον εἰ καὶ ὀλίγη βραδύτερον and other exx. in *Index*. σύντομος is similarly used in P. 66 σύντομος σωτηρίας ἰδοί αἱ γραφαί, 103, 865 ἡ πίστις σύντομός ἐστι τῶν καταπαγίωντων γῶσι. For the thought see P. 376 quoted above on l. 11.

§ 12. 25. μόνος εἰς: so Dion. Hal. *Ant.* iii. 64 μόνος εἰς ὁ δῶν.

27. πρὸς τὴν τοῦ θεοῦ σωτηρίαν. The scope of Divine Providence was much discussed by the Stoics; see Epict. *Diss.* i. 12 and my note on Cic. *N. D.* ii. 164.

ὅτι δυνάμεις, a saying of Plato's, to which constant allusion is made by the Christian Fathers and esp. by Cl. See P. 136 (with Pottier's n.), 316, 366, 468, 632, 731 (with P.'s n.), 841.

p. 20, lines 2, 3. Cf. Epict. *Dia.* II. 10. 5 οἱ πρῶτοι δὲ καὶ οὗτοι καὶ ὁμοῖα τὰ ἰστέμνα, συνήργα δὲ καὶ τῷ νοσέειν καὶ τῷ ἀποσπένδειν καὶ τῷ σπένδειν, αἰσθανόμενοι γὰρ ἐπὶ τῆς τῶν ἑλῶν διατάξεως τοῦτο ἀποσπένδειν, αὐτοῖσιν δὲ τὸ ἑλῶν τοῦ μέρου καὶ ἡ πᾶσις τοῦ πάλιν.

5. ἀνάμεικτος αἰθέρας, above, p. 16. 25 f.

7. αὐτοκρατορικῇ. P. 424, quoted on p. 16. 19 above. H.

παύσονται...ἀγαθῶν τοῦ...πνεύματος. See above p. 10. 12, 12. 29 f., below p. 124. 22, 180. 5, also P. 422, 423, 580 τοῦ μετὰ τοὺς ἑλῶν δύναι, ὃ μὴ καυώτερος φάσκει ἐπὶ τοῖς πρᾶξις, ὃ δὲ ἰθαύτερος ἢ δουλοῦς ἢ πρὸς ἀπὸ τῆς ψυχῆς ἐκ συνειδήσεως, ἐπ' οὗ ἐνταῦθα εἶναι καὶ ἀλλοτρίᾳ, ἐπὶ μάλιστα τῶν ἀρχῶν εὐποιίας θεοῦ, *Ecl. Prop.* P. 906 πρὸς ἑλῶν βαλεῖν ἐπὶ τὴν γῆν, δηλονότι δύναμις τῶν μὲν ἁγίων καθαριστῶν, τῶν δὲ ἑλῶν, ὡς μὲν ἐκείναι φασιν, ἀφανιστῶν, ὡς δὲ ἡμεῖς δὲ φαίμεν, παιδευτῶν, and compare the remarkable words of the prayer quoted from Chrysostom (in *Col.* 10. 3) by Neander (*Memorials of Chr. Life*, p. 259) εὐχαριστοῦμεν ὑπὲρ πάντων τῶν ἐνεργειῶν σου...ὑπὲρ τῶν φανερῶν, ὑπὲρ τῶν ἀφανῶν...τῶν ἐκων, τῶν δικον...ὑπὲρ θλίψεων, ὑπὲρ δόσεων, ὑπὲρ τῆς γένεσος, ὑπὲρ τῆς κολλήσεως, ὑπὲρ βασιλείας τῶν οὐρανῶν.

9. προσεχῶν might mean 'heedful,' 'watchful' (as in Hippol. *Pro.* p. 616 n, Migne, it is used of 'attentive' hearers, though προσεχτικός is more commonly found in this sense). But in *Ecl. Prop.* 51 (P. 1001) it is used of the angels next to the πρῶτοι, and of the next rank generally; also (if not corrupt) of those in immediate attendance on the prophets, τοῖς προσεχέσι τοῖς προφήταις ἀγγέλους. So also Julian (*Cyr.* 96 n) uses the phrase τὸν προσεχῆ τοῦ κόσμου τούτου of the Creator, as being in close proximity to the creation, in contradistinction to the supreme God; and so Cyril H. In *Ecl. Prop.* 56 (P. 1003) the πρῶτοι are said to be enjoying ἀνάπαυσις, relieved from all other service and engaged in μέση τῇ θεωρίᾳ τοῦ θεοῦ, οἱ δὲ προσεχέστεροι τοῖς τοῖς (those next below them) προκίψουσιν εἰς τὴν ἐκείνοις ἀπολελοιπασί τάξιν, καὶ οὕτως οἱ ὑπερβαλλόμενοι ἀναλόγως. In the *Adumbr.* P. 1008 προσεχῆς is translated by *propeius nobis angelus*, in 1009 by *vicinus ei iustus*. See also P. 824 δ' ἀγγέλων ἡ θεία δύναμις παρέχει τὰ ἀγαθά...πᾶσα ἀφέλεια βιωτικῇ κατὰ μὲν τὸν ἀνωτάτω λόγον ἀπὸ τοῦ παντοκράτορος θεοῦ...δ' ἐν ἐπιτελείᾳ...κατὰ δὲ τὸ προσεχῆς ὑπὸ τῶν προσεχῶν ἐκάστους κατὰ τὴν τοῦ προσεχέως τῷ πρῶτῳ αἰτίᾳ κυρίου ἐκίταξιν.

προερίστων. *Ecl. Prop.* 40, P. 999 *fin.* καλὴ ἡ κρίσις τοῦ θεοῦ, ἡ τε διάκρισις ἢ τῶν πτωχῶν ἀπὸ τῶν ἀπίστων, ἡ τε πρόκρισις ὑπὲρ τοῦ μὴ μαζεύειν περιπεσεῖν κρίσει, ἡ τε κρίσις παιδευσεῖ οὐδα. H. Cf. also P. 896, 1007 *praecedentia iudicia* (*bis*), and the parallel passage below, p. 180. 5 f. For the punitive action of angels see P. 700, where the ἄνθρωποι διέσωροι of Plato *Rep.* p. 615 are explained to be angels οἱ παραλαβόντες τοὺς ἀδικούντας κολλήζουσιν.

§ 13. 12. τὰ δ' ἄλλα σιγῇ, 'I will not dilate on the economy of punishment leading to universal salvation.' See below p. 154. 17 f., where there is the same breaking off (οὐ γὰρ ἐκκυκεῖν χρὴ τὸ μυστήριον) in the midst of his description of future blessedness, also P. 324.

ἐλθὲν κ.τ.λ. Resumption of the digression beginning § 5 *post init.* H. Or is it rather an exception to the statement τὰ δ' ἄλλα σιγῇ?

14. ὑπερβαίνουσας τὴν πολυτείαν. It is strange to find this sort of *πλεονεξία* attributed to the gnostic souls. Is there any allusion to Mt. xi. 12, 'the violent take it by force,' or to the *μανία* of the *Phaedrus* 245? We may compare P. 696 τὸ ἐν ἡμῖν αὐτεξούσιον, εἰς γινώσκιν ἀφικόμενον τάχα, σκιρτᾷ τε καὶ πηδᾷ ὑπὲρ τὰ ἰσκαμμένα, ἥ φασιν οἱ γυμνασται, πλὴν οὐ χάριτος ἄνευ τῆς ἱεραίου πτεροῦναι τε καὶ ἄνω τῶν ὑπερκειμένων αἰσθαι ἢ ψυχῇ. This may be explained by P. 1004, where it is said that the perfected saints are admitted to the highest angelic orders. See above p. 18. 28, 18. 3 f.

15. αἱ μακάριαι θεῶν εὐκλείας. Cf. Plat. *Phaedr.* 246 D ἄνω... ἥ τὸ τῶν θεῶν γένος οἰκεῖ. What follows is evidently full of reminiscences of this part of the *Phaedrus* (245 foll.); e.g. *ἰστιμύνας, θίαν, καρπουμύνας* (often in Plato with *ἡδόνην*). H. For *θεῶν* cf. below, p. 98. 10, 18 f. and P. 697.

16. ἀγίας ἐν ἀγίοις. The same phrase occurs below § 56 *κἀν ἀγία ἥ καὶ ἐν ἀγίοις ἡ λειτουργία*, Isa. lvii. 15 *ἀγιος ἐν ἀγίοις δρομα αὐτῶ*; cf. the frequent *ἀγιος ἀγίων* Exod. xxx. 10, xxvi. 34.

17. ἀμύτους ἀμάντων τόπων τόπους. Cf. below p. 22. 29 *εἰς τὸ ἀνευδεῖς ἐκ τοῦ ἀνευδεοῦς*.

18. διὰ κατόπτην. See Wetst. on 1 Cor. xiii. 12, Pa.-Cypr. *De duobus montibus* (ap. Resch *Agr.* p. 231), Christum in nobis tamquam in speculo videmus, ipso nos instruente et monente in epistola Johannis discipuli sui ad populum: 'ita me in vobis videte, quomodo quis vestrum se videt in aquam aut in speculum.' Plato illustrates the difference between opinion and knowledge, and between the mediate and immediate knowledge of Absolute Good, by contrasting the sight of the sun himself with the sight of his image in a mirror or in water (*Rep.* 510 A, 516 A); and so Dion. Ar. compares the different ranks of the heavenly hierarchy to mirrors receiving light from above and reflecting it in turn to the rank which follows (*Caes. Hier.* III. 2). Possibly Cl. may have some such idea in his mind, when he speaks of the gnostic souls moving to higher and yet higher regions until at last they come into the very presence of God, and are thus made equal to the Seraphim, whom Dion. affirms *ἀμύτους ἡνώσθαι* with the Divinity (id. VI. 2).

23. ταυτότητι τῆς ἐπιφοχῆς. But how does this agree with the diversity of *μορφαί* and the different degrees of moral progress? Do the gnostics all belong to one *μονή*? Perhaps *ταυτότης* should be rather taken as equivalent to *πάντη πάντως ἀρεστον* in p. 100. 17, cf. p. 24. 25 *θεὸν τὸν ἐν ταυτότητι ὄντα*. But elsewhere Cl. contemplates an eternity of progress.

25. The *καταληπτικὴ φαντασία* of the Stoics was an impression carrying with it a clear conception, the *καταληπτος φ.* being *μη τρωτὴς μηδὲ ἔκτανος*.

Clem. substitutes θεωρία. H. See below p. 160. 3, Zeller⁴ iv. 33 and Upton's Index to Epict. a.v. The vision of God, granted to the pure in heart, is no illusion, but carries conviction with it. 'Scribendum ē αναληπτική (pro καταληπτή) θεωρία. Sic posuit pro posuisset scriptis positum Strom. I. p. 348, ἔφαται pro ἔφαταί Clem. Strom. viii. p. 324, διδασκῆταιν pro διδασκῆταιν Strom. I. p. 334.' Petter.

27. ἀρχαίως. Cf. above p. 16. 5, Str. P. 633 inik., Philo M. I. p. 68 δύο ἱερὰ θεοῦ, ἐν μὲν εἰς ὁ κόσμος, ἐν δὲ καὶ ἀρχαίως ὁ πρωτόγονος αἰὼς διὰ λόγος (called in 654 ὁ μέγας ἀρχ.), ἵεραν δὲ λογικὴ ψυχὴ, ἥ ἐκείνῃ ἐστὶν ἀλήθειαν ἐκθρῶσκει, and Lightfoot on Clem. R. I. 32, Ign. Phil. 9 (vol. II. 374 f.).

28. τῆς εἰς τὸν θεὸν θεωρίας. See above § 2.

p. 22, line 1. κηρυκτικὴν implies unflinching care, as of a father, not mere indulgence: so Pseud. I. P. 142 εἰδὶ δὲ διὰ τὸν σωτηρίου λόγου κηρυκτικῶς λουδορεῖσθαι: cf. P. 143 (§ 76 inik.) νεοτέροις ἐστὶ ψόγος κηρυκτικῆς τοῦ ἐμπεριστατός. H. Also P. 548 τὴν τοῦ οἴκου κηρυκτικὴν.

2. τῆς εἰς ἡμᾶς λειτουργίας. Clement puts himself on a level with the ordinary believer both here and below p. 24. 29.

τὴν λειτουργίαν. See Lightfoot on Philipp. ii. 17. It is used of public worship, Pseud. II. P. 193 τὴν λειτουργίαν τῶν θεῶν διακονῶν ψάλλει τὸ πνεῦμα 'αὐτοῖς ἀπὸ ἐν ἡφ' ἀδωγγος,' of services in general P. 546 ἔχει καὶ ὁ γάμος ἰδίας λειτουργίας καὶ διακονίας τῇ κυρίῳ διαφέροντας, τέκνων λόγῳ κηδεσθαι, κ.τ.λ., P. 548 τῇ εὐκτασίᾳ πεπαισμένος ἐκέρχεται, καὶ ἦν ἀπερίσπαστος τῆς τοῦ κυρίου γένους λειτουργίας, P. 836 ἦν δόξα καὶ ἦν λειτουργίαν εἰσφέρειται: cf. P. 755 and 823 cited above on περιργίαν p. 6. 7. On the particulars of this service, see P. 824 θεῶν λαβὼν τὸ δύνανθαι ὠφελεῖν κ.τ.λ. As it is distinguished from διδασκαλία and ἐπειδεία, it seems best to take it of worship in this passage, and so probably in 805 τῆς γνωστικῆς ψυχῆς ἡ τελείωσις πάσας καθάρσεις καὶ λειτουργίας ἐπερβῶσιν ἐν τῇ κυρίῳ γίνεσθαι.

4, 5. ταῦτα κτίζα...ἐξομοιούμενος. Cf. P. 633 θεὸν ὁ θεραπεύων ταῦτα θεραπεύει· ἐν οὖν τῇ θεωρητικῇ βίῃ ταυτοῦ τις ἐπιμελεῖται θεοσκεῖν τὸν θεόν κ.τ.λ. On ἐξομοιούμενος see above p. 6. 23, and cf. Plato Tim. 90 B, Faye p. 266.

6. τὸ ἐξ ἀσκήσεως εἰς ἀπάθειαν συνιστάμενον. See above p. 12. 25 τὴν σάρκα τὴν ἐμπαθεὴ φύσει γενομένην εἰς εἶν ἀπαθείας ἐπαίδευσεν, p. 16. 28, and below P. 859 τῇ ἀνακόβῳ τὴν ἀρετὴν ἀσκήσει γνωστικῇ πεπωμαμένη φασιοῦται ἡ εἶς, Str. VI. P. 777 f., also Ogenat's Clement lib. IV. ch. 7. The Stoics made the same distinction between virtue, innate in God, acquired in man, see Cic. N. D. II. § 34 with my notes.

7. εἰς ἀπάθειαν συνιστάμενον. Plut. Vit. 809 συντελλόμενοι ἐκ' ἀνάγκης εἰς τὴν λακωνικὴν διαίταν ('like a weaned child').

8. ἀπερισπάστως. 1 Cor. vii. 35 πρὸς τὸ εὐσχημον καὶ ἐντάρεδρον τῇ κυρίῳ ἀπερισπάστως.

9. ἡμετέρας. P. 858 the gnostic is described as ἡμερος καὶ κρήνος.

Plato speaks of this quality as necessary in the Guardians of his Ideal State (*Rep.* 410 D).

10. μεγαλοπρεπής θεωρεῖται. The same epithet is used with γνῶσις P. 646, with νόσος P. 796, with ἀρετή Xen. *Mem.* I. 2. 64. So we have μεγαλοπρέπεια τοῦ λόγου P. 862, μ. σοφίας P. 897.

§ 14. 12, 13. τὴν ἔταφον καρδίαν...ἐλεγκάρτωμα. Pa. li. 17 θυσία τῇ θεῷ πνεῦμα συντετριμμένον, καρδίαν...τεταπεινωμένην ὁ θεὸς οὐκ ἐξουδενώσκει. ἐλεγκάρτωμα and ἐλεκαίτωμα (Pa. li. 16) are used in the LXX for the same Hebrew word, see *Indaz*, and Lightfoot on *Mart. Pol.* 14 (Ign. vol. II. p. 970).

13, 14. ἐκφωτισμένον εἰς ἑνωσιν. The word φωτισμός was commonly used for baptism, see P. 113 βαπτίζόμενοι φωτίζόμεθα, φωτίζόμενοι νιοποιούμεθα, νιοποιούμενοι τελειούμεθα, τελειούμενοι ἀπαθανατιζόμεθα, and just below καλεῖται δὲ τὸ ἔργον τοῦτο φῶτισμα, δι' οὗ τὸ ἅγιον ἐκείνο φῶς τὸ σωτήριον ἐκπεπτεῖται, cf. Hebr. vi. 4, x. 32. The rare compound ἐκφ. is found in P. 663 πᾶσα ἡ νύξ ἐκφωτίζεται τῇ τοῦ νοητοῦ φωτὸς ἡλίῳ. Dr Gifford supplies me with another example from Plut. *Mor.* 922 π φωτὸς ἂν ἐκφωτισθῇ μόνον...ὁ δὲ ἀπὸ διῶλου τρεπόμενος ἐκφωτίζεται. 'Baptized into unity,' i.e. 'made a member of Christ.' Cf. P. 72 σπεύσωμεν εἰς σωτηρίαν, ἐπὶ τὴν παλιγγενεσίαν, εἰς μίαν ἀγάπην συναχθῆναι οἱ πολλοί, κατὰ τὴν τῆς μοναδικῆς οὐσίας ἑνωσιν σπεύσωμεν ἀγαθοεργούμενοι, ἀναλόγως ἐνότητά διώκωμεν, τὴν ἀγάπην ἐκζητοῦντες μονάδα. ἡ δὲ ἐκ πολλῶν ἑνωσις ἐκ πολυφωνίας καὶ διασπορᾶς ἁρμονίαν λαβοῦσα θεῖκην μίαν γίνεται συμφωνία, P. 792 φῶς ἡνωμένον ψυχῇ δι' ἀγάπης ἀδιαστάτου, Lightfoot on Ign. *Magn.* I (vol. II. p. 106) ἑνωσιν εὐχομαι σαρκὸς καὶ πνεύματος 'I. Xp.

14. ἀδιάκριτον. In his excellent note on this word, Lightfoot (Ign. II. p. 39) quotes Arist. *de Somn.* 3 διὰ δὲ τὸ γίνεσθαι ἀδιακριτώτερον τὸ αἷμα μετὰ τὴν τῆς τροφῆς προσφορὰν ὁ ὕπνος γίνεται, ὥς ἂν διακριθῇ τοῦ αἵματος τὸ μὲν καθαρότερον εἰς τὰ ἄνω, τὸ δὲ βολερώτερον εἰς τὰ κάτω, for the sense 'inseparable.'

18. τῆς παλαιᾶς διαστροφῆς. Cf. ἡ διαστροφή absolute in Orig. *Col.* III. 40 ἡ διαστροφή διδύνηται τοῖς πολλοῖς ἐμφυτεύσαι τὸν περὶ ἀγαμάτων λόγον ὡς θεῶν. H. Lk ix. 41 γενεὰ διαστραμμένη, Eph. iv. 22 ἀποθίσθαι κατὰ τὴν προτέραν ἀναστροφήν τὸν παλαιὸν ἄνθρωπον, P. 896 ἰνί. οὐδὲ λείψουσιν ἂν τις τῆς τοιαύτης διαστροφῆς, Epiot. *Disa.* III. 6. 8 οἱ μὴ διαστραμμένοι τῶν ἀνθρώπων. Dr Gifford compares Eus. *Pr. Ev.* iv. 21 *f.m.* where Porphyry is cited as holding that the daemons were the ultimate causes τῆς τοῦ πλήθους διαστροφῆς.

19. τί τι εὐαγγελιον ἔ τι ἀπέστολος. See Lightfoot, Ign. vol. II. p. 260 f., *Strom.* VI. P. 784, Westcott, *Bible in the Church*, p. 128.

20. ἀναμαρτίτου. Cf. P. 770 and 776, below p. 94. 12, 138. 29, and on the other hand Paed. III. P. 307 μόνος ἀναμαρτήτος αὐτὸς ὁ λόγος· τὸ γὰρ ἰξάμαρτάνειν πᾶσιν ἔμφυτον καὶ κοινόν, id. I. P. 99.

21. τοῦτ' ἦν ὃ ἤνυστο ὁ νόμος. Esak. xviii. 4, cf. *Strom.* II. P. 507 ὁ νόμος πρὸς ἀνασταλὴν τῆς εὐσεβείας τῶν παθῶν ἀναμείσθαι προστάττει τῇν

μοιχευθείσαν...ού δὴ μάχεται τῇ εὐαγγελίᾳ ὁ νόμος...ἡ γὰρ τοι περιεύσασα
 (ἢ μὲν τῇ ἁμαρτίᾳ, ἀπὸ θανεν δι ταῖς ἐντολαῖς, ἡ δὲ μετανόησασα ὅσον ἀναγεν-
 νηθείσα...παλιγγενεσίαν ἔχει (ωὗς κ.τ.λ., also P. 100 *infra*, Jon. Abr. II. 30
 ζημία ἐστὶ τοῖς πλείστοις τῶν παραβαινόντων ὁ θάνατος.

23. ἀπάθειαν. See above, l. 7.

24. νομοδιδασκαλαί. See 1 Tim. i. 6, 7, explained by Baur of Marcion, more probably to be understood of the rabbinical interpreters.

φιλόνομον. Cf. Plat. *Lys.* 215 D, Plut. *Mor.* 91, 92, where φιλονομία is joined with φθόνος and similar words. For a defence of the Law see *Ström.* I. 422 μὴ τοῖνυν κατατρέχτω τις τοῦ νόμου διὰ τὰς τιμαρίας ὡς ὁ καλοῦ κἀγαθοῦ, P. 445 f., 449 (against Marcion), 492, esp. 548 f. (against Tatian), 567 f., *Paed.* I. P. 135 foll., below p. 70. 22 n. on *κατατρέφει*, also Epiph. *Haer.* XXXIII. 10 (against the gnostic Ptolemaeus) ἰδὼς συκοφαντῶν τὸν νόμον...διὰ τὸ εἰρηκεῖναι ὀφθαλμοῦ ἐπὶ ὀφθαλμοῦ, καὶ ἐπεὶ φονεῖν ὁ νόμος τὸν φονεὺν, Theoph. *Aut.* II. 25 οὐχ ὡς φθόνῳ ὁ θεός, ὡς οἰοῦνται τινες, ἐκείλευεν μὴ ἐσθίειν ἀπὸ τῆς γνώσεως.

25. τοῖς μέτεν διαβάλλον ἐπιχειροῦσι. The reference is to men like Marcion, who contrasted the good God of the N.T. with the just God of the O.T. Clement, like Philo, tries in vain to get rid of the opposition by applying the principle of allegory, used by the Stoics in their interpretation of the Greek mythology. The true explanation is to be found in the idea of development as exhibited, for instance, in J. B. Mosley's *Lectures*.

26. οὐ θέομεν. CL here returns to the subject of § 2. The absence of outward sacrifices is no proof of atheism. Cf. below § 34, Pa. I. 8—14.

28. ἱερουθίντα. Used by Origen in the sense 'to offer as a victim,' by Philo of simple slaughter (*de Abr.* 40, M. II. 34). Here distinguished from *θύομεν*, as by Plut. II. 729 ο ἱχθύων δι θύσιμος οὐδεὶς οὐδὲ ἱερουθινάς ἔστω, so that it seems to be a rather weaker word. H.

29. ἐκ τοῦ (repeated) seems to mean the foundation made by Christ's sacrifice; ἐκ τοῦ (repeated) the resulting state of self-sacrifice on the part of the believer. H. In the translation it is taken, like ἐκ δυνάμεως εἰς δύναμιν Pa. lxxiii. 7, ἀπὸ δόξης εἰς δόξαν 2 Cor. iii. 18, Rom. i. 17 ἐκ πίστεως εἰς πίστιν (explained by CL in *Str.* v. P. 644), of the transition from a lower to a higher stage, below § 55 (p. 96. 24) ἐκ φωρὸς εἰς φῶς.

p. 24, line 4. μακρὰν. With genit. 'distant from,' not common. H. L. and S. cite as instances of this use Eur. *Iph.* T. 639, Polyb. 2. 80. 3. CL has it in *Str.* I. P. 341, μακρὰν τῆς ἐκείνων διαθήσεως.

τῆς διὰ τοῦ καπνοῦ ἀναθυμίσσεως. If we distinguish between these, *ἀν.* would be the fumes arising from the sacrifice, *κ.* the smoke of the burning wood through which they ascend. *ἀναθ.* was divided into two kinds ἡ μὲν ὑγρὰ, ἀνμυδώδης, ἡ δὲ ξηρὰ, καπνώδης, Arist. *Meteor.* II. 3 (257 b. 24).

5. εἰς οὓς καὶ φέρονται. An allusion to demons, and their supposed delight in the reek of burnt offerings. Cf. the brief reference to the devil above p. 12. 13. H. See also § 31 below, and Porphyry quoted there. This use of φέρονται is found in N.T.

12. τοῖς καλοῖς κάγαθοις φαίνεται. Cf. Joh. xiv. 21 ἐγὼ ἀγαπήσω αὐτόν καὶ ἑμφανίσω αὐτῷ ἑμαυτόν, and the appearances to the patriarchs in the O.T. So Orig. c. *Cels.* iv. 16 ἐκάστη τῶν εἰς ἐπιστήμην ἀγομένων φαίνεται ὁ λόγος ἀναλογον τῇ ἔξει τοῦ εἰσαγομένου.

§ 15. 14—28. Copied from Plato, *Leg.* x. 885, where it is said that all impiety may be traced to one of three opinions about the divine nature, either the denial of the existence of the Gods, or τὸ δεύτερον, ὅτι οὐ φροντίζειν ἀνθρώπων· ἢ τρίτον, θυσίας τε καὶ εὐχαῖς παραγομένους. (Potter.)

14. τὰ αἰθέρεον. See above p. 16. 19 n. and 19. 22. Faith is defined as ψυχῇ αὐτεξουσίου λογικῇ συγκατάθεσις P. 645.

17. Contrast with l. 22. *Here* other cause of same opinion, *there* other opinion. H.

18. οὐ... περιπίπτοντες... οὐ φασιν. The following participle naturally led to the substitution of the article for the relative. Compare for a similar collocation P. 889 πανούργοι οἱ παρακολουθοῦντες... σκοτίζουσι τὴν ἀλήθειαν, 567 τίναται ἡ ψυχὴ πρὸς τὸν θεόν, ἢ γε, διὰ φιλοσοφίας παιδευομένη, πρὸς τοὺς ἄνω σκεῦδει συγγενεῖς. Mr Barnard would prefer to keep the article and put a colon after περιπίπτοντες, thus making the sentence parallel to that which follows. I think however that it is more natural to regard λύπαις καὶ εὐχαῖς περιπίπτοντες as the 1st step, and πτωδῶντες as the 2nd step leading to atheism. He suggests that καὶ should be omitted after ἀρασίς (as caused by dittography of ια), and this certainly makes it easier to separate between ἀρασίς and the following datives.

τῇ τῶν ἡδονῶν ἀρασίῃ. One's first impulse is to regard this dative as governed by περιπίπτοντες, like those which follow; but it is not like Clement to treat incontinence as a misfortune into which we fall. I think therefore it is better to regard it as a causal dative. For the combination of dissimilar datives see Eus. *Pr. Ev.* vii. 2, p. 299 b μόνῃ τῇ τῶν σωμάτων προσπασχόντες αἰσθῆσι τῇ μηδὲν περὶ τῆς ἐν αὐτοῖς ψυχῇ διεληφέναι 'because they had formed no clear conception of the soul.' Cf. n. on p. 14. 9.

19. ἀβουλήτοις. Cf. v. 663 *fin.* ὁδύνας ἐπὶ τοῖς ἀβουλήτοις συμβαίνουσιν. H. See Dion. H. *Ant. Rom.* v. 74 οὐ μόνον ἐν ταῖς ἀβουλήτοις συμφοραῖς ἀλλὰ καὶ ταῖς ὑπερβαλλούσαις εὐτυχίαις, Plut. *Mor.* 90 Ἀ πράγματι ἀβουλήτοις περιπεσόντες διδάσκονται τὸ χρήσιμον, where Wytt translates 'ingratus, calamitas, quod nolumus et aversumur,' and gives many ex. from later Greek. It is used in a different sense below p. 26. 3.

20. πρὸς τὰς συμφοράς πτωδῶντες. πτωδῶν, 'to lose the power of speech,' and so all other power: said even of plants. H. Cf. Plut. *Mor.* 438 D πτωδῶν πρὸς τὸ αἰεῖν, so ἀπαγορεύω Eus. *Pr. Ev.* viii. 14. 23 πρὸς τὸ ὑπολειπόμενον ὕψος ἀπειρηκότες.

22. παραιτητοὶ εἶναι θυσίας. Cf. Plato *Rep.* ii. 365 foll. and *Legg.* x. 905 foll. τὸ δὲ παραιτητοὶ αὐ τοὺς θεοὺς εἶναι τοῖς ἀδικούσιν, δεχομένους δῶρα, οἷτι τινὲς συγχωρητὸν κ.τ.λ.

23. συναγομένους, 'becoming accomplices in,' used of all help to a person, but esp. in a conspiracy or a crime. H.

24. *οὐδ' ὁμολοῦσι*, 'have even no desire.' H. As *ὁβλῶ* is the usual form in Clement, it seems better to divide as above, rather than *οὐδὲ θ.* as in L.

25. *ταυτότης* opposed to fickleness involved in *παρεπιτρούς*. H. See above p. 20. 23 *ταυτότης τῆς ὑπεροχῆς*, which perhaps would be better translated 'with an unchanging preeminence'; also P. 973 *ὁ λόγος εὐαρεῖ ἑγόντα... ἀρχὴ ὁ ἐν ταυτότητι λόγος κατὰ περιγραφὴν καὶ οὐ κατ' οὐσίαν γενόμενος*.

τῆς δικαίας ἀγαθότητος. The combination of the two complementary virtues of justice and goodness. H. These had been opposed to one another by Marcion, see n. on p. 22. 24, and compare *Pseud. i. P. 180 ἀγαθὸς μὲν ὁ θεὸς δι' αὐτόν, δίκαιος δι' ἡδὴ δι' ἡμᾶς, καὶ τοῦτο ἐστὶ ἀγαθόν*.

§ 16. 27, 28. *πρῶτον ἑαυτοῦ... ἑαυτὰ τῶν πλεονέκτων*. See above p. 5. 27 f., and p. 22. 1. As in the latter passage, so here CL identifies himself with the objects of the gnostic's care (*γενόμεθα i. 29*).

p. 28, lines 2, 3. *ἡλθι δὲσθίνειαν*. *Str. III. P. 515 οἱ ἐπὶ Μαρτίανος κακὴν τὴν γένεσιν ὑπελήφισαν... φύσιν κακὴν ἔκ τε ἡλθι κακῆς καὶ ἐκ δικαίου γενομένην δημιουργοῦ*, Philo M. i. p. 495, *ἐπήνεσε δι' ὁ θεὸς οὐ τὴν δημιουργήσαν ἡλθιν, τὴν δ' ψυχὴν καὶ πλημμυλὴ καὶ διαλυτὴν... Ἀλλὰ τὰ ἑαυτοῦ τεχνικὰ ἔργα*. The derivation of evil from matter is ascribed by Aristotle (*Metaph. i. 6*) to Plato. It was the doctrine of most of the gnostic sects (Iren. i. p. 915 Stieren, of Valentinus). In man *ἡλθι* is represented by the body, which may explain *δεσθίνεια*. The contrary doctrine was held by CL. *Str. iv. P. 639 οὐτε ἀγαθὸν ἡ ψυχὴ φύσει οὐτε αἰ κακὸν φύσει τὰ σῶμα*, and Orig. *Colo. iv. 66 τὴν ἡλθιν... τοῖς θνητοῖς ἐμπολιτευομένην αἰτίαν εἶναι τῶν κακῶν, καθ' ἡμᾶς οὐκ ἀληθεῖς τὸ γὰρ ἑκάστον ἡγεμονικὸν αἰτίαν τῆς ὑποστάσεως ἐν αὐτῷ κακίας ἐστίν, ἥτις ἐστὶ τὸ κακόν*.

3. *ἀβουλήτους*, 'purposeless.' H. Cf. Joseph. *Ap. ii. 23 οὐκ ἂν ὑπέστην τι τῶν ὄντων ἀβουλήτως ἔχοντος τοῦ θεοῦ, εἰ δὲ βουλομένου, θεῶθεν ἡ φιλοσοφία*, and for a different use p. 24. 19 above.

4. *ἀλόγους ἀνάγκας*. Cf. Plato *Leg. xii. 967 A* (it is commonly thought that men of science are atheists) *καθεορακτότας γιγνόμενα ἀνάγκαις πράγματα' ἀλλ' οὐ διανοοίαις βουλήσεως*.

4, 5. *ὑπεράνω ὧν*. Cf. below, p. 30. 3 *ὑπ. πάντων τῶν περιστατικῶν γενόμενος*, Ael. V. H. ix. 7 *Σωκράτης ἦν λύπης ὑπεράνω πάσης*.

7, 8. *κἂν... κατασταλῇ*. For the use of the optative with *κἂν* or *ἐάν* in late Greek see Schmid *Atticismus* i. 244, ii. 59, iv. 90, 620.

11. *ἐγγραφόμενην*. Cf. *Str. i. P. 320 ἴνα, ἀλλ' οὐδὲ ἀντιμισθίας ἐπίσθαι χρὴ τῇ εἰς ἀνδρας ἐγγραφόμενῃ*, Heb. xii. 23 *πρωτοτόκων ἐν οὐρανοῖς ἐπιογγραμμένων*. H. See Segaar, n. on Q. D. S. 947 P. (D. III. p. 399. 26) *τοῖς ἐν οὐρανοῖς ἐγγραφησομένοις*. Properly 'to register amongst,' then 'to class as, or under.' H. J. compares for the sentiment Plato *Prot. 324 B ἀπορωπῆς ἕνεκα κολάζει* and Arist. *N. Eth. ii. 3 § 4 αἱ κολάσεις λατρίαι εἰσιν*.

12. *ἔγαλμα*. *Protr. P. 78 ἴνα, ὁ τῶν ὄλων δημιουργός, ὁ ἀριστοτέχνης πατήρ, τοιοῦτον ἔγαλμα ἐμψυχον τὸν ἀνθρώπον ἔπλασεν*, Eccl. *Proph. P. 909 ἔγαλμα θεῶν τὸν ἀνθρώπον παρασκευάσους ἡ ἀρετὴ*, Hierocl. in *Quint. Aur.*

2. p. 421 Didot, *dy. θ.* τεκταίνου την αὐτοῦ ψυχὴν, below p. 48. 16, 92. 4, 12.

14. ἐνδρίσκου, see n. on ἐνδρίσκου, below, p. 48. 19, § 28 f.

16. θεωρία, a Stoic name for God; cf. Cic. *N. D.* I. 36.

20. ἀνασφραγίζεσθαι. *Protr.* P. 84 καλὸς ὅμοιος τοῦ θεοῦ ἀθάνατος ἀνθρώπος... ἐν ᾧ τὰ λόγια τῆς ἀληθείας ἐκκεχράσθησαν... ταύτης αἵματι τὰς θείας γραφὰς ἀνασφραγισσόμενος χρὴ τῇ ψυχῇ κ.τ.λ., 'impressing the stamp.' H.

τὴν τελείαν θεωρίαν. Above, p. 20. 19, οὐκ ἐν κατέστροις ἔτι τὴν θεωρίαν ἀνασφρίζουσι τὴν θείαν.

21. κατ' αἰκόνα. See *Protr.* P. 78 *ἴν.* αἰκὸν τοῦ θεοῦ ὁ λόγος αὐτοῦ... αἰκὸν δὲ τοῦ λόγου ὁ ἀνθρώπος <δ> ἀληθινός, ὁ νοῦς δ' ἐν ἀνθρώπῳ, ὁ κατ' αἰκόνα τοῦ θεοῦ καὶ καθ' ὁμοίωσιν διὰ τοῦτο γενητέσθαι λεγόμενος, with Potter's n., *Str.* v. P. 703 αἰκὸν θεοῦ λόγος θείος καὶ βασιλικός, ἀνθρώπος ἀπαθής, αἰκὸν δ' αἰκόνας ἀνθρώπινος νοῦς. Cl. distinguishes between the αἰκὸν, in which man is born, and the ὁμοίωσις, which is gradually formed within him as he grows in grace, see Kaye, p. 134 f.

22. τὴν ὁγδόνην ἐξαιρουμένην. See Index a.v. ὅσος.

τὸ δεύτερον αἶτιον. See the fuller description from St John in p. 28. 3 (there opposed to τὸ πρῶτον αἶτιον). H. *Str.* P. 779 quoted below on ἔχει p. 28. 2, P. 824 quoted on προσεχῶν p. 20. 9, Euseb. *Pr. Ev.* xl. 18 (p. 140 Hein.) περὶ τοῦ πῶς ἀπὸ τοῦ πρώτου αἰτίου τὸ δεύτερον ἐπίστη, τοιαύτη φησὶν (Νουμήσιος), κ.τ.λ., *ib.* VII. 12 περὶ τῆς τοῦ δευτέρου αἰτίου θεολογίας.

24. ἀνεγράφοντες requires the sense 'copying,' which belongs only to the middle (Hein. on Eua. *H. E.* 112 § 4 defends the sense, but without examples, and his text requires only 'record'). It seems therefore necessary to write ἐπιγράφοντες, 'depicting in outline Him who is made to us a Gnostic by ourselves (reading ἀνασφραγίζεσθαι) living, &c.' This is the idea suggested by p. 28, l. 3 foll. The use of ἐπιγράφειν probably suggests that the image is for others to see: cf. p. 24. 28 foll. H. For the m. γνωστικόν (which seems to me barely intelligible—how can it be said that 'Christ is made to us a gnostic'?) I read γνώσις, referring to 1 Cor. i. 30 ἐν Χριστῷ Ἰησοῦ ὅς ἐγενήθη ἡμῖν σοφία ἀπὸ θεοῦ. Cf. *Str.* P. 635 ὁ νῦν σοφία τί ἐστι καὶ ἐπιστήμη καὶ ἀλήθεια, καὶ ὅσα ἄλλα τοῦτο συγγενή, P. 737 *ἴν.* ἡ γνώσις δι' ἡμῶν καὶ ὁ παράδεισος ὁ πνευματικὸς αὐτὸς ἡμῶν ὁ σωτὴρ ὑπάρχει foll., P. 771 *ἰν.* Ign. *Eph.* λαβόντες θεοῦ γνώσις, ὁ ἐστὶν Ἰησοῦς Χριστός. For ἐπιγράφοντες cf. 2 Cor. iii. 3 ἵστε ἐπιστολὴ Χριστοῦ... ἐγγεγραμμένη οὐ μέλανι ἀλλὰ πνεύματι θεοῦ ζώοντος, οὐκ ἐν πλαξὶ λιθίνῃ, ἀλλ' ἐν πλαξὶ καρδίᾳ.

p. 28, § 17, line 1. The Stoics laid down three gradations: δόξα (= ἀσθενὴς καὶ ψευδὴς συγκατάθεσις, found only in the φαῦλοι), κατὰληψις (= καταληπτικὴ φαντασία συγκατάθεσις, which was κοινὴ ἀμφοτέρων), and ἐπιστήμη (= ἀσφαλὴς καὶ βεβαία καὶ ἀμετάθετος ἀπὸ λόγου κατὰληψις, found in the wise alone), cf. Sext. *Log.* I. 180 foll. (*adv. Math.* VII. p. 404). H. In P. 768 σοφία is defined as κατὰληψις βεβαία καὶ ἀμετάθετος, in P. 835

λειτουργίας: but in the two latter cases τὴν is replaced by ἣν εἰσφέρειται ἢ ζῶσιν. The δύναμις of each condition is λειτουργία. The ράβις is external and common, therefore not contributed by each. H.

7. εἰσφέρειται, 'contributes'; as it were, brings into the common stock: this verb could not be used of ράβις. H.

ὁ δὲ αὖ answers to τὸ μὲν περὶ τὰ θεία in ll. 1, 2.

11. The Stoics held that some ἀγαθά are ἀρεταί, as φρόνησις, σωφροσύνη, ἀνδρεία: some not, as χαρά, εὐφροσύνη, θάρσος, βούλησις. So of κακά some are κακαί, as ἀφροσύνη, ἐκλασία, ἀδικία, δειλία, μαροψυχία, ἀδυναμία: some not, as λύπη, φόβος. Cf. Stob. *Ed.* II. p. 92. H.

12. The four virtues adopted from Plato by the Stoics. But they made the highest φρόνησις=πιστήμη ἀγαθῶν καὶ κακῶν καὶ οὐδενίῳ. Cf. Zeller iv. 290 foll. H. Cl. preposterously derives the classification of the cardinal virtues from the Book of Wisdom viii. 7, quoted in *Str.* P. 787 *f.n.* ἥδη δὲ καὶ τὰς τέσσαρας ἀρετὰς ἡ παρ' ἡμῖν σοφία ἰδὲ πως ἀνακηρύσσει, ὥστε καὶ τούτων τὰς πηγὰς τοῖς Ἕλλησιν παρὰ Ἑβραίοις διδόνταί. μαθεῖν δ' ἐκ τῶνδ' ἔξεστιν "καὶ εἰ δικαιοσύνην ἀγαπᾷ τις, οἱ πῶσι ταύτης εἰσὶν ἀρεταί. σωφροσύνη γὰρ καὶ φρόνησις ἐκδιδάσκει δικαιοσύνην καὶ ἀνδρείαν," see also *Str.* P. 470.

13. παντοκράτωρ. So Plato says of justice that it is that which gives to the remaining virtues τὴν δύναμιν ὥστε ἐγγενέσθαι καὶ ἐγγενομένοις γε σωτηρίῳ παρέχειν (*Rep.* 433 B) and in 444 D he appears to identify it with ἀρετή generally, characterizing it as ὑγιεινὴ τις καὶ κάλλος καὶ εὐεξία ψυχῆς, and *Arist. Eth. N.* v. 1. 15 αὕτη μὲν οὖν ἡ δικαιοσύνη ἀρετὴ μὲν ἐστὶ τελεία, ἀλλ' οὐχ ἀπλῶς ἀλλὰ πρὸς ἕτερον. καὶ διὰ τοῦτο πολλάκις κρατίστη τῶν ἀρετῶν εἶναι δοκεῖ...καὶ παροιμαζόμενοι φάμεν

ἐν δὲ δικαιοσύνῃ συλλήβδην πᾶς ἀρετὴ 'στιν,

and αὕτη ἡ δικαιοσύνη οὐ μέρος ἀρετῆς ἀλλ' ὅλη ἀρετὴ ἐστίν.

13—15. The origin of wisdom is elsewhere stated to be 'the fear of the Lord,' but it is not a bad account of it to say that it results from the combination of prudence with righteousness. Who is responsible for this definition? It seems, however, scarcely consistent to make δικαιοσύνη 'all-perfect,' and yet to call in another virtue φρόνησις for the production of a third virtue, not included among the cardinal virtues. See quotation from *Wisdom* in n. on p. 28. 12.

15. κατακρίχεται. The perf. seems to be employed in the present tense, perhaps from the analogy of κέκτημαι, cf. P. 325 *f.n.* πάντες ὅσοι ταῖς ὁφείσι κεχρήμεθα, 343 οἱ λόγῳ ἀγαθῷ κεχρημένοι, 417 ἐπὶ τὴν ἔρημον ἐνρίπτετο καὶ ἔνικτωρ τὰ πολλὰ τῇ πορείᾳ ἐκίχρητο, 226 συνουσίᾳ κεχρησθαι ἐκάστοτε, 48 Ἑρμῆς προσηγορεύετο ὁ Νικαγόρας καὶ τῇ στολῇ τοῦ Ἑρμοῦ ἐκίχρητο, 193 τῷ λόγῳ ἡμῖς κεχρήμεθα, 405 οὐ δῆπου νεύματι ἔφανεῖ τῶν ἀλόγων ζῴων κεχρημένων οὐδὲ μὴν τῷ σχήματι μηνύοντων σφίσιν, 550 γάμῳ κεχρημένου σωφρόνως, *Theodoret Gr. Af.* p. 163. 39 f. ὅτι μὲν οὖν ἀφενδῆς οὐκ ἔστι λόγος καὶ τὰ πρᾶγματα βοᾷ, μεγίστη κεχρημένα τῇ φωνῇ, *id.* p. 164. 40, *Heliod. Aet.* I. 16 κίχρητο δ' ἐν βούλει, *id.* II. 10.

ἀνδρεία was said to be concerned *περὶ τὰς ἐπιπορεύς* (Stob. *ap. Stob. Eccl.* II. 104). H. In P. 632 *ἀνδρεία* is said to be *ἐν ἐπιπορεύῃ καὶ καρτερῇ καὶ τοῖς ὁμοίαις· ἐπὶ δὲ τῇ ἐπιθυμίᾳ τέτταται καὶ ἡ σωφροσύνη καὶ ἡ σωφρονισμὸς φρόνησις*. Cf. below, P. 870.

16. *περιστατικά*. Cf. Orig. *Col.* I. 31 *βίος περιστατικός*. H. The word *περίστασις* is frequently used by the Stoics, not of circumstances generally, but of difficulties and dangers, see Epict. *Diss.* I. 24. 1 *οἱ περιστάσεις εἰσὶν αἱ τοὺς ἄνδρας δεικνύουσαι* and other passages in Upton's Index and Gataker's nn. on M. Anton. I. 12 *τὰ περιστάσις πράγματα*, II. 13 *ἐξῆλθεν πάσης περιστάσεως*. The derivative *περιστατικός* occurs in Plat. *Mor.* 169 (in reference to the Jews refusing to defend themselves if attacked on the sabbath) *τοιαύτη ἐν τοῖς ἐβουλήτοις καὶ περιστατικαῖς λεγομένην πρᾶγμασι ἡ δεισιδαιμονία*, where perhaps the phrase *λεγομένην* implies that the word was unfamiliar in this sense. In Clem. it is common, see Index.

18. *ἦτοι τὸ μετὰ βίας ἢ μετὰ ἀπάτης*. The more correct order would be *τὸ ἦτοι κ.τ.λ.* H. J. compares for the thought *Str.* I. P. 341 *βιάζεσθαι πολλάκις ὁδύνῃ καὶ ἀλγηδύνῃ...καὶ ἐπὶ πᾶσι γοητεύουσιν οἱ ἦτοι ὑπ' ἡδονῆς κληθέντες ἢ ὑπὸ φόβου τι δέοντες* and the passage of Plato *Rep.* III. 412B foll. from which both are derived, *οὐκοῦν κλαπίντες ἢ γοητευθέντες ἢ βιασθέντες (ἀληθοῦς δόξης στερίσκονται)...* τοὺς τοῖνυν βιασθέντας λέγω οὐδ' ὁδύνῃ τις ἢ ἀλγηδύνῃ μεταδοξάσαι ποιήσῃ...τοὺς μὲν γοητευθέντας...καὶ ἐν φόβῳ εἶναι οἱ δὲ μεταδοξάσωσιν ἢ ὑπ' ἡδονῆς κληθέντες ἢ ὑπὸ φόβου τι δέοντες. See his paper in *J. of Phil.* XXIV. p. 264 foll.

19. *ψυχαγωγῶν*. Cf. *Str.* I. P. 340 *λύκαι οὗτοι ἄρπαγες πρεσβύτων καὶ οὐκ ἐγγεγραμμένοι, ἀνδραποδιστὰι τε καὶ ψυχαγωγοὶ εὐγλωσσοι*. Dr Gifford cites Numen. *ap. Eus. Pr. Ev.* XIV. 8 (speaking of the persuasive power of Carneades) *λέγων ἐψυχαγωγῶν*.

20. *τὰ περιστατικά* would come under the head of *μῖση*, therefore neither *κακία* nor even *κακά*. See above on I. 11. H.

For *ἀλλὰ πείθεσθαι* read *ἀλλ' ἐπιθίσθαι*, 'assail,' either literally or as here and in Plut. III. 226E *ἐπιθίσθαι τῇ τρυφῇ* (Lycurgus). H. Would not the dative *αὐτοῖς* be needed after *ἐπιθίσθαι*? I prefer *ἐποθίσθαι* as in P. 794 *ἐποθίσθαι τὰ πάθη*, below p. 44. 19 *ἐποθ. τὴν δέον δέξαν*, and frequently both in Clem. and in the N.T.

21. True *φοβερά* are distinguished from false (death, poverty, &c.), see below, § 65, P. 870. The *φοβερά* here referred to are what are commonly regarded as such. The endurance of these may be a result of the opposition to *κακία*. H.

§ 18. 25. Each primary virtue has subordinate virtues: *καρτερία*, *θαρραλεότης*, *μεγαλοψυχία*, *εὐψυχία*, *φιλοπονία* are named as subordinate to *ἀνδρεία* by a Stoic writer *ap. Stob. Eccl.* II. 106. Again *μεγαλοψυχία*, *ἐλευθεριότης*, and *μεγαλοπρέπεια* come from Arist. *Eth. Nic.* II. 7, and *μεγαλοφροσύνη* is coupled with *ἀνδρεία* by Plat. *Symp.* 194A. H. Cf. below, p. 102. 14 f. 112—116.

22. *ἀνταρβένειναι*. Said by Lucian to be wrongly used for *ἐνέειναι* (*Soloes.* 7), where Graevius quotes *ἀνταρβένειναι κτύπον* from Josephus.

p. 30, line 3. *ἐπεάντα*. See above, p. 26. 4.

5. *σωφροσύνη δι σωτηρίας, οὗ νῦν δὴ ἐστέμνεται, φρονήσεως* Plat. *Crat.* 411 E; whence Arist. (Eudemus) *Etā. Nic.* vi. 5 *ἐνθεν καὶ τὴν σωφροσύνην τοῦτον προσηγορεύομεν τῷ ἐστέμναι, ὡς ἐσέζουσεν τὴν φρόνησιν*. H.

6-7. *ἡσύχιος, κόσμος* much used by Plato of *σωφροσύνη*. H. Cf. the saying attributed to Socrates in Plut. *Mor.* 600 F *ὅτι Ἀθηναῖος οὐδὲ ἕλκον ἀλλὰ κόσμος*, and the suggestion at the end of the 9th book of Plato's *Republic* that the Ideal Commonwealth may only exist in heaven. H. J. The saying is also given in Epict. *Disc.* i. 9. 1, Cic. *Tusc.* v. 108.

8. *παραδεικνύς* used also Str. II. P. 437. H.

τὴν ἐπιγγυλλομένην. Used in passive sense, as in Gal. iii. 19, 2 Macc. iv. 37, Str. P. 512 *ἐκείνῃ*.

6, 7. *εὐκλείων... ἀλλοτρίων*. Cf. below, § 78 *ξένος τῶν τῆδε, κληρονομημάτων μέσων τῶν ἰδίων μεμενημένος, τὰ δὲ ἐνταῦθα πάντα ἀλλότρια ἡγούμενος*, with Sogaar's n. on Q. D. & Dind. p. 397. 8 (P. 946).

ἀποστρεφῆ, 'aversion to.' Very rare in this sense, and almost wholly of physical aversion to particular foods or smells. H. Cf. below, l. 17.

2. *ἐπερέσιμος*. Basilides is cited (P. 639) as holding *ξένον τὴν ἐκλογὴν τοῦ κόσμου, ὡς ἂν ἐπερέσιμον φέσει οὖσαν*: for other exx. see Index. The word is common in Dionysius and in the Neo-Platonists, where it is opposed to *ἐγκόσιμος*, see Sallust in Gale's *Mythogr.* c. 6, Proclus in Plat. *Alc.* i. p. 19 Crouser. There is a similar play on the word *κόσμος* in Pseud. P. 243.

9. *πλουτέον*. It was one of the Stoic paradoxes that the Wise Man was rich. In the translation I have interchanged this sentence with the following, as *that* has reference to the *ἐπερέσιμος* of the preceding sentence, and has no connexion with § 19 which follows; whereas *this* is out of place where it stands, but explains the liberality recommended in § 19.

12. *αὐτοῦ... ἔργον*. Cf. p. 28. 2, 19. 29 f. H.

13. *ἑταίρων*, 'compatriots,' ἧ ἀλλόφυλοι, used in the LXX. of the Philistines and others.

§ 19. 15. *μεταθετικῆς*. See below p. 120. 21 ἢ ἔξισ ἢ παρ' ἡμῖν *μεταθετικῇ*.

17. *ἀποστρεφῆ* as above, l. 6. H.

19-21. *θεράπων... φίλος*. See above, p. 10. 8, 9.

20. *ταῖς ἐντολαῖς ἐπαγόμενος*. Apparently 'led along by the commandments.' Often used of deceptive leading: here rather 'gently.' Cf. the use in iv. 596 of heathens *εἰς πίστιν ἐπαγόμενοι* by wonder. H. 4 Macc. iv. 13 *τοῖς τοῖς ἐπαχθεῖς* (al. *ἐπαχθεῖς*) *τοῖς λόγοις*, Eus. *Pr. Ev.* VIII. 10 *στὴν πλὴθὺν ταῖς τῶν νόμων ὑποθήκαις ὑπῆγε*.

21. *ὅς αὐτὴν τὴν γνώσιν καθαρίζει*. Cf. P. 581 ἢ γνώσει τοῦ ἡγεμονικοῦ τῆς ψυχῆς *κάθαρσις ἐστὶ κ.τ.λ.* which suggests the translation 'owing to' for *ὅς αὐτὴν*, instead of that given in the text.

23 foll. The origin of virtue was a common subject of discussion in Plato's time, cf. the *Meno* throughout, *Protag.* 318 foll., *Rep.* vii. 518.

ὅτι φύσει τὴν ἀρετὴν γεννᾶμεθα ἔχοντες. P. 788 *ἰνί. φύσει μὲν ἐκπαίδευται γένοναμεν πρὸς ἀρετὴν, οὐ μὴν ὥστε ἔχειν αὐτὴν ἐκ γενετῆς, ἀλλὰ πρὸς τὸ κτήσασθαι ἐκπαίδευσι, ἢ. ἡ δὲ ἐκπαίδευσις φορὰ πρὸς ἀρετὴν...ἀλλ' ὁ μὲν μᾶλλον, ὁ δ' ἦντον πρόσκειται τῇ τε μάθῃσι τῇ τε ἀσκήσει.*

25, 26. ἐκ τῆς τῶν συμβιωτῶν ἐπιγνωμένη συνηθείας. Cf. Plato, *Protag.* 327 πάντες διδάσκαλοι εἰσι ἀρετῆς...καὶ οὐδεὶς σοὶ φαίνεται. *ἢ. ἂν εἰ ζητοῖς τίς διδάσκαλος τοῦ 'Ελληνίζειν, οὐδ' ἂν εἴς φανείη.* The ms. reading *συμβάντων καὶ ἐπιγνωμένης* seems to me to give no sense. Probably *ἐπιγνωμένη* was altered to agree with *συνηθείας* and *καὶ* inserted to make some construction.

29. *ποριστικῶν.* Cf. p. 138. 15 below *καταμεγαλοφροσυνὴ πάντων τῶν εἰς δημιουργίαν καὶ τροφὴν τῆς σαρκὸς οἰκείων*, P. 573 *ἡ πενία τῆς θεωρίας ἀπασχολεῖν βιάζεται τὴν ψυχὴν περὶ τοὺς πορισμοὺς διατρέβειν ἀναγκάζουσα*, P. 509 *τὴν περὶ τὸν πορισμὸν τῶν ἐπιτηδείων ἀσχολίαν*. Sext. *Emp. P. H. i. § 66 ὁ κύων...τίχυνν ἔχει ποριστικὴν τῶν οἰκείων, τὴν θηρευτικὴν, ἢ. 72.*

p. 32, line 1. *ἡ γνώσις.* Comes in unexpectedly here instead of *ἀρετῇ*, but *γνώσις* was mentioned in p. 30. 21 as the ground of virtue; and in *Str.* vi. P. 779 it is described as originating in the same way as virtue *ὡς συγγενεῖται τοῖς ἀνθρώποις ἀλλ' ἐκίκτησθε ὅταν ἡ γνώσις, καὶ προσερχτῇ μὲν δείται κατὰ τὰς ἀρχὰς ἡ μάθησις αὐτῆς ἐκθρόψῃς τε καὶ αἰξήσῃς, ἔπειτα δὲ ἐκ τῆς ἀδολείπτου μελετῆς εἰς ἕξιν ἔρχεται.*

1, 2. ἐκ παιδείας τῆς ἐγκυκλίου. Cf. *Str.* P. 332, 333 (on the importance of preparatory training) *ὥς τὰ ἐγκύκλια μαθήματα συμβάλλεται πρὸς φιλοσοφίαν, οὕτω καὶ φιλοσοφία αὐτὴ πρὸς σοφίας κτήσιν συμβάλλεται*, 373 *ἡ ἐγκ. παιδεία συνεργεῖ πρὸς τὸ διεγείρειν καὶ συγγυμνάζειν πρὸς τὰ νοητὰ τῆς ψυχῆς*, (shown in detail in P. 780), Quintil. i. 10. *1 haec de Grammatica...nunc de ceteris artibus quibus instituendos...pueros existimo,...ut efficiatur orbis ille doctrinae, quam Graeci ἐγκύκλιον παιδείαν vocant.* Included in this training were music, geometry, astronomy, grammar, rhetoric, developed later into the seven liberal arts (constituting the Trivium and Quadrivium) as described by Martianus Capella in the 5th century. In his estimate of the *παιδ. ἐγκ.* Cf. follows Philo, see Zeller, v. p. 408, n. 1, and Potter on P. 333 *ἰνί.*

3. *διακονῆσαι*, 'sharpen.' The lexicons give the word without examples. *ἀκονάω* and *παρακονάω* are similarly used. H.

γάρ. If this is the true reading, it is probably to be explained by ellipsis occasioned by rapidity of expression. ('It is no good to think of law) for all that law could do is to control action,' see my nn. on the transitional use of *νομ* in Cic. *N. D.* i. 27, ii. 67.

§ 20. 5. *οἱ λόγοι οἱ πειστικοί*, 'doctrines of persuasion,' i.e. rhetoric. H. I prefer to take it more generally 'persuasive reasonings.' On the form *πειστικέ* found in the ms. see Lobeck on *Aj.* 151.

6. For *διακονῆν* read *διανομῆν*, comparing the use of *διανομημένος* *Str.* vi. P. 800 med. and *Plat. Leg.* iv. 714 *ἂν τὴν τοῦ νοῦ διανομὴν ἐκτελεζούσας νόμον.* H. The definition of *ἐπιστήμη* as *κατάληψις βεβαία* (above,

20. 1) and *ἔξ ἀνεκέντων ἐπὶ λόγου* (P. 433) sufficiently support the reading *διανοήν*. H. J. cites Arist. *Top.* iv. 4. 125 b *εἰ γὰρ ἐκαστὸν ἐκαστὸν ἢ μόνῃ μὲν ἐπιστάμεται* κ.τ.λ.

7. φιλοσοφία. On the use of philosophy see Str. vi. P. 780 f.

8. *ὡς ἢ τὴν γυνὴν ἐπαικδομεν*. Cf. Jude 20 *τῇ πίστει ἐπαικδομεύοντες ἑαυτοίς*, 1 Cor. iii. 10—14, Col. iii. 7.

10. *ὁ ἀθλητής*, 2 Tim. ii. 5, 1 Cor. ix. 24—27 *οὐκ οἶδατε ὅτι εἰ ἐν τῷ σταδίῳ τρέχοντες κ.τ.λ.* Ignat. *Polyc.* 1 *πάντων τὰς νόσους βάσταξε ὁ σῶμα ἀθλητής*, iō. 3 with Lightfoot's nn. See also his note on Clem. *Rom.* 5 *εἰ ἔργοντα γενόμενοι ἀθληταί* (of the martyrs). A favourite metaphor with the Stoics. Barnard cites *Q. D. S.* 937 P.

11. *τῷ παλῷ κόσμῳ*. Plato *Tim.* 29 A *καλὸς ἐστὶν οὗτος ὁ κόσμος καὶ ὁ δημιουργὸς ἀγαθός*, *Plac. Phil.* i. 6 (Diels, p. 293), Cic. *N. D.* ii. 15.

12. *ἀγωνοθέτης...βραβεύτης*. *Protr.* P. 77 *ἐν τῷ τῆς ἀληθείας σταδίῳ γρησίας ἀγωνοζόμεθα, βραβεύοντες μὲν τοῦ λόγου τοῦ ἀγίου, ἀγωνοδοτοῦντες δὲ τοῦ θεοπύτου τῶν ὧν, iō. 3 λόγος ἀράνιος ὁ γῆσιος ἀγωνιστὴς ἐπὶ τῷ πατρὶς κόσμῳ θεάτρῳ στεφανούμενος*, *Q. D. S.* 937 P. *αὐτὸν ὑποβαλὲν φέρων γυμναστῇ μὲν τῷ λόγῳ, ἀγωνοθέτῃ δὲ τῷ Χριστῷ*. Tert. *ad Mart.* 3 *bonum agonem subituri estis in quo agonothetes Deus, xystarchus Spiritus Sanctus, epistates Christus*. H.

14. *θεοῦ...θεοῦ*. Cf. 1 Cor. iv. 9, Heb. xii. 1, 2, 22 foll., and for *θεοῦ*, above n. on *καὶ θεῶν* p. 10. 5, and below § 57.

15. *παγκράτιον*, a combination of boxing and wrestling: cf. Philo ii. 449 M, also Arist. *Rhet.* i. 14. H. The figure was taken from the Stoics, like so much in the early Christian writers, see the interesting quotation from Panætiæ in Gell. xiii. 27 *vita hominum, qui ætatem in medio rerum agunt ac sibi suisque esse usui volunt, negotia periculaque ex improviso assidua et prope quotidiana fert. Ad ea cavenda atque declinanda proinde esse oportet animo semper prompto atque intento, ut sunt athletarum, qui pancratiastæ vocantur. Nam sicuti illi ad certandum vocati proiectis alte brachiis consistunt, caputque et os suum manibus oppositis quasi vallo præmuniunt; membraque eorum omnia, priusquam pugna mota est, aut ad vitandos ictus cauta sunt aut ad faciendos parata: ita animus atque mens viri prudentis, etc.* Plato applies the phrase to the sophist Euthydemus (*Euth.* 271) coupling it with *πάμμαχος*, as here.

πάμμαχον. Cf. Plut. ii. 804 B *πρὸς οὐ φαῦλον, ἀλλὰ πάμμαχον ἀγῶνα, τὸν τῆς πολιτείας, ἡθλητότα*. H.

ὁ πρὸς αἶμα καὶ σάρκα. The Apostle continues *ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας, πρὸς τοὺς κοσμοκράτορας τοῦ αἰῶνος τούτου, πρὸς τὰ πνευματικὰ τῆς ποτηρίας ἐν τοῖς ἐπουρανίοις*.

17. *ἀνταγωνισμάτων* seems to be abstract for concrete, denoting the antagonists themselves. So Heliød. *Act.* vii. 6, p. 263 K. *τύχη τις καινὸν ἐκαστὸν ἐκαστὸν τοῖς δρωμένοις, ὥστε εἰς ἀνταγωνισμὸν δρώματος ἀρχὴν ἄλλου παρεσφύρουσα*. H. In Didot's ed. the last sentence is translated 'quasi æmulatione quadam initium alterius fabulæ afferens.'

which gives no support to H.'s view, and in the translation I have taken it literally.

18. *ἐπαρτέω*. Generally spoken of fears, but also used with words like *δουλείαν* and *τιμωρίας*. Cf. Ael. *N. A.* l. 19. 8 with Jacobs' n., where there is an allusion to the stone of Tantalus, which possibly suggested the use. H. See *Str.* II. P. 492 *θείους δ' νόμους τὸν φόβον ἐπαρτέω*.

20. *ἀπαρλόγητος*. Either 'not deceiving' or 'not deceived': here the latter, 'unmoved by the sophistry of advocates.' H.

ψήφος, 'decision,' ac. as *ἀγνωσθῆτης*. H.

21. *κρίμα*, 'a judgement': this sense is common in LXX. and N.T., but rare in classical writers. H.

22. *παγκρατίζουσι* must mean 'are already engaged in the contest,' not preparing for it. H. See above, l. 15 *παγκράτειον*.

23. For the confusion between *eis* and *en* in later Greek, see below p. 118. 20 *μῖναι eis τὴν ἀνάπαισιν*, *Exc. Theod.* P. 969 (*δ' λόγος*) *eis τὸν κώλον τοῦ πατρὸς εἶναι λέγεται* copied from Joh. i. 18, also Blam, *Gr. N.T.* § 39. 3, Jannaris § 1548; (unless we suppose Cl. to distinguish between three stages, the entrance of the spectators, the entrance of the wrestlers, the awarding of the prize.)

23. *ἐκ* of the ms. is right, for *οἱ ἀδελφοί* cannot mean only the adverse wrestlers, but both sides. H.

πειθήνους, 'obedient,' without reference to etymology: see below, l. 28 and *Str.* II. 467 *βούλημά ἐστι τοῦ θεοῦ σάζεσθαι τὸν τοῖς ἐντολαῖς πειθήνουν*, often in Plut. H.

ἀλείπτει. Cf. *Paed.* l. 132 *passim*. H. 'Qui certaturos ungebat aliptes dicebatur. Idem leges ac totam rationem certaminis docebat. Hinc... Greg. Naz. ap. Suid. *ἀλείπται τῆς ἀρετῆς*....Clemens metaphorice voce *ἀλείπτου* usus est, *Paed.* l. P. 132 *ὁ λόγος ἦν ὁ ἀλείπτῃς ἅμα τῷ ἱακᾷ καὶ παιδαγωγὸς τῆς ἀνθρωπότητος*.' Potter. See Lightfoot on *Ignat.* vol. II. p. 38.

25, 26. *ἀνταῦθα...τοχέει*. See the Olympian proclamation quoted in the critical note.

27. *γνώθι σαυτόν*. Explained in *Str.* l. P. 351 as bidding us *τὴν γνώσιν μεταδώκειν*. *οὐκ ἔστι γὰρ ἄνευ τῆς τῶν ὧν οὐσίας εἶδέναι τὰ μέρη, δεῖ δὲ τὴν γίνεσιν τοῦ κόσμου πολυπραγμονῆσαι, δι' ἧς καὶ τὴν τοῦ ἀνθρώπου φύσιν καταμαθεῖν ἐξίσταται*.

ἐνταῦθα. Used sometimes for 'here on earth,' as in P. 896 *τίλος τοῦ γνωστικοῦ τό γε ἐνταῦθα διπτόν, ἐφ' ᾧ μὲν ἡ θεωρία, ἐφ' ᾧ δὲ ἡ πράξις*: at other times with a logical force as in 897 *γνώσσομαι εἰ μεγαλοφρόνους τῆς γραφῆς συνίετα· ἐνταῦθα γὰρ ἡ δύναμις τῶν τέκνων τῆς σοφίας*, 'for *ἡσυχία* lies the power of the children of wisdom,' 895 *ἐνταῦθα τῆς γνωστικῆς ψυχῆς ἡ τελείωσις, πάσας καθάρσεις ὑπερβάσαν σὺν τῷ κυρίῳ γίνεσθαι δεον ἔστιν προσεχῶς ὑποταγμένην*, where it seems to be explained by the following infinitive, 'herein, viz. in being brought into immediate contact with the Lord,' a perfection which seems to belong rather to heaven than to earth, and so to preclude the other meanings.

28, 29. γένεσθαι εἶναι παθήσει...εἰ διαίρεθα. This form of conditional sentence is not uncommon in Cl., see *Protr.* P. 71 οὐδὲ εἰ τὸν Πάκτωλόν τις ...ἀπομαρτύνει, ἀνέξιος σωτηρίας μισθὸν ἀριθμέσθαι. In the present case however εἰ διαίρεθα is the protasis of a sentence παθήσει εἰσόμεθα εἰ ἀφαιρούμεθα, which is then subordinated to γένεσθαι. For the thought of above, § 9 ad fin.

30. Ἀδράστεια. For this explanation of the name Potter cites Theodoret. *Serm.* VI. Ἀδράστειαν τὴν αἰτὴν (πρόνοιαν) εἰτι οὐδὲν αἰτὴν ἀναπείρασκει. Cf. also Pa-Arist. *de Mundo* 7 ἀναπείραστος αἰρία, Plutarch quoted in Stob. *Ecl. Phys.* 186 εἰτι πῶτος ταῖς αἰρίας ἡγαγασμένον ἐκπιθήσειν, ἀνέφευκτος οὕτω καὶ ἀναπείραστος, Porphyz. ad *Marc.* 21 ἡ τῶν θεῶν ἀναπείραστος ἐφόρσις. Cl. seems to mean that we cannot escape the divine Will, which ordains our obedience through our own choice. He is probably thinking of Plato *Phaedr.* 248 θεορῶς Ἀδραστίαις ἔδε, ἥτις ἐν ψυχῇ θεῶ ζυγοπαθεῖ γυγμένην κατὰ τὴν τῶν ἀληθῶν...εἶναι ἐπήμονα, where see Asl., also Creuzer's n. on Plotin. *Enn.* IV. 389 ἀναπείραστος γὰρ ὁ θεὸς τῶμας ἀπὸ ἔχων ἐν αὐτῷ τὸ ποιῆσαι τὸ κριθὲν ἔδη.

§ 21. p. 34, line 2. ποιῶν, cf. *Protr.* 8 πολύφρονος ὁ σωτὴρ καὶ πολύτροπος εἰς ἀνθρώπων σωτηρίαν κ.τ.λ. See *Str.* I. P. 331 ἰνί. εἰκότως ταῖνόν εἰ ἀπώτολος πολυποιεῖσθαι εἴρηκεν τὴν σοφίαν τοῦ θεοῦ...διὰ τέχνης, διὰ ἐπιστήμης, διὰ πίστεως, διὰ προφητείας, τὴν αὐτῆς ἐνδεικνυμένην δύναμιν αἰς τὴν ἡμετέραν ἐργασίαν.

8. ἀπολῶν. Not by way of wages, but of inward result. H.

εὐαρίστησις. Cf. P. 860 πάντα ἐκπεπληρωμένοι...εἰς τὴν εὐνοίαν καὶ αἰς τὴν εὐαρίστησιν τῷ θεῷ, 871 ἡ πρὸς τὸν θεὸν εὐαρίστησις, *Testam. Isaac.* 4 εὖδον ἐν καρδίᾳ πᾶσαν εὐαρίστησιν Κυρίῳ, Clem. Rom. 58 εἰς εὐαρίστησιν τῷ δόγματι αὐτοῦ, id. 49 δίχα ἀγάπης οὐδὲν εὐαρίστον τῷ θεῷ, Wisdom iv. 10, Phil. iv. 18, Rom. xii. 1, 1 Pet. ii. 5, Heb. xiii. 16, 'an act well-pleasing to God.' A favourite word with the Stoics, see Epict. *Diss.* I. 12.

3. ἐμολογία. Probably 'an acknowledgment,' sc. in return for His gracious purpose. Cf. ἐμολογεῖν χάριν bis in the similar passage *Paed.* I. 158. H.

ὁ μὲν...πρεσβυτέρως τῆς εὐνοίας. Aristotle *Eth. N.* VIII. 6, 7, distinguishes between the friendship of equality and that of superiority (τὸ καθ' ὑπεροχὴν εἶδος). The latter is the case of rulers and parents: καὶ τὸ δίκαιον ἐν τοῦτοις οὐ ταῖς, ἀλλὰ τὸ κατ' ἀξίαν· οὕτω γὰρ καὶ ἡ φιλία, id. § 11 τοὺς ἴσους μὲν κατ' ἰσότητά δι' τῷ φιλεῖν καὶ τοῖς λοιποῖς ἰσάζειν, τοὺς δ' ἀνίστους τῷ ἀναλογεῖν ταῖς ὑπεροχαῖς ἀποδιδόναι, id. § 13 οὕτω δὴ...τῷ εἰς χρήματα ἀφελουμένῳ ἢ εἰς ἀρετὴν τιμὴν ἀνταποδοτῶν, ἀνταποδιδόντα τὸ ἐνδεχόμενον· τὸ δυνατόν γὰρ ἡ φιλία ἐπιζητεῖ οὐ τὸ κατ' ἀξίαν· οὐδὲ γὰρ ἴσων ἐν πᾶσι, καθάπερ ἐν τοῖς πρὸς τοὺς θεοὺς τιμαῖς,...εἰς δύναμιν δι' ὁ θεραπεύων ἐπιεικῆς εἶναι δεσπῇ, id. II. 2 ἐνίοτε οὐδ' ἴσων τὸ τὴν προὔπαρχον ἀμείψασθαι.

4. λογισμῶν, i.e. taking into consideration both the relative positions of the benefactor and benefited, and the value of the benefit.

5. φυλάξας τὰς ἀνταλὰς. Joh. xiv. 15 *ἂν ἀγαπήσῃ με, τὰς ἀνταλὰς τὰ ἐμὰ τηρήσονται.*

5-7. πικρὸς—φίλος. See above, p. 10. 8, 9.

9. ἰδὲν γενόμενος δὲ. seems to be in apposition with τὸν ἀφ' ὧν, which is itself an objective genitive after ἀφ' ὧν. H. Cf. below, p. 104 17, Psed. I. P. 101 *ἴδω. εἰκότως φίλος ὁ ἀδελφὸς τῷ θεῷ, ἐπεὶ καὶ εἰδὼς αὐτοῦ ἐστὶ· καὶ τὰ μὲν ἄλλα καλεῖται μένος πεποιήκειν, τὸν δὲ ἀδελφὸν δ' αὐτοῦ ἐχρηστέργησεν καὶ τι αὐτῷ ἴδω ἀπεφύγετον* foll.

11. *ὁς ἰδὼν χάριν.* Mt. x. 40-42, xiv. 34-45, quoted in P. 457, where Cl. adds that God εὐδοκίαν ἔχει πρὸς ἡμᾶς φανεῖται σχέσει, but of His mercy αἰδεται ἡμᾶς μήτε μολίαν ἔσται μήτε φέσει τίναται.

15. ἀρεθὴν κατ' ἄλκην. See Arist. *Eth. N.* viii. 14, p. 1163 quoted above on l. 3.

ἰδω, predicative use.

19. ἀνεπιστρέφια, 'regardlessness.' Apparently used only here and Epict. ii. 1. 14: from *ἐπιστρέφωμαι*, 'to care about, give heed to.' H. Cf. also *ἀνεπιστρέπτως* (*negligenter*) Epict. ii. 9. 4, *ἀνεπιστρέπτειν* (*non curari*) id. ii. 59, *ἀνεπιστρέπτως* Synes. 145 c, and its synonyme *ἀνεπιστρέφια*, *ἀνεπιστροφος*.

24. οἶκον. A chamber connected with the Roman baths was called *oculus*, see Casaub. on Theophr. *Char.* ix. 120. I think however that we should read *οἰκίσκου* here.

25. ὁ λόγος πάντῃ καχυμένος. A Stoic phrase, cf. Anton. v. 32 τὸν δ' ὄλετ τῆς οὐσίας διέκοιτα λόγον, Cic. *N. D.* i. 39 'Chrysippus ait vim divinam in ratione esse positam...ipsumque mundum deum dicit esse et eius animi fusionem universam,' Orig. *Col.* vi. 71 κατὰ μὲν οὖν τοὺς ἀπὸ τῆς στοᾶς...καὶ ὁ λόγος τοῦ θεοῦ ὁ μέχρι ἀνθρώπων καὶ τῶν ἀλαχίστων καταβαίνει οὐδὲν ἄλλο ἐστὶν ἢ πνεῦμα σωματικόν, Protr. P. 58 οὐδὲ μὲν τοὺς ἀπὸ τῆς στοᾶς παρελεύσομαι, διὰ πάσης ὕλης καὶ διὰ τῆς ἀτιμωτέτης τὸ θεῖον δεῖξαι λέγοντας, Sirac. xxiii. 19.

§ 22. p. 36, line 2. Αἰθίονες, κ.τ.λ. The verses may have run Αἰθίονες τε θεοὺς μίλλαντες σιμούς τε γράφουσιν, Θράκες δ' αἰ πυρροὺς καὶ γλαυκοὺς. Cl. seems to quote from the same poem in P. 714 f. Potter cites Theodoros speaking of Xenophanes, τοὺς μὲν γὰρ Αἰθίονας μίλλαντες καὶ σιμούς γράφω ἔφησε τοὺς οἰκίους θεοὺς...τοὺς δὲ γε Θράκας γλαυκοὺς τε καὶ ἐρυθροὺς· καὶ μέντοι καὶ Μήδους καὶ Πέρσας, σφίσιν αὐτοῖς ἰεῖκότες· καὶ Λιγυρτίους ὡσαύτως.

4. ὁμοίαις ἑαυτοὶ ἑαυτοῖς. This reading is easily obtained from the ms. ομοιοῦσι|καὶ|οἱ|αὐτοῖς, though less near to it than H. J.'s ὁμοιοῦσιν. καὶ τοὺς αὐτοὺς ἀναπλάττουσιν αὐτὰς βάρβαροι μὲν θηριάδεις κ.τ.λ. My objection to the latter is that there seems to be no special reason for the insertion of τοὺς αὐτοὺς: also αὐτὰς is more commonly found at the beginning of a sentence.

9. βασιλικὴ τὴν ψυχὴν. Perhaps derived from Plato *Phaed.* 30 n. H. J. See ref. in Kaye p. 148 n. 7.

9, 10. οὗτος καὶ θεωρεῖται. The predicate is introduced by οὗτος as above, p. 30. 20 f. ὁ καθάρης τῇ καρδίᾳ φέλλας οὗτος τῷ θεῷ, p. 34. 5 ὁ φυλάξας τὰς ἐντολάς πιστὸς οὗτος, below, p. 94. 2 οὗτος οὐδαμῶς ἀναγκάζεται taking up ὁ μέγας τῆς συμπεριφορᾶς συγκαταβαίνειν.

10. διδασκόμενος ἄν. ἄν must be omitted, as πεποιημένος cannot be the predicate, and καὶ θεωρεῖται καὶ διδασκόμενος makes a quite natural predicate: all from τίμω to the end is probably a justification of διδασκόμενος. H.

11. μεγάλωσεν. This was naturally changed by the copyist to μεγαλοπρεπείς, to suit the seeming neuter nominatives.

11, 12. ἀπόττων ἀρχηγὸν ἐγασῶ—ἐναιτίον. See Plato *Rep.* II. 379 κ οὐκ ἄρα πάντων γε αἰτίον τὸ ἐγασθῆναι, ἀλλὰ τῶν μὲν εὖ ἔχόντων αἰτίον, τῶν δὲ κακῶν ἐναιτίον, and n. on p. 18. 27 above.

14. ἐν τῷ Περικλειῶν. See esp. ch. II. §§ 11—37.

15. πανταίρως, 'to the full': expresses saturation as well as satiation. H.

τῇ πανταγοίᾳ. See n. on p. 4. 5.

16. συγκαταχράμενος, found also in IV. P. 615 med. H. (a corrupt passage).

§ 23. 17. μυθολογεῖν, simply 'tell the story of.' H. ἀριζῶς and μυθολογεῖν in the original.

20. τοὶ καθάρητες ἀθέοιους τὸ θεῖον ἀποκαίοντες. Having shown that the Christians are not ἄθεοι, Cl. goes on to show that the heathen are ἄθεοι, cf. above, § 1, also Plut. *de Superst.* 160 A ὁ μὴ νομίζων θεοὺς εἶναι ἀνόσιός ἐστιν· ὁ δὲ τοιοῦτος νομίζων αἰεὶ οἱ δεισιδαίμονες, οὐ μακρῷ δόξαις ἀνοσιωτέρας σύνεστιν: ib. 170 ὁ δεισιδαίμων τῇ προαιρέσει ἄθεος ἄν, ἀσθενέστερός ἐστι τοῦ δοξάζειν περὶ θεῶν ὁ βούλεται.

22. αὐτοῖς, 'according to their view': as below, p. 52. 19. H.

27. ὁ Οἰκίς. The story is given in II. IX. 532: Artemis sent the Calydonian boar against the Aetolians because Oeneus neglected to offer sacrifice to her: ἢ λάθεται ἢ οὐκ ἐνόησεν (l. 537). Hence Valckenaer's expound. οὐ νενοήκως for ὡς τεθυκώς. D's ἐννενοηκώς was suggested by the *Schol.* ἦτοι ἐννοήσας θύσαι ἐπελάβετο, ἢ οὐδ' ὧς ἐνόησε.

28. Auge, daughter of the king of Tegea and priestess of Athena, laid the infant, which she had borne to Heracles, in the temple of the goddess, who in consequence sent a pestilence upon the land.

p. 38, line 3. Potter quotes from Eur. *I. T.* 380 τὰ τῆς θεοῦ δὲ μύθομαι σοφίσματα, ἦτοι, βροτῶν μὲν ἦν τις ἀψήγαι φάνου, ἢ καὶ λοχείας ἢ νεκροῦ θύγῃ χερσὶν, βροτῶν ἀπειργεῖ, μυστράν ὡς ἡγουμένη, αὐτὴ δὲ θυσίας ἡδεῖται βροτοκτόνους. H.

7. Chryseippus (ap. Plut. II. 1045 A) makes use of the same defence, maintaining that what is allowable in animals is so also in the case of men. H.

§ 24. 9. εὐεργέτους. Usually 'easy-tempered': here 'easily angered,' as Plut. II. 413 C εὐεργήτης γὰρ εἶναι [ὁ θεὸς] καὶ εὐ πρὸς. H.

12, 13. *ἐν πρῶ... διατρέγγει* ὄψαν. *Cic. de Div.* II. 89 nos ita considerati sumus ut, si mures corruerint aliquid, monstrum putamus. ut vero Marciūm bellum quod clipeos Lanuvii mures rocinant, maximum portentum haruspices esse dixerunt, foll., Omenum on Theoph. *Cic.* II.

19. *τὸν ἰσάμεν διατρέγγει*. Cf. *Cic. de Div.* II. 84 quae et auspiciū, pedis offensio nobis et abruptio corrigiae et sternutamenta erunt observanda.

23. *Ἀντιφῶνας*. See *Diog. L.* II. 46 and *Hermogenes de Firm.* *Orat.* II. p. 497 quoted in the note in Hübner's ed. where it is said that there were two Antiphona, the orator, and ὁ καὶ παραδιδωκὼν καὶ διατρέγγει λέγοντες γινέσθαι, ὅτι καὶ ἐπὶ τῆς διαβολῆς λέγονται λέγει α.α.λ.

p. 40, line 4. *Βίαν*. The Scythian philosopher (fl. 360 B.C.) to whom Horace refers (*Epist.* II. 2. 60 *Bionis armonides*), cf. *Diog. L.* IV. 46 f. A saying of his is quoted below on p. 86. 26, and in the n. on p. 42. 2.

6. *ἐντολὰς*. Cf. *Sext. Emp.* p. 363 ὁ μὲν πρὸς τὰ ἐντολὰς λόγους ἐστὶ τοιοῦτος, *Str.* P. 376 μέν γ' ἐπὶ ἀθέτου διαπραγματεύεται, *Phil. Mor.* 687 πῶς δὲ καὶ τοῖς τοιοῦτοις μὲν ἐντολὰς γίνονται, πρὸς δὲ τὸ μέγιστον ἐκταταῖσθαι τῆς φύσεως τίλος, *V. Cic.* a. 21 αὐτὰ... ἐντολὰς αὐτῶν, τὰ μὲν τῇ προτέρᾳ τὰ δὲ τῇ γυναικὶ Καίσαρος συντακτά.

§ 25. 2. *ἐντολὰς*. The preposition is supported by Theodoret II ὁφείας ἐπὶ τῶν ἐαυτὸν ἐκλήσαντες, but seems to be an intrusion. II. Cf. *Cic. de Div.* II. 62 interpretes portentorum non incoite respondisse dicitur ei qui ad eum rettulisset, quasi ostentum, quod anguis domi vectum circumiectus fuisset: tum esset, inquit, ostentum, si anguem vultu circumplicavisset.

12. *ἐσθίων*. The reading of the ms. *θεῖν* is plainly impossible after *τρίχων*, and the preceding quotations seem to require a word to express 'eating.'

13. *ἐκείνους ὄντα κατὰ φύσιν οὐκ ἂν ποτε ἤμιν γίνοντο παρὰ φύσιν*. *Chrys. ap. Plut. Mor.* 1045 ἂν πρὸς τὰ θηρία, φησὶ, δεῖν ἀποβλέψαι καὶ τοῖς ὑπ' ἐκείνων γινόμενοις τεκμαίρεσθαι τὸ μηδὲν ἔσθαι μηδὲ παρὰ φύσιν εἶναι τῶν τοιούτων.

15. *ἐρριθες δὲ τι πολλοί*. The answer of the scoffing Eurymachus to the forebodings of Halitherses. 'There are plenty of birds, but the omens drawn from them are not all true': οὐδέ τι πάντες ἐναισίμοι.

18. *τίς ἔταρπεν*. See *Cic.* quoted above on p. 38. 19, *Catull.* XLV. 9 dextram sternuit approbationem, *Arist. Probl.* XXXIII. 11, *Xen. Anab.* III. 2. 9.

25. *ἐγκυλιόμενοι*, 'rolling,' or 'wallowing' in drunkenness, cf. *Siroe* XXXIII. 17 *εἰ ἀμαρτίας οὐκ ἐγκυλισθήσονται*, *Prov.* vii. 18 *ἐγκυλισθήμεν ἔρπον*. The form *κυλωδία* or *καλωδία* occurs in P. 856 *τοῖς ἐν ἀνθρώποις καλωδουμένοις*, *Protr.* P. 3 and 49.

ἐσθίων, of the gods: this makes the contradiction, as the αἰθήρες are also addressed to the gods. H.

26. *γραφάς*, 'inscriptions,' perhaps including paintings.

§ 26. p. 42, line 1. ὁ Διογένης. Potter remarks that this is a combination of two stories given by Diog. L. VI. 39 εἰνούχου μοχθηροῦ ἐπιγράψαντος ἐπὶ τὴν οἰκίαν, Μηδὲν εἰσὶτω κακόν· ὁ οὖν κύριος τῆς οἰκίας πῶς εἰσελεύσεται; id. 50 νεογάμου ἐπιγράψαντος ἐπὶ τὴν οἰκίαν, Ὁ τοῦ Διὸς παῖς Ἡρακλῆς καλλίνικος ἐνθάδε κατοικεῖ, μηδὲν εἰσὶτω κακόν· ἐπιγράψας, Μετὰ τὸν πόλεμον ἢ συμμαχία.

6, 7. λίθον... λιπαρὸν. Theophr. Char. 16 (of superstition) καὶ τῶν λιπαρῶν λίθων τῶν ἐν ταῖς τριόδοις παριὼν ἐκ τῆς ληκύθου ἔλαιον καταχεῖν, καὶ ἐπὶ γόνατα πεισὼν καὶ προσκυήσας ἀπαλλάττεσθαι, where see Casaubon: Arnob. I. 39 si quando conspexeram lubricatum lapidem et ex olivi unguine ordinatum, tanquam inesset vis praeceps, adular, affabar (given with other quotations in Potter's ed.).

7. ἱρα πυρρά. Cf. Protr. P. 9 καθαρίων μεταλαμβάνε θεοπρεπῶς, οὐ δάφνης πετάλων καὶ ταυιῶν τινα ἱρίφ καὶ πορφύρα πεποικιλμένων, Heb. ix. 19, Theocr. Φαρμακ. 2 στίφον τὰν κελύβαν φοινικίφ οἶδς ἀτάφ.

ἄλων χένθρον. These are mentioned as used in the Mysteries, Protr. P. 13, 19. See below, p. 44, 5.

8. ἔξδες σκύλλαν τε καὶ θείον. Luc. Nescym. 7 ἐπὶ τὸν ποταμὸν ἀγαγὼν ἐκάθηρέ τί με καὶ ἀπέμαξε καὶ περιήγγισε δαδί καὶ σκύλλη καὶ ἄλλοις πλείουσιν, Theophr. Char. 16 ἱερίας καλίσας σκύλλη ἢ σκύλακι κελεύσαι αὐτὸν περικαθῆραι.

9. ἀκαθάρτους καθαροῖς. Servius, commenting on Virg. Aen. VI. 740 f. (aliae panduntur inanes suspensae ad ventos: aliis sub gurgite vasto infectum eluitur scelus aut exurit igni), says that 'in sacris Liberi omnibus tres sunt istae purgationes; nam aut taeda purgantur et sulphure (ἔξδες καὶ θείον, I. 8, 19, 20), aut aqua abluuntur (p. 42. 4 ἀπὸ κρουσῶν τριῶν ὕδατι περιίρραι), aut aere ventilantur.' The fourth element was also used for purification by smearing the body with clay, to which reference is made by Demosthenes in his account of the bringing up of Aeschines, καθαίρων τοῖς τελουμένοις καὶ ἀπομάττων τῷ πηλῷ καὶ τοῖς πεύροις (de Cor. 313), on which Reiske notes 'Loti fricabantur creta ochra argilla et furfuribus, quae sunt res abstergendis sordibus perquam accommodatae.' Cf. Wytt. on Plut. de Superst. 166 τὴν περιμακτρίαν καλεῖ γράιν, 'istius modi lustrationis pars erat ut corpus lustrandum circumlineretur in primis luto, tum abstergeretur: quorum illud est περιμάττειν, hoc ἀπομάττειν: sed utrumque promiscue de tota lustratione dicitur.' This purification was known as πῆλωσις. He also cites id. 168 D περιθύμενος οἷον κάθηται περιματτόμενος, αἱ δὲ γράες, καθάπερ παττάλη, φησὶν ὁ Βίων, ὅτι ἂν τύχουσιν αὐτῷ περιάπτουσι. Allusion is made to the πῆλωσις in p. 44. 3 below, and to the περιάμματα in p. 42. 12. Cf. Protr. P. 89 οἱ μὲν τοῖς γόσι πεπιστευκότες τὰ περιάμματα καὶ τὰς ἐπισοῖδας ὡς σωτηρίους δῆθεν ἀποδέχονται.

10. ἄγαν οἶδεν τὸ ἥθος. For this use of οἶδα cf. Str. II. P. 452 ἰνὲ ὁ ποιμὴν (sc. Hermae) δικαίους οἶδε τινὰς ἐν ἰθνεσιν, Schweigh. Lex. Herodot. a.v. εἰδέναι and ἐπίσταμαι, Schmid Att. IV. 415-7.

12. τὰ δὲ τὰ ἀπὸ τῶν περικαθάρσεων. Beside the ordinary modes of purification, the stain of sin might be removed by vicarious atonement, as

by the execution of the *δημόσιαι* or *φάρμακα* at Athens, or by animals which were either slaughtered or driven into the wilderness bearing the curse in behalf of the people, like the scape-goat. The fastening of eggs to the person of the individual who needed purification, brought him into immediate contact with a form of animal life, which (as drawing to itself the punishment he had deserved) ought at least to become sterilised. The fact that this was not the case proves the inefficacy of the ceremony. On the use of eggs in purification see Luc. *Dial. Mort.* i, 1, where the impiety of the Cynic is shown by his eating the offerings to Hecate or *ἐκ καθαρῶν*. Cognat cites Ov. *A. A.* II. 329 *et veniat quae lustrat anus lectumque locumque, praeferrat et tremula sulphur et ova manu*, Juv. VI. 516.

17. *Προεΐδας*. Abas, king of Argos, the son of Lynceus, had two twin sons, Acrisius and Proetus, who contended for the kingdom after his death. The latter being defeated took refuge in Lycia, where he married Sthenoboea the king's daughter, and by his aid established himself in Tiryns, while Acrisius ruled Argos. The three daughters of Proetus were stricken with madness as a punishment for pride and impiety, and Melampus was called in to restore them to their senses. The common legend says nothing of these incantations, but speaks only of sacred dances. In the scholia to *Od.* xv. 225 the cure is said to have been wrought by sacrifices and prayers to Hera. Others attributed the cure to Asclepius.

20. *πολυφλοίσβοι θαλάσσης*. Probably this refers to the Dead Sea, *Lacus Asphaltites*, from which the ancients obtained most of their bitumen (Plin. *N. H.* xxxv. 15). Tacitus (*Hist.* v. 6) describes how it was collected, 'undantes bitumine moles pelli manuque trahi ad littus.' Some read *πολυφλοίσβοι τε θαλάσσης*, understanding it of salt water. We read of the use of bitumen in incantations (Virg. *Ecl.* VIII. 83). Many of the ingredients mentioned by Diphilus are prescribed as a remedy for diseases of sheep by Virgil: 'et spumas miscet argenti et sulfura viva, Idaeaesque pices et pingues unguine cerae, scillamque elleborosque graves nigrumque bitumen' (*Geo.* III. 449).

22. *Ἀήρ*. Identified with Zeus by Philemon (*Fab. Inc.* II. 3) *Ἀήρ, ὃν ἄν τις ὀνομάσσει καὶ Δία*.

23. *Ἀντικύραν*. Used for the hellebore which grew there, as in Hor. *Sat.* II. 3. 83 *nescio an Anticyram ratio illis destinet omnem*, *A. P.* 300 *tribus Anticyris caput insanabile*.

κέριν. Kock translates 'ut huic mordaci homini aculeum adimam.' Cf. Philostr. *V. Soph.* II. 3, p. 588 *δῆγματ' ἐκέρων τὰς λοιδορίας καλῶν*, Hor. *Sat.* I. 10. 78 *Men moveat cimex?*

§ 27. p. 44, line 3. *περιμαζίνεσθαι*. See n. on p. 42. 9, and Wytt. on Plut. *de Superstitione*, p. 166 A *τὴν περιμαζίναν καλεῖται γραῖν*, Lobeck, *Ag.* 632 foll.

5. *φανός*. See Lobeck *Ag.* p. 254 n.

6. *τῆς ἀγνῆς ἔστιν—συναέξας*. The rhythm and the thought both suggest that this is a continuation of the quotation, and this is confirmed by the emphatic *τῇ γὰρ ἐστὶ* of l. 10.

12. *αἰνίκα*. See the Appendix.

χρεὶν=χρεὶν εἶναι. S.

14. *ἕκ τούτου λόγου τοῦ ἐφθοῦ*. See below p. 94. 21.

15. *τῶν προηγουμένων*. Barnard compares *Str.* vi. § 162 *ὁ γνωστικός ἐν τοῖς κυριωτάτοις δεῖ διατρίβει, εἰ δέ που σχολή ἀπὸ τῶν προηγουμένων, ἀντὶ τῆς ἄλλης ῥηθυρίας, καὶ τῆς Ἑλληνικῆς ἀπτεται φιλοσοφίας*.

17. *μεταφυσικῶν*. See pp. 8, 5, 10, 10, and Appendix.

§ 23. 20. *ἔν τούτῳ τιτὶ περιγράφμεν*. See 1 Kings viii. 27, Isa. lxi. 1, *Str.* v. P. 691.

22. *παραεκτικόν*. Often absolute 'comprehensive,' but also, as here, 'comprehending.' H.

23. *βαυαύσουσιν τέχνης*. Cf. the description of these arts in P. 45, where the *ἔργον* is defined as *ὕλη νεκρὰ τεχνίτου χειρὶ μεμορφωμένη*, also P. 50 and 78, where even Pheidias and Praxiteles are said to practise *βαυαύσουσιν τέχνας*, below pp. 46. 5, 48. 6.

24. *οἷχ' ἄραυουσιν κ.τ.λ.* The allusion is to the Stoics; see the account of the theology of Cleanthes in *Cic. N. D.* i. 37 'tum ipsum mundum deum dicit esse, tum totius naturae menti atque animo tribuit hoc nomen, tum ultimum et altissimum atque undique circumfusum et extremum omnia cingentem atque complexum ardorem, qui aether nominetur certissimum deum iudicat.' It is impossible that Clement, who writes thus here, could have charged the Stoics with anthropomorphism, as he is made to do by the corrupt reading in § 37 (p. 64. 20).

p. 46, lines 1—3. *Plat. Legg.* vii. 803 C *ἀνθρώπων δὲ...θεοῦ τι παῖγνιον εἶναι μεμνησκημένον*: in the context *παιδιά* occurs often, especially in the same sentence, *τοῖνυ δὴ δεῖν τῇ τρώπῃ ξυνεπόμενον καὶ παίζοντα ὅτι καλλίστας παιδιάς πάντ' ἀνδρα...διαβιώναι*, which explains *παιδιαῖς τέχνης*. H. See also *Legg.* x. 889, where it is said that the greatest things are produced by nature and chance, and only the smaller by art, *τέχνην δὲ ὑστερον...αὐτὴν θνητὴν ἐκ θνητῶν γεγεννημέναι παιδιάς τινας, ἀληθείας οὐ σφόδρα μετεχούσας...οἷα ἡ γραφικὴ γυνῆ καὶ μουσικὴ καὶ ὅσαι ταύτας εἰσεὶ συνείρθεαι τέχνηαι*. 'It is to the play of such arts that we are indebted for our belief in the gods'; *Cic. N. D.* i. 81 *Vulcanum, Apollinem, reliquosque deos ea facie novimus qua pictores fictoresque voluerunt*; and the argument on enshrinement which follows below (l. 11—25).

10—23 resumes p. 44. 20 foll. Evidently taken from some other writer. H. The style of argument resembles that (taken probably from Carneades or some other Academic) which we find in *Cic. N. D.* iii. and in *Sext. Empiricus*. Cl. is here answering the charge brought against the Christians, that the absence of images and temples proves them to be atheists. He met this, at the beginning of § 23, by an argument drawn from the nature of God. 'How can the Infinite Spirit be

confined to one spot of earth?' But he is not content with this: he wishes to show that the enshrinement which the heathen think essential to the idea of divinity is really an evidence of the non-entity of their gods. 'Before enshrinement they were nothing: how can this action, this whim (*παῖσις*) on the part of man, give being and life and power to that which was previously non-existent?' Apparently there is a play on the two senses of *ἰδρύειν*, 'to fix in place' and 'to consecrate,' i.e. to enshrine the God in a temple or image, the latter being one of the *παλαιὰ τέχνη* referred to by Plato (I. 2). H. J. thus sums up the argument: 'Gods are spoken of as *ἰδρυμένοι*. (A) Now nothing can be *ἰδρυμένος* unless it has passed through a process of *ἰδρύεσθαι*, and this process implies a previous stage in which the thing was *ἀνίδρυτος*. (B) Hence if God *ἰδρύεται*, he was previously *ἀνίδρυτος* and non-existent: for by *ἀνίδρυτος* and *μηδὲν* we mean the same thing. (C) But the existent cannot be 'set up' either by a non-existent or by another existent, since it exists of itself. Can the existent then be set up by itself? No. It did not set up itself having been previously not-set-up: for then it would have been non-existent, since it is the non-existent (and not the existent) which is not-set-up. Finally that which is supposed to have been set up cannot make itself what it was already.'

10. *ἀνιδρύεται*. Usually 'unfixed,' 'unstable': but here it implies the negation of the religious sense of *ἰδρύειν* and *ἐνιδρύειν*, 'to set up' an altar, or god. Cf. Orig. *Cels.* III. 34. 36. H. Lobeck *Phryg.* p. 730 gives many exx. of the word, which is often written *ἀίδρυτος*. It is found with its usual meaning in Plut. *Mor.* 925 F, ὁ κόσμος ἀνίσταται καὶ ἀνιδρύεται ἐστὶν ἐν ἀπειρῇ κενῷ φερόμενος, Dion. H. *Ant.* I. 15 ἡ νῆσος ἀνιδρύεται ἐστὶν, Philo M. I. 272 ὁ μὲν φαῦλος δοικὸς καὶ ἀπολις καὶ ἀνιδρύτος καὶ φυγῆς, id. 2. 112 τὸ τῆς ψυχῆς ἀνιδρύτον, 2. 268 ὁ φιλήδονος ἀνιδρύτος, 2. 382 (and 454) ἀνεργάστα καὶ ἀνιδρύτα ἦβη, 2. 413 τὸ ἀίδρυτον καὶ πεπλανημένον δόξης, 2. 361 (and 216) τύχη ἀβέβαιος καὶ ἀίδρυτος, I. 650 ἀίδρυτοι μὲν οἱ λογισμοί...ἀνιδρύτον δὲ καὶ τὸ σῶμα...ἀνιδρύτα δὲ καὶ τὰ ἐκτός. In our passage the word occurs six times in the sense 'unenshrined.'

12. Two points: the setting up of a god implies a prior place to set him up in, and also a prior agent by whom he was set up. H.

§ 29. 18. ἀπὸ τὸ ἐν. The Being of beings, the localization of which in an individual shrine is a special contradiction. H.

19. *ἐνιδρύεται*. The word occurs above p. 26. 14 (ἀνθρώπου διαίον ψυχὴ ἐν ἡ τεμενίζεται καὶ ἐνιδρύεται ὁ πάντων ἡγμέν), and below p. 48. 14 ὁ γνωστικός ἐν ᾧ ὁ θεὸς ἐνιδρύεται and I. 19 τὸ ἐνιδρύτον καὶ τὸ ἐνιδρύνμενον, also in P. 755 οἱ ἱμπεριοὶ τοῦ λόγου κατὰ τὰς ἰδρύσεις ἐν πολλοῖς τῶν κρῶν καὶ σχεδὸν πάσαις ταῖς θήκαις (MS. πάσας τὰς θήκας) τῶν κατοικημένων ἐνιδρύσαντο <ψυχάς>, δαίμονας...καλοῦντες, Philo M. 2. 412 εἰσοσάμενος ἐκ πρώτης ἡλικίας ἄχρη γῆρας ἐνιδρύεται (ταῖς ψυχαῖς ὁ τυφός), Anton. III. 6 ὁ ἐνιδρύνων ἐν σοὶ δαίμων, Plut. *Mor.* 924 D ἄνω τὴν σελήνην ἐνιδρύοντα, εὐχέσθαι τὸ μέσον ἐντί. The MS. inserts εἶναι before ἐνιδρύεται, probably owing to dittography.

21. ὃ φάσκον εἶχεν ἔν. 'Which was its condition already.'

22. οἱ δὲ τὰ ἔντα. i.e. all particular ἔντα belong to εὐνὸ τὸ ἔν. H.

24. ἀνθρωποειδές, the most usual classical term for human form, whether in beasts or deities, from Herod. (who also uses ἀνθρωποφυής) onward, including Aristot. (*Met.* 997 b 10; 1074 b 5). Probably includes both σχῆμα or μορφή and πάθος. H.

25. σκέπη, used of a coat in P. 325.

26. ἀκαλοῦσθαι πάντων. The ms. reading, παθῶν, is unsuitable here, where (as we see from the following line) the argument is that those who are ὁμοιοσχήμενοι and ὁμοιοπαθεῖς with man, must share the same kind of life. If the middle letters of πάντων had got rubbed, the copyist may have been led to write παθῶν from the following ὁμοιοπαθεῖς. Whether understood of human passions or of the conditions attaching to food, &c., it seems to me impossible that Cl. should have written it.

p. 48, line 2. On the spiritual temple see Hort, *Ecclesia*, p. 163 f. and Cl. *Protr.* P. 90 *fin.*

3. κατασκευασμα, 'apparatus' generally, but especially applied to buildings and statues. H.

7. The ms. reading ἀγύρου does not seem appropriate; but there may be a reference to Daedalus (who might be called an ἀγύρης) in δεδαυδαλμένοι. He was said to have introduced life-like statues: cf. Athenag. *Supp.* c. 17 and Diod. iv. 76 foll., also i. 61. 97, and Plato *Meno* 97 d. H. In these words Cl. meets the charge of atheism brought against the Christians from the absence of a material temple, as he does in § 30 that based on the absence of sacrifices. H.'s defence of ἀγύρου seems to me too far-fetched. I had thought of οὐδὲ ἀγγέλου χειρὶ δεδαυδαλμένοι, as we find the same contrast between the work of angels and of God in *Str.* P. 769 ἀνθρώπων μὲν οὐδεὶς ἀλλ' οὐδὲ ἀγγέλός τις... (but God himself is the teacher of men): also in Heb. i. ii. Christ is contrasted with angels. Angels were believed by the Jews to have been concerned in the giving of the law, including of course the injunctions respecting the tabernacle, cf. Gal. iii. 19, Acts vii. 53, Heb. ii. 2. An angel is represented by Ezek. xl. 3 foll. as planning the new temple; cf. Rev. xxi. 9. Valentinus held that man was made by the angels, *Str.* P. 448 and 449 ὁ φόβος ἐπιβούλους τοῦ σφετέρου πλάσματος πεποίηκε τοὺς ἀγγέλους, ὡς ἐνδρυμένοι τῇ δημιουργίᾳ τοῦ πνεύματος τῆς ἀναθεν αἰτίας. The same doctrine was held by Simon Magus, Saturninus, and Carpocrates (*Iren.* i. 24. 1, 25. 1); see *ib.* iv. 20. 1 'Non ergo angeli fecerunt nos neque plasmaverunt nos, neque angeli potuerunt imaginem facere Dei,—nec enim indigebat horum Deus, quasi ipse suas non haberet manus,' *ib.* i. 23. 1, iv. 7. 4. On the whole however I prefer H. J.'s emendation Τυρίου, referring to the Tyrian artist sent by Hiram to Solomon (1 Kings vii. 13, 14): ἀλλ' οὐδέ will then contrast the finer work of decoration (δεδαυδαλμένοι) done by the artist, with the work of the common builder (βδυνασος). The corruption in the ms. is more easily explained from the somewhat obscure ΤΥΡΙΟΥ (αἰγυπτου) than from the familiar ΑΓΓΕΛΟΥ (αἰγυπτου); and we find Hiram referred to as ἀρχιτέκτων Τύρος in *Str.* i. P. 396 *fin.*

δαυδαλμένοι. Before Clement apparently only ποστία. He uses it in Protr. P. 43 Ὅστιν δαυδαλθῆναι ἐκλευσεν πολυτελῆς. H.

8. ὅν implies that the building was already called ἐκαλογία. H.

10. εἰς τοῦ θεοῦ. Cf. Const. Apost. vi. 27. 3 ἐγγενέθῃ τῆς εἰς, ἐν ἀρχαγγέλου διάβολος αἰρεσόμενος εἶναι.

12. οἰκονομίας ἀνταξίᾳ. Cf. P. 71 ἀντάξις σωτηρίας μισθός.

16. ἀπεικόνισμα, common in Philo and Greek Fathers. H.

17. εἰδωλον is properly not the mere image, but the image considered as set up in honour of the god, from the old sense of εἰδωλον, 'to venerate' Cf. Plat. Legg. xi. 831 A. Hier. in Aur. Carm. 25. H. See above n. on p. 26. 12, and l. 23 below.

αὐτῇ = 'in itself,' as distinguished from διαπραττομένη ἔργα. On διαπρα see above p. 30, l. 2. H. After μακαρία μιν αὐτῇ τυγχάνει, we naturally expect μακαρία δι διαπραττῆται ἔργα. The contractions used in verbal terminations are often confused.

19. The present ἐνιδρυόμενος is necessary in opposition to ἐνέδρυον. H.

22. τὸ μᾶλλον πιστεύειν πιστὸν εἶναι τῷ θεῷ, 'faithful already in God's eyes': cf. "Lord, I believe; help thou mine unbelief." H. Psal. P. 113 τὸ μᾶλλον τοῦ χρόνου τῇ δυνάμει τοῦ θελήματος προλαμβάνεται.

23. ἐνέδρυον. Cf. above p. 16. 14, 20. 5, below p. 112. 11, 114. 10, Str. i. 376 med. τὸν κεκοσμημένον τὴν ψυχὴν ἐναρίτως. H. See also Lob. Phryn. 328.

§ 30. 25. See above § 28.

27. θυσίων. It seems necessary to correct the ms. θυσίων. There are instances of ἐπιθυμῶν with the accusative as in LXX, Exod. xx. 17 and Deut. v. 21 οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου κ.τ.λ., but not in such good writers as Clement (in Str. i. p. 412 τίκνον δι ἐπιθυμοῦσα, Dind. reads τίκνον from Philo), and the plural is more likely here. H. In Str. iii. P. 513 fin. CL keeps the τὴν γυναῖκα of the LXX, but has τῆς γυναικὸς eight lines before and twelve lines after. H. J.

p. 50, line 1. ὃν ἀπτεται πάθος φθαρεὰ πάντα ἐντί. This is the argument of Carneades given in Cic. N. D. iii. 29 cumque omne animal patibilem naturam habeat, nullum est eorum quod effugiat accipiendi aliquid extrinsecus, id est quasi ferendi et patiendi, necessitatem, et, si omne animal tale est, immortale nullum est...mortale igitur omne animal et dissolubile, cf. Sext. Emp. ix. 146 εἰ οὐκ αἰσθάνεται ὁ θεός, καὶ ἑτεροῦται· εἰ δὲ ἑτεροῦται, ἑτερώσεως δεκτικὸς ἐστὶ καὶ μεταβολῆς κ.τ.λ. The phrase ἀπτεται πάθος is used in a different sense above p. 12. 14.

5. καταμφομένους τοῖς ἀνθρώποις τῶν ἱερῶν. The classical constr. is καταμ. τινά τι or τινί or ἐπὶ τινί. In later Gr. we find the dat. of the person, as in Longus Pasch. ii. 21 ταῖς Νύμφαις ὡς προδούσας καταμφομένης, and gen. of the thing, as in Plut. Dion. 8. μίμφομαι is used in classical writers with the acc., gen. or dat. of the person, and acc. or gen. of the thing: cf. Aesch. Th. 652 ὁππότε ἀνδρὶ τῷδε κηρυκευμάτων μίμψαι.

8. τὸ μὲν περὶ πάντων...πρὸς πάντα. We have an example of the

double accusative after π. in *Il.* I. 336 *περὶ γὰρ ῥά εἰ χαλεκὸς ἔλεψεν φῶλα τε καὶ φλοῖον*.

9. *σπένδωλον*, Att. *σφόνδυλον*, see Lob. *Phryg.* p. 110 foll., Moeris ed. Kock, p. 238 a.v. *σχινδαλμός*.

16. *διασπείλλω*, 'explaining.' H. Comparing the other passages in which the word is used by Cl., e.g. *Str.* P. 376 *εἰ δὲ διασπείλλεσθαι διὰ τοῦτο φιλεγκλήμονας δέησει*, 449 *διασπείλλειν τὸ ἀγαθὸν τοῦ δικαίου*, 888 *διασπείλλειν τὸ ψεῦδος ἀπὸ τῶν θεῶν*, also the use of *διαστολή* in P. 781 *ἡ διαστολή τῶν τε δομάτων καὶ τῶν πραγμάτων...μέγα φῶς ἐντίκειται ταῖς ψυχαῖς*, I think it is better to translate 'distinguishing' or 'particularising,' which seems to me to suit the passage better than 'explaining.' Or it might be taken in the sense of 'giving orders' as in the LXX and N. T.

20. *ἐπιπλάω* (Hesych. ap. Mein. v. 83) = *ἐπιπλοῶ*, *omentum*. H. Cf. *Juv.* XIII. 114 foll. *Juppiter...our in carbone tuo charta pia tura soluta ponimus et sectum vituli iecur albaque porci omenta?*

21. *γλακταρ*, 'gall,' as Meineke shows, iv. 613 foll. H.

§ 31. p. 52, line 1. *ἡ τῶν ὀλοκαυμάτων κνίσα καὶ τοῖς θηρίοις ἀφεκτία*. The neuter alone is recognized in L. and S., and certainly the commoner construction is the impersonal, *τῆς κνίσης τοῖς θηρίοις ἀφεκτίον*, 'beasts must abstain from the smoke of the sacrifice.' We have an example of the personal (gerundive) construction in Epiphan. *Haer.* XXXIII. 5 (the ten commandments are) *εἰς τε ἀναίρεσιν τῶν ἀφεκτίων καὶ εἰς πρόσταξιν τῶν ποιητίων*. Cf. below p. 60. 6 *ἀ καὶ κυσὶν πεινώσιν οὐχὶ βρώσιμα*.

3. *γίρας*, 'meed' exactly: the special prize of the chieftain, set apart for him before the spoil is divided. H. Used here of the gods, as in the speech of Zeus (*Il.* IV. 48) *οὐ γὰρ μοί ποτε βωμοὶ ἰδύοντο δαιτὸς ἕως, λοιβῆς τε κνίσης τε*: τὸ γὰρ λάχομεν *γίρας* ἡμεῖς, referred to in *Protr.* P. 15. Cf. below p. 60. 8, and Porph. *de Abst.* II. 42 (the evil daemons rejoice) *λοιβῇ τε κνίσῃ τε δι' ὧν αὐτῶν τὸ πνευματικὸν καὶ σωματικὸν πιαίνεται*. (ἢ γὰρ τοῦτο ἀνθρώποις καὶ ἀναθυμιάσει...καὶ δυναμῶνται ταῖς ἐκ τῶν αἱμάτων καὶ σαρκῶν κνίσαις, 'wherefore a wise man will refrain from participating in sacrifices which bring him near to such beings.' See above p. 24. 5, and passages quoted in Cudworth, vol. III. 350 f.

εἰς ἃν φθάνουσιν καὶ τοὶς μαγείροις θεωποιοῦντες. So Aristaeus ap. Euseb. *Pr. Ev.* VIII. 9 § 371 ο (referring to the deification of the discoverers of wheat and wine, &c.) *ἔτι καὶ νῦν εὐρετικώτεροι...τῶν πρὶν εἰσι πολλοί, καὶ εἰς ἃν φθάνουσιν αὐτοὶ προσκυνοῦντες*, cf. W. Schmid *Att.* IV. p. 427.

5. *τὸν ἱππὸν αἰτὲν*. Possibly we should read *τὴν κάππην αἰτὴν*: *κάππη* is the hole for the smoke, used Ar. *Vesp.* 143; Alex. in Mein. III. 464. Cf. Hesych. a. v. *ἐργητός*. *καπνοδόχη* has the same meaning, cf. Phereas (Mein. II. 325):

*κάππειδ' ἵνα μὴ πρὸς τοῖσι βωμοῖς πανταχοῦ
δαί λοχῶντες βωμοδόχοι καλέμεθα,
ἰπαιζον ὁ Ζεὺς καπνοδόχην μεγάλην πάνν.*

Or *ἰππὸν* may be right, with the same sense. H. I think *ἱππὸν* must

certainly be retained, cf. Arist. *Vesp.* 837 ὁ κύων παρῆξ ἐπὶ τὸν ἐνὶ ἀναρπάσας τροφαλίδε τυροῦ Σικελικὴν καταβόσκον. The only difficulty is the following feminine, which may be easily explained by supposing that *ισχάρας* has been lost after *προσεχιστέραν*. For the last word see below p. 62. 15 *προσεχιστέρον* ὁ γνωστικὸς εἰκασιῶται θεῷ, p. 62. 26 ὁ δὲ *προσεχιστέρῃ* τηρήσας ἐπισκοπῇ, P. 796 ὁ γνωστικὸς *προσεχιστέρῃ* ἀνατίσεται σωτηρίαν.

13. κατὰ τὴν ἐπιθυμίαν κακοτέρων, 'being distressed owing to the craving.' Cf. P. 530 ἐπιθυμία λύπη τις καὶ φροντίς δι' ἐνδοιαν ἀργαρίτης τοῦ.

17, 18. καὶ αὐτῆς τῆς τοῦ εἰκαίου σάρματος ἀναθυμιάσεως. A common explanation was that they lived by sucking their paws (Plin. *N. H.* viii. 36). Heraclitus held τὴν μὲν τοῦ κόσμου ψυχὴν ἀναθυμιάσειν ἐκ τῶν ἐν αὐτῷ ὄντων, τὴν δὲ ἐν τοῖς ζώοις ἀπὸ τῆς ἐκτός καὶ τῆς ἐν αὐτοῖς ἀναθυμιάσεως (Plin. *Phil.* iv. 3, 4); so the Stoics, αὐτὴν τὴν ψυχὴν ἐρίζουσι πνεῦμα συμφέει καὶ ἀναθυμιάσειν αἰσθητικὴν ἀναπνομήν, ἀπὸ τῶν ἐν σάρματι ὄντων (Plut. *V. Hom.* § 127), τοιοῦτον δὲ καὶ αὐτὴ ἡ ζυὴ ἐκαστου οἶον ἢ ἀφ' αἵματος ἀναθυμιάσει καὶ ἡ ἐκ τοῦ αἵματος διάπνευσις (Anton. vi. 15)

19. αὐτοῖς, 'in their view,' as above p. 36. 22. H.

22. Plat. *Legg.* vii. 799 Δ καὶ χοροὶσι ποίαισι γεραιρὺν τὴν τότε θυσίαν. But it is hard to take *γεραιρὺν* as *θυσίαν* here, as τῷ δικαιοτάτῃ λόγῳ cannot be instrumental. H.

23. When accompanied by righteousness (as in the 4th psalm) the prayer is best and holiest. H.

ἀναπήνω, of hymns, and especially their close: doubtless with uplifted voice, expressing oblation. See Hein. on Eus. *H. E.* iv. 15. 34 (ἀναπήνω φαντος αὐτοῦ τὸ 'Ἀμήν'); Just. *Apol.* i. 65, 67; and the end of Clement's *Paed.* 310 foll. esp. 311 *fin.*, which well illustrates the whole passage. H.

τῷ δικαιοτάτῃ λόγῳ, superlative of the Platonic phrase ὁ δίκαιος λόγος; here used personally: cf. 1 John ii. 1 παράκλητον...δίκαιον. The offering is made to Him as in *Paed.* 311 (τῷ λόγῳ προσευξόμεθα), apparently as thereby made to the Father. Origen distinguishes the process of sending to the High Priest and Paraclete for Him to present to the Father. See *de Orat.* 15 foll. and Ashton's notes; also in *Colsum* iii. 34 *fin.* He uses ἀναπήνω, προσάγω to the Father, προσφέρω to the Son. H. The same phrase is used instrumentally (= 'most justly') in Plut. *Mor.* 737 E τὰ φωνήοντα τῷ δικαιοτάτῃ λόγῳ πρωτεύει τῶν ἀφώνων, *ib.* 1072 D. Perhaps it would be better to take it thus with *γεραιρὺν*, putting a comma after ἀναπήνωμεν instead of after λόγῳ.

24. The sense apparently is that we *γεραιρὺν* and *δοξάζομεν* the Father through Him (better so probably than 'thereby'). H.

25. *δοξάζοντες ἐν μαθητάμεν*. The change of *μα.* δὲ to ἐν is indispensable. Cf. *Paed.* 310 δι' ἣν (οἰκονομίαν)...δὲ ἀνθρωπος...παιδαγωγούμενος πατέρα...ἐκεῖ (ἐν οὐρανοῖς) λαμβάνει, ἐν ἐπὶ γῆς μαθάνει. Either καὶ before δὲ or δι before *δοξάζοντες* is a gain, though perhaps not necessary. H. Cf. *Prot.* P. 89 μάθωμεν θεόν, 83 οὐ γὰρ πιστεύουσι τῷ θεῷ οὐδὲ ἐκμανθάνουσι τὴν δύναμιν αὐτοῦ, *Str.* P. 829 τὸν υἱὸν παρ' οὗ ἐκμανθάνει τὸ ἐπὶ κεῖνα εἶπεν.

26, 27. τὸ ἐπίγειον, implying in contrast another altar, not among us or here or on earth: cf. Heb. xiii. 10. H.

27. ταῖς εἰχαῖς. Cf. Acts ii. 42 ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν ἐπιστολῶν καὶ τῇ κοινωνίᾳ, τῇ κλήσει τοῦ ἁγίου καὶ ταῖς προσευχαῖς, Ign. *Smarta*. 6 εὐχαριστίας καὶ προσευχῆς ἀπέχονται with Lightfoot's n., below p. 136. 25.

§ 32. p. 54, line 2. διαπνεῖται. The word is used of external ventilation (as in the case of the rustling of leaves in the wind), and of internal, as in the arteries which were supposed to transmit air through the body (see my n. on Cic. *N. D.* ii. 138 spiritus per arterias). To this latter was compared the imbibing of sacrificial fumes by the airy body of the demon. Cf. Arist. *Probl.* i. 21 *ὅπερ ἐν θώρακι ἀναπνοή, τοῦτο ἐν τῇ σάρτει διαπνοή διὰ τῶν ἀρτηριῶν* and *Resp.* 4, 5, Galen (*Hippocr. de Diast.* 15) *ὀνομάζω ἀναπνοὴν μὲν τὴν διὰ στόματος ἔξω τε καὶ ἔσω φορὰν τοῦ πνεύματος, διαπνοὴν δὲ τὴν δι' ὅλου τοῦ σώματος ὁμοίως γιγνομένην*, esp. 'Υγιανά i. c. 12 quoted by Gataker on M. Ant. p. 81, also *ib.* pp. 228, 229, (vi. 16) *τίμωσθε τὸ διαπνεῖσθαι ὡς τὰ φυτά, οὕτε τὸ ἀναπνεῖν ὡς τὰ βοσκήματα*, where Gat. quotes many parallels, and proposes to read *δένδρων* for *δαίμόνων* here. The correctness of the ms. reading is however proved by Psellus (*Boiss.* p. 13) quoting a certain Marcus, *οἱ δαίμονες τρέφονται οἱ μὲν δι' εἰσπνοῆς, ὡς τὸ ἐν ἀρτηρίαις καὶ ἐν νεύροις πνεῦμα, οἱ δὲ δι' ὑγρότητος, ἀλλ' οὐ στόματι καθ' ἡμᾶς, ἀλλ' ὅσπερ σπάγγοι, σπῶντες τῆς παρακειμένης ὑγρότητος ἔξωθεν*, Basil on Isa. cited by Cudworth, vol. III. p. 351, *δαίμων αἱ θυσίαι φέρουσι τινα ἡδονὴν καὶ χρεῖαν ἐκθυμώμεναι, διὰ τῆς καύσεως ἑξατμιζομένου τοῦ αἵματος καὶ οὕτω διὰ τῆς τοιαύτης λεπτοποιήσεως εἰς τὴν σύστασιν αὐτῶν ἀναλαμβάνομενοι*. ὅλοι γὰρ δι' ὧν τρέφονται τοῖς ἀτμοῖς, οὐ διὰ μασήσεως καὶ κοιλίας. Moesheim in his n. on Cudworth says that this view was combated by Jamblichus *de Myst. Aegypt.* v. 10, p. 125.

3. ἀπνεῖται. In classical writers the verb is commonly used in one of three senses, (1) 'to breathe upon,' (2) 'to breathe' or 'live,' (3) of divine inspiration. I do not know any example of the special sense it bears here: Aristotle however carefully distinguishes the breathing of fishes from that of animals (*Part. An.* iv. 13) *ἀδύνατον ἄμα τὸ αὐτὸ ἀναπνεῖν καὶ βράγχια ἔχει*, (*de Resp.* 1) *ὅσα μὴ ἔχει πλεῦμονα οὐδὲν ἀναπνεῖ, (ib. 2) εἰ ἀνάγκη τὰ ἀναπνέοντα ἐκπνεῖν καὶ εἰσπνεῖν, ἐκπνεῖν δὲ μὴ ἐνδέχεται...φανερόν ὡς οὐδ' ἀναπνέει, (ib. 10) ὅσα δὲ βράγχια ἔχει πάντα καταψύχεται δεχόμενα τὸ ὕδωρ... τὰ δὲ βράγχια πρὸς τὴν ἀπὸ τοῦ ὕδατος κατάψυξιν ἐστὶ, (ib. 21) αἰρομένου μὲν τοῦ θερμοῦ τοῦ ἐν τῇ αἵματι...αἴροντας καὶ τὰ βράγχια καὶ διῶσι τὸ ὕδωρ· κατενότος δὲ πρὸς τὴν καρδίαν διὰ τῶν πόρων καὶ καταψυχομένου συνλίσσεται καὶ ἐφίπῃ τὸ ὕδωρ.*

4. διασπνέειν. The process is explained in the last quotation from Arist. *de Resp.* The word is more commonly used of the lungs.

4, 5. πνιπνέται. The process is explained by Arist. (*de Resp.* 9) 'the longer-lived insects have a fissure below the waist, and the membrane which covers this fissure is thinner than elsewhere, so that refrigeration may take place through it. The sort of panting sound made by certain

insects is produced by the innate spirit (τῷ ἐμφύτῳ πνεύματι) within the body, which by the rise and fall which it occasions causes friction (τρίβει) against the membrane, for there is a motion of this part in insects corresponding to the motion of the lungs in animals and of the gills in fishes' Cf. *Cambridge Nat. Hist.* vol. v. pp. 120—122 'Placed along the sides of the body are little apertures for the admission of air to the respiratory system. They are called spiracles or stigmata, varying in number.' 'There are in insects no lungs, but air is carried to every part of the body by means of the spiracles attached to tracheae': also *Cybil.* of Arist. *Part. An.* II. 16, p. 182. As in the case of *ἀναρῶν*, this seems to be a unique use of the verb.

8. *ἀντανασταλόν*, elsewhere 'distinction'; here means the dilatation of the lungs following on and corresponding to the dilatation of the heart. Cf. Theoph. *Corp. Hum. Fabr.* III. 2 ὁ πνεύμων ἐπὶ καθ' αὐτὸν κινεῖται, ἀλλ' τῇ κινήσει τοῦ θώρακος συγκινεῖται κατὰ τὴν τοῦ αἵματος διακίνησιν, ἢ ἐξ ἧς τῆς ἀναπνοῆς διὰ τὴν καρδίαν, διακίνησις αὐτῆς τοῦ ἔξωθεν αἵματος... ἀναρῶν τῇ αὐτῇ ὁ ἔξωθεν αἷρ εἰσπνεύμενος ἐπὶ θερμότητος ζέουσιν. διὰ τῆς δὲ τῇ κινήσεως τῆς ἐν καρδίᾳ αἵματος κατὰ διαστολὴν καὶ συστολὴν, ἐν μὲν τῇ διαστολῇ καταψύχεται, ἐν δὲ τῇ συστολῇ τὰ λεγόμενα πνεύματα ἀνωθεῖναι, ἢ. 11 ὁ θώραξ ἐργασίῳ ἐστὶ ψυχρὸν κινούμενον μὲν κατὰ πρῶτον... κατὰ διαστολὴν καὶ συστολὴν ἐπὶ μὲν καὶ νωθεῖν. διαστολῇ ταχυτέρῃ ὁ θώραξ... ὑπερκαυθεῖται δὲ καὶ ὁ πλεῖστον... ἵστανται αὖν ὁ ἔξωθεν αἷρ ἐπὶ τοῦ πνεύματος διασταλίνοντος, Galen *Corp.* vol. IV. p. 406 τοῦ πνεύματος τὴν διαστολὴν τε καὶ συστολὴν ὁ θώραξ ἐκτελεῖ.

9. *ῥυθμῷ* *ἔλκει*. The *μα. ῥυθμολαεῖ* is only used of towing a ship. The word *ἔλκει* is regularly used of inhaling the breath and *ῥυθμῷ* has the sense of 'rhythmically' as in Arist. *Spirit.* 4. 7 ὁ σφυγμὸς ὁ αὐτὸς ἀνὰ ῥυθμῷ, *Plat. V. Lyc.* 22 ῥυθμῷ πρὸς τὸν αὐτὸν ἐμβαίνειν.

9, 10. αὐτὸν ἐπὶ τὰ ἄλλα δοτεῖν... καὶ μέντοι τῷ θεῷ. Cf. *Cic. N. D.* I. 28 habebit igitur linguam deus et non loquetur, dentes, palatum, fauces nullum ad usum, quaeque procreationis causa natura corpori adfinxit, ea frustra habebit deus, &c., ἢ. 94, 99.

11. εἰσπνέουσιν. Cf. *Plat. Symp.* 189 περιέσσωμαι εἰσπνέουσαν τὴν δύναμιν τοῦ ἔρωτος. For constr. (ind. after opt.) cf. *Str.* II. 507 ἵναι εἰ μὴ δίχοιτο, ἀνακάμψει, ἢ. IV. P. 599 ἵναι εἰ ἐπὶ φρονέμεν, χερὶν εἰσάγεα, below pp. 76. 9, 128. 12.

12. *σύμπνοια*, not another physiological mode of respiration, but 'taking breath together,' as horses do: *Plat. Legg.* IV. 708 D τὸ δὲ συμπνεύειν καὶ καθάπερ ἵππων ζεύγος, καθ' ἵνα εἰς ταυτὴν, τὸ λεγόμενον, συμφορῇται. *Plut.* II. 618 D applies the figure ἵνα ᾗ σύμπνοια ἢ φάλαγξ δὲ ὡς ἐκφυλον ἔχουσα δεσμών. Similarly Stoics and Platonists spoke of a *σύμπνοια* of the world. Cf. *Cic. N. D.* III. 28 naturam quasi cognitione continuatam conspirare, *Stron.* V. P. 667 συμπνεουσῶν ἐκκλησιῶν.

13. ἡ θυσία... λόγος... ἀναθυμιάματα. See above p. 22. 11 foll., below I. 18 L, p. 58. 24 L, p. 86. 10 L, P. 469 *fm.*, P. 730 L. A metaphor borrowed from the sacrifices and incense of Pagan worship.

14. *εκαλυπτομένης*, used rather widely for 'discovers,' 'discloses'; but the force as applied to *θεσία* does not appear; so that it seems necessary to read *τῇ θεσίᾳ* instead of the *μα. τῆς θεσίας*. H. Perhaps *εκα.* may have some reference to the *εκατίρισις* of pagan sacrifices.

16 foll. *ἀρχαίετατος*. So Porph. *de Abet.* § 27 ἀ' ἀρχῆς αἱ τῶν καρπῶν ἐγένοντο τοῖς θεοῖς *θεσίαι*, *Or. F.* I. 337 f.

βαρὺν ἐν Δῆλῳ. Laert. in Pythag. VIII. 13 *βαρὺν προσκυνῆσαι μόνον ἐν Δῆλῳ τοῦ Ἀπάλλωνος τοῦ γενέτορος... διὰ τὸ πυροῦς καὶ κρεβᾶς καὶ τὰ πέπαρα μόνον τίθεσθαι ἐπ' αὐτοῦ ἀνευ πυρός, ἱερίον δὲ μηδὲν, ὥς φησιν Ἀριστοτέλης ἐν Δηλίων πολιτείᾳ*. Potter. Cf. *Iambl. V. P.* v. 25, VII. 35, XIV. 108. H. Porph. *de Abet.* II. 28.

ἀγνόν, 'unpolluted,' used of unbloody sacrifices. See *Thucyd.* I. 126 *θύματα ἐπιχώρια* cited by *Pollux* I. 26; also *Plat. Legg.* VI. 782 c *ἀγνά θύματα*, 789 c *φόνου ἀγνόν*, Porph. *de Abet.* II. 31 and *Bernays* 28. 155. H.

19. *τὸ θυρίαμα τὴν ἑστίαν εὐχὴν*. See *Lightfoot* on *Ign.* II. p. 44.

20, 21. See *Theophr. ap. Porph.* II. 27 ὥς οὐκ ἄτιμα ποιούμενοι τὰ θεοῖς θύματα, γέσασθαι τοῦτον προήχθησαν, καὶ διὰ τὴν ἀρχὴν τῆς πράξεως ταύτης προσθήκη ἡ ζυφογία γέγονεν τῇ ἀπὸ τῶν καρπῶν τροφῇ κ.τ.λ., *Bernays* 118 foll. H.

προφάσει. So *Thuc.* III. 86 *ἔπεμψαν οἱ Ἀθηναῖοι τῆς μὲν οἰκειότητος προφάσει, βουλόμενοι δὲ κ.τ.λ.*, v. 53. 1 πόλεμος ἐγένετο προφάσει μὲν περὶ τοῦ θύματος τοῦ Ἀπάλλωνος, VI. 78. 1 ἦκουσι... προφάσει μὲν ἢ πυνθάτισθε, διαποῖς δὲ ἦν πάντες ὑπονοούμεν, *Str.* P. 319 *πλεονεξίας προφάσει*.

24. αἱ μὲν γὰρ κατὰ τὸν νόμον *θεσίαι*. The use of γὰρ here is elliptical, implying a limitation on what precedes. 'I speak of heathen sacrifices, for, &c.' For other instances of this use, see n. on p. 32. 3.

τὴν περὶ ἡμᾶς, i.e. that which is shown in the care and purification of ourselves. H. Or does it mean 'piety that has to do with us,' i.e. the piety of Christians, as opposed to that of the Jews under the law?

25. ἡ τρυγὴν καὶ ἡ περισσώδ. Cf. *Lev.* xii. 8 *λήψεται δύο τρυγόνες ἢ δύο νοσσοῦς περιστερῶν, μίαν εἰς ὀλοκαύτωμα καὶ μίαν περὶ ἁμαρτίας*, *Psed.* I. P. 106 *ἰνὴ ὅταν φῇ ὡς μοσχάρια γαλαθηνά, ἡμᾶς πάλιν ἀλληγορεῖ, καὶ ὡς περιστερὰν ἄκακον καὶ ἀχολον, πάλιν ἡμᾶς. νεοττοῦς τε ἔτι δύο περιστερῶν... ὑπὲρ ἁμαρτίας κτελεῖ... προσφέρεισθαι, τὸ ἀναμάρτητον... τῶν νεοττῶν ἐνπρόσδεκτον εἶναι λέγων τῇ θεῷ καὶ τὸ ὅμοιον τοῦ ὁμοίου καθάρσιον ἡγούμενος κ.τ.λ.*

31. *μετεδέσθων*. Probably 'changing of prisons.' Not found elsewhere. *μετεδεῖσθαι* is joined with *ἐνσωματοῦσθαι* and *μεταγίγισθαι* in *Str.* III. 516 *med.* H. For the Pythagorean and Platonic notion of the soul's imprisonment in the body, see *Str.* III. P. 516—519 and *Lightfoot's Essay* on the *Essenes* (*Coloss.* p. 88). On Transmigration see *Zeller*⁴ I. 418, *Sext. Emp. adv. Physicos* IX. 127 *οἱ μὲν οὖν περὶ τὸν Πυθαγόραν... φασὶ μὴ μόνον ἡμῖν πρὸς ἀλλήλους καὶ πρὸς τοὺς θεοὺς εἶναι τινα κοινωνίαν, ἀλλὰ καὶ πρὸς τὰ δόξα τῶν ζῶον. ἐν γὰρ ὑπάρχειν πνεῦμα τὸ διὰ πάντας τοὺς αἰῶνας διήκει ψυχῆς τρέπον, τὸ καὶ ἐν αὐτῶν ἡμᾶς πρὸς ἐκείνα. διὰ καὶ κτείνουσιν*

αὐτὰ καὶ ταῖς σαφὲς αὐτῶν τρεφόμενοι ἀδικήσαντες τε καὶ ἀσεβήσαντες, ἐκ συγγενεῖς ἀναμυθεύοντες κ.τ.λ.

p. 56, line 1. *Ξενοκράτης*. Succeeded Spensippus as head of the Academy and was himself succeeded by his pupil Polemo. See Str. i. P. 353, II. 500, Zeller II. 862—883, 896.

184ε πραγματευόμενος περὶ... 'In a special treatise on the subject of...' Perhaps the same as *περὶ οὐσιότητος* (Diog. IV. 12), to which Bernays (31) refers three laws of Triptolemus mentioned by Xenocrates (*ap. Porph. IV. 22*) as still extant at Eleusis. H.

2. *περὶ τοῦ κατὰ φύσιν βίου*. There is no distinct notice of this book elsewhere (indeed we have but scanty knowledge of Polemo): but traces of this doctrine of Nature are characteristic of the earliest Academy, before it was taken up by the Stoics. Cf. Cic. *Fin.* IV. 14 *cum superiores, e quibus planissime Polemo, secundum naturam vivere summum bonum esse dixerent, his verbis tria significari Stoici dicunt, Plut. Comm. Not. 1069 τίνας δὲ Πολέμων καὶ Ξενοκράτης λαμβάνουσιν ἀρχάς; οὐχὶ καὶ Ζήνων τοῦτοισι ἡκολούθησεν, ὑποτιθέμενος στοιχεῖα τῆς εὐδαιμονίας τὴν φύσιν καὶ τὸ κατὰ φύσιν;* (cited by Zeller II. 880). H.

4. *ἐργασμένη*. So Arist. *de Juv.* I. 4 *ἐργάζεσθαι καὶ πέντε τῷ φυσικῷ θερμῷ τὴν τροφήν πάντα*, cf. *κατεργασία*, *οὐκεία*.

§ 33. 6. The same view is put into the mouth of Pythagoras by Ovid *Met.* XV. 112 foll., cf. *Fast.* I. 349 foll. See other classical instances in Bochart I. 962 foll. H.

11. *ἀργαί*, a poetic word, used e.g. of horses turned loose. Possibly these two words may be a quotation. H. Cf. Cic. *N. D.* II. 159 '*tanta putabatur utilitas percipi e bubus ut eorum visceribus vesci solum haberetur*,' with my notes.

17. *ὑστρίξ* and *ὑστρίχis* are equally well attested for a scourge of hogs' bristles. See passages in Steph. *Thes.* VIII. 524, where Dindorf quite arbitrarily gets rid of this sense of *ὑστρίξ*. H.

18. Cf. Ael. *V. H.* X. V. where the fable is given at greater length: *τῷ ὕν, ἰάν τις ἄψηται αὐτῆς, βοᾶν καὶ μάλα γε εὐκρίτως· οὗτοι γὰρ ἔργα ἔχει, οὗτοι ἄλλο τι· καὶ οὐκ οὐκοῦν εὐθὺς τὸν θάνατον, εἰδὺς αἰς ὃ τι τοῖς χρηστομένοις λυσιστελεῖ*: 'so it is' with tyrants.'

20 foll. Cf. II. 484, Plut. *Fr.* (III. 57 Düb.) *ap. Porph.* III. 20. Cf. Doehner *An. Plut.* I. 46 foll.; II. 32 foll. H.

21. *Κλαίνῃς*. The witticism is with more probability attributed to Chrysippus by Cic. *N. D.* II. 160, where see note.

25. *τὸν τρέγον ὁ νόμος θέα*. Lev. XVI. 10 *τὸν χίμαρον ἐφ' ὃ ἐπύλθεν ὁ κληρὸς τοῦ ἀποπομφαίου, στήσει αὐτὸν ζῶντα ἔναντι κυρίου τοῦ ἐξιλάσασθαι ἐπ' αὐτοῦ, ὅσπερ ἀποστείλῃ αὐτὸν εἰς τὴν ἀποπομφήν*, Num. XXVIII. 15, 22, 30, XXIX. 5, 11, 16, 19, &c.

26. *ἐπιπομπή*. Phrynichus, quoted by Ruhnken on Tim. *Lex. a. u. ἀποδιοπομπιεῖσθαι* (*ἀποπμπέσθαι* τὰ ἀμαρτήματα συμπράττοντες χρόνους τῷ Δεῖ), mentions the shorter form, but says that the form compounded with

ἀπὸ τῆς Ἀττικώτατον. So also Eustath. and Lexx. have *διοπομπεύσθαι*, though it is apparently not found elsewhere in literature. See passages cited by Ruhnken and also by Wytt. *Plut.* II. 73 D. H.

μητρόπολις. So Bion *ap. Stob. Flor.* I. 38 τὴν φιλαργυρίαν *μητρόπολιν* *ἐλαγε πάσης κακίας*, *Phil. M.* I. 560 ἡ μὲν πρεσβυτάτη *μητρόπολις* ὁ θεὸς ἴσθι λόγος.. αἱ δ' ἄλλαι πίντε, ὡς ἂν ἀποικίαι δυνάμεις εἰσὶ τοῦ λέγοντος, *Porphyr. de Abst.* I. 33 οἷον *μητρόπολις* ἡ αἰσθησις ἦν τῆς ἐν ἡμῖν ἐκφύλου τῶν παθῶν ἀποικίας, *Plut. Mor.* 718 π γεωμετρία ἀρχὴ καὶ *μητρόπολις* οὖσα τῶν ἄλλων τεχνῶν.

27. αἰνίκα. See Appendix.

p. 56, line 2. *ἀναδόνειν*, used in Greek physiology for the distribution through the body of the results of digestion, and generally for the later processes of digestion. The corresponding verb is common in Plutarch. Cf. *Porph.* I. 45 foll. H. The word occurs *Paed.* II. P. 163 τῆς τροφῆς τὸ σβαλον, εἰς τε τὰς ἀναδόσεις καὶ τοῦ σώματος τὴν κουφότητα χρησιμεύον, *Str.* II. P. 489 αἱ τῶν σαρκικῶν ἐπιθυμιῶν ἀναδόσεις καχεξίαν προστρίβονται ψυχῇ κατασκεδανύουσαι τὰ εἶδωλα τῆς ἡδονῆς ἐπιπροσθε τῆς ψυχῆς. Compare also *Polyb.* III. 57. 8 οἱ λίχνοι οὕτε κατὰ τὸ παρὸν ἀληθινῶς ἀπολαύουσι τῶν βρωμάτων, οὕτε εἰς τὸ μέλλον ὠφέλιμον ἐξ αὐτῶν τὴν ἀνάδωσιν καὶ τροφήν κομίζονται, *Orig. de Orat.* 27 (*Lomm.* XVII. p. 314) ὁ σωματικὸς ἄρτος ἀναδιδόμενος εἰς τὸ τοῦ τρεφομένου σῶμα.

7. σφραγῆν. The parallel passage *Str.* II. 484 ἡ ἔνεκα τοῦ τὰς σάρκας σφραγῆν shows that nothing more than fulness of flesh is intended: the evil sense comes from *περὶ τὰ ἀφροδίσια*. H.

8. Ἀνδρεῦς. sc. ὁ Πυθαγορικός, of whom we read (*Str.* v. 672) τὰ Ἐφέσια καλούμενα γράμματα συμβόλων ἔχειν φησὶ τάξιν. Little is known of him. See *Fabr. B. Gr.* I. 481 (*Harl.* i. 830). H. The saying is quoted anonymously by *Plut. Mor.* 472 c and by *Theopompus ap. Athen.* IV. 157 D. Potter attributes it to the physician, of whom *Pliny (N. H.* XIV. 7) relates that he wrote to Alexander warning him against intemperance, 'vinum poturus memento te bibere sanguinem terrae,' see *Fabr.* XIII. p. 60. But why may we not identify the physician with the Pythagorean?

10. *νωχελὴς* or *νωχελῆς*, a poetic word, used (*νωχελεύομαι* at least) by *Aquila* and by late philosophers, nearly in the sense of *weak*. H.

11. Αἰγέντια. For the absence of the art. see P. 670 ὅθεν καὶ Αἰγ. and 757. So *Ἰουδαῖοι* above p. 56. 6.

13. ἐπιθυμίας. *Arist. Eth. Nic.* VI. 7. 7 εἰ γὰρ εἰδείη ὅτι τὰ κοῦφα εὐπειρα κρία καὶ ὑγιεινά, ποῖα δὲ κοῦφα ἀγροοὶ, οὐ ποιήσει ὑγίαιαν, ἀλλ' ὁ εἰδὼς ὅτι τὰ ἐπιθυμία κοῦφα καὶ ὑγιεινὰ ποιήσει μᾶλλον. H. J.

15. *πλάκαρός*, 'flabby' and watery. See *Paed.* II. 177 νοσηλευμένη καὶ *πλάδωντι* σώματι (of Timothy wanting wine); *ib.* 184 *πλάδωσα* ὄρεξις, a depraved appetite for peculiar wines. H.

§ 34. 18. *συνγενὴ τῇ ἀπὸ τὴν ψυχῇ*. Cf. the Orphic belief (*Arist. Anim.* I. 5. 15) τὴν ψυχὴν ἐκ τοῦ αἵματος ἀναπνεύσαν, φερόμενην ὑπὸ τῶν ἀνέμων, also *Democritus (Ar. de Resp.* 4) ἐν τῇ ἀπὸ πολλὸν ἀριθμὸν εἶναι τῶν

τοιούτων (minute spherical atoms) ἃ καλεῖ ἑκαίους τοῦν καὶ ψυχῆν· ὡσεὶ οὗτος οὖν, καὶ εἰσιώτος τοῦ αἵματος, συνασιώτα ταῦτα...καλύπτει τὴν ἑαυτοῦ τοῖς ζῷοις δύναι ψυχὴν (which would otherwise be squeezed out by the pressure of the external air), and the Stoics (Euseb. *Pr. Ev.* xv. 20. 3) οὐκ οὐδὲ ψυχὴν ἐν τῷ ὅλῳ φασίν, ὃ καλοῦσιν αἰθέρα καὶ αἶρα κύκλῳ περὶ γῆν καὶ θάλασσαν, καὶ ἐκ τούτων ἀναθυμιάσεις, τὰς δὲ λοιπὰς ψυχὰς προστοφεύει ταύτην, ὅσαι τε ἐν ζῷοις εἰσὶ καὶ ὅσαι ἐν τῷ περιέχοντι.

οὐδὲ ἀναπνεῖν. That fishes inhale air from water was denied by Aristotle (*Resp.* 2, 3), affirmed by Anaxagoras and Diogenes and later by Pliny *H. N.* ix. 6 and Galen (*Us. Part.* ii. 9). See Ogle (*Aristotle on Food*, &c. *Intro.* p. 9).

20, 21. ἐγκέφαται τῷ ὕδατι. *Arist. Gen. An.* iii. 11 γίνονται δ' ἐν γῇ καὶ ἐν ὕδατι τὰ ζῷα καὶ τὰ φυτὰ διὰ τὸ ἐν γῇ μὲν ὕδαρ ὑπάρχειν, ἐν δ' ὕδατι παντὶ, ἐν δὲ τούτῳ παντὶ θερμότητα ψυχικὴν, ὥστε τρέφειν τὰ πάντα ψυχῇ ὅσα πλήρη, cf. *Cic. N. D.* i. 40 with my n.

22, 23. τῆς ὁλικῆς διαμονῆς, probably 'the permanence of material things.' The exact phrase does not seem to occur: but *Plut. Mor.* 435 and 1065 BD uses *διαμονή* in reference to the universe in arguing against Chrysippus (τί γάρ ἐστι κυριώτερον τῆς τοῦ κόσμου διαμονῆς καὶ τοῦ τῆς οὐσίας ἡνωμένην τοῖς μέρει συνέχεσθαι πρὸς αὐτήν). The idea seems Pythagorean: it occurs in a Doric fragment in *Iambl. V. P.* α. 28. 146 *fn.* speaking of number as *θεῶν καὶ θεῶν καὶ δαιμόνων διαμονῆς μέτρον*, where Kuster refers to Philolaus *ap. 'Iambl. in Nicom. Arith.* p. 11' (ἀρσένος εἶναι) τῆς τῶν κοσμικῶν αἰωνίας διαμονῆς τὴν κρατιστεύουσαν καὶ αἰτεργετὴν συνεχὴν; and Philolaus (*Stob. Ecl.* i. 420) says that the world *διαιρεῖται τὴν ἀπειρον αἰῶνα (init. bis)*. H. Instead of the *μα. δείγμα*—how can the pervading air be an *evidence* of the mundane eternity?—I think we must read some word which would correspond to *συνοχή* in the above quotation from *Iambl. in Nicom.* Either *ἔρρισμα* or *δεσμός* would do. Cf. *Protr.* P. 5 (τὸ φῶς τὸ καὶνόν) τὸ πᾶν ἐκόσμησεν ἐμμελῶς καὶ τῶν στοιχείων τὴν διαφωνίαν εἰς τάξιν ἐνέτεινε συμφωνίας...ἔρρισμα τῶν ὅλων καὶ ἁρμονία τῶν πάντων, ἀπὸ τῶν μέσων ἐπὶ τὰ πέρατα καὶ ἀπὸ τῶν ἄκρων ἐπὶ τὰ μέσα διαταθέν, *Cic. N. D.* ii. 115 'maxime autem corpora inter se iuncta permanent, cum quasi quodam vinculo circumdato colligantur; quod facit ea natura quae per omnem mundum omnia mente et ratione conficiens funditur et ad medium rapit et convertit extrema.' 'This binding principle,' he goes on to say, 'is found in air and aether.' (§ 117) 'Huic (aëre) continens aer fertur ille quidem levitate sublimis, sed tamen in omnes partes se ipse fundit.' (§ 101) 'restat ultimus...omnia cingens et cohercens caeli complexus, qui idem aether vocatur.' Philo (*Deus Immutabilis*) M. i. 277 *fn.* τῶν σωμάτων τὰ μὲν ἐνεδήσατο ἔχει, τὰ δὲ φύσει, τὰ δὲ ψυχῇ...λίσθον μὲν οὖν καὶ ξύλων...δεσμὸν κραταιότατον ἔξιν εἰργάσατο· ἣ δὲ ἐστὶ παντὶ ἀναστρέφον ἐφ' ἑαυτά· ἄρχεται μὲν γὰρ ἀπὸ τῶν μέσων ἐπὶ τὰ πέρατα τείνεσθαι, ψαῦσαν δὲ ἄκρας ἐπιφανείας ἀνακάμπει πάλιν...ἔξω δὲ συνεχῆς οὗτος διαυλὸς ἀφθαρτος, *ib.* 330 *fn.* νόμος (αἰ. λόγος) ὃ εἶδος θεοῦ...τὸ βασιλεύον ἔρρισμα τῶν ὅλων ἐστὶ. οὗτος ἀπὸ τῶν μέσων ἐπὶ τὰ πέρατα...ταῦτα

δολιχεύει τὸν τῆς φύσεως δρόμον... συνάγων τὰ μέρη καὶ σφίγγων· δεσμὸν γὰρ αὐτὸν ἀρρηκτον τοῦ παντός ἐ γεννήσας ἐποιεῖ πατήρ, *id.* p. 499 τὰ ἄλλα λόγῳ σφίγγεται θείῳ. ὡς γὰρ καὶ δεσμός οὗτος, πάντα τὰ τῆς οὐσίας ἐκπεκληρωκέας, *Plut. Mor.* 1125 B (ἡ περὶ θεῶν δόξα) τὸ συνεκτικὸν ἐπάσης κοινωνίας... *ἔρημα*. See my n. on *N. D.* II. 115, Zeller² iv. 118, 131, and Lightfoot on *Col.* iii. 14 σύνδεσμος τελειότητος.

24. *δεῖ τοίνυν* goes back to p. 54. 12. H.

μή πολυτελεῖς, taken from Theophrastus *ap.* Porph. *de abst.* II. 19 *δεῖ τοίνυν καθηραμένους τὸ ἥθος λίναι θύοντας, τοῖς θεοῖς θεοφιλεῖς τὰς θυσίας προσέγοντας, ἀλλὰ μὴ πολυτελεῖς*. H. On true sacrifice cf. *Str.* VI. P. 666, and above p. 22. 26.

25. *τὸ θυρίσμα τὸ σθένεον*. *Exod.* xxx. 34—36. (Verse 25 which is referred to in the translation describes the making of the holy oil.) For the spiritual significance see *Pa.* 141. 2 *κατευθυνθήτω ἡ προσευχή μου ὡς θυμίαμα ἐνώπιόν σου· ἔπαρσις τῶν χειρῶν μου θυσία ἰσπερινή* and *Apoc.* v. 8 *φιάλας γεμούσας θυμωμάτων, αἱ εἰσιν αἱ προσευχαὶ τῶν ἁγίων*.

26. *τὰς διαθήκας*. 'Old and New Testament' certainly, perhaps different testaments under the old. See esp. P. 899 *fin.* *εἰς ἐνότητά πίστεως μίας, τῆς κατὰ τὰς οἰκίας διαθήκας, μᾶλλον δὲ κατὰ τὴν διαθήκην τὴν μίαν διαφόροις τοῖς χρόνοις* and the whole passage: also P. 894 *inif.* *τὴν ἀλήθειαν διὰ τῆς ἀκολουθίας τῶν διαθηκῶν σαφηνίζοντες*. In *Str.* v. P. 666 *inif.* he seems to speak of four 'ancient covenants.' H.

ἔδωκε, 'a Divine bounty': it is possible, as *διαθήκας* occurs here, that there is some allusion to 'bequest' as distinguished from intestate succession by descent. H.

29. *αἶνον*. Apparently 'songs of praise': a biblical use. H. See below p. 86. 10 *θυσίαι μὲν αὐτῷ εὐχαὶ τε καὶ αἶνοι*, *Paed.* III. P. 311 *καλῶς ἂν ἔχει ἡμᾶς αἶνον ἀναπέμψαι κυρίῳ*, *Const. Apost.* II. 59.

31. *πολυτέλε*. See below p. 62. 2.

p. 60, line 2. *κατὰ τὴν ποιητικὴν χάριν*. Cf. P. 663 where the same phrase follows a quotation. So we have *χάρις Σεκρατιᾶ, Ἀγνικῆ*.

6. Cf. above p. 52. 1.

8. *ἑρῶσω*, 'perform the rites': see Wytt. on *Plut. Mor.* 352 c. H. *Athen.* 14. p. 660 A *οἱ παλαιοὶ τὸ θύειν δρᾶν ἀνέμαζον*. Cf. *Plato Rep.* II. 365 B *ἐδικητίστον καὶ θυτίστον ἀπὸ τῶν ἀδικημάτων*.

10. *τὰ κρέα*. The flesh of the sacrifice.

11. *τὸ φρόνημον πῦρ*. So *Ecl. Pr.* P. 995 *fin.* *διὸ καὶ φρόνημον λέγεται παρὰ τοῖς προφῆταις τοῦτο τὸ πῦρ* (see the whole passage). Also *Paed.* III. P. 280 *med.* and *Protr.* P. 47 *inif.* *τὸν ἐν Δελφοῖς Ἀπόλλωνος πῦρ ἡφάνισεν πῦρ σωφρονοῖν*. Again Hippol. in *Dan.* III. 23 (p. 175 Lagarde). So the Latin fathers, *carpiens ignis* Minuc. *Fel.* 35; Tert. *Scorp.* 3; Hier. in *Dan.* III. 92, p. 643 A; Paulin. *Ep. ad Sever.* fol. 62. H. Cf. Heb. xii. 29 *ὁ θεὸς ἡμῶν πῦρ καταναλίσκων*, 1 Cor. iii. 13 *ἐκάστου τὸ ἔργον πῦρ δοκιμάσει*, Matt. iii. 11 *αὐτὸς ὑμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ*, Mk. ix. 49 *πᾶς γὰρ πυρὶ ἀλωθήσεται*, Isa. iv. 4 (cited in *Paed.* P. 283) *τὸν ῥέπον*

τῆς καθάρσεως ἐνέγγαγον ὁ λόγος εἰπών, "ἐν πνεύματι κρίσεως καὶ ἐν πυρὶ καύσεως," Cl. Protr. P. 46 οὐδὲ ἐγὼ πῦρ διαγκτυκῶς καὶ θεωρηματικῶς ἰσχυρὶ εἰ βούλει παύσασθαι τῆς ἀνοίας, φαναγωγῆσαι σε τὸ πῦρ. The distinction between two kinds of fire τὸ παμφέγον καὶ βόσκον and τὸ φρόνον, here made by Clem., is borrowed from the Stoic distinction mentioned by Cl. N. D. II. 41 'hic noster ignis, quem usus vitae requirit, confector et est consumptor omnium...quocunque invasit, omnia disturbat et dissipat: contra ille corporeus vitalis et salutaris, omnia conservat, alit, auget.' The latter is identified with the aether, πνεῦμα νεερὸν καὶ φρόνον, the τὴ τεχνικὸν ἐδῶ βαδίζον εἰς γίνεσθαι, to which they gave the name of Zeus and God. Cf. Hippolyt. *Ref. Haer.* i. 4, Stob. *Ecl.* i. 1, i. 25 § 538, *Phil.* i. 6, Wisdom vii. 22, Strom. P. 708, *Eccl. Theod.* P. 971 εἰ μὴ ἐγγὺς νεερὸν πῦρ καὶ πνεύματα νεερὰ...φῶς δὲ νεερὸν ἢ μεγίστην πρακτικὴν (τορβὴν) ἀπὸ τοῦ νεεροῦ πυρός, *Ecl. Proph.* P. 995 *fin.* ἐγὰρ δὲ δύναμις τὸ πῦρ νεῖμα φθαρτικὴ τῶν χειρόνων καὶ σωστικὴ τῶν ἀεικρίνων, Orig. *de Orat.* 9 (L. vol. XVII. 262), and see art. on Purgatory in Schaff-Herzog's *Encyclopaedia*, Addis and Arnold's *Catholic Dictionary*.

12. Cf. Ia. xliii. 2 ἐὰν διελθῇς διὰ πυρός, οὐ μὴ κατακαυθῇς, φλὺξ δὲ κατακαύσει σε. H. This is quoted by Origen (*Hom. vii. ἐν Ps. cxxi.* vol. 12, p. 181 L.) in reference to the purgatorial fire: 'ut ego ardeam, omnes nos venire necesse est ad illum ignem. Etiam si Paulus sit aliquis vel Petrus, venit tamen ad illum ignem. Sed illi tales audiunt "etiam si per ignem transeas, flamma non aduret te." Si vero aliquis similis mihi peccator sit...non sic transiet sicut Petrus et Paulus.'

§ 35. 15. Either something must be lost before καὶ λόγος, or αὐτὸς must be corrupt, as He has not been mentioned in the preceding context. On the sentence cf. p. 52. 20—25. H. Acting on this hint, I read *οὐδὲ* for αὐτόν.

16. ἐν ξηραίτοις ἡμέραις. See below p. 70. 4, 130. 22.

20. κατ' ἐντολὴν δικαιούμενον. Pa. cxix. 172, 3 πᾶσαι αἱ ἐντολαὶ σου δικαιοσύνη· γινέσθω ἡ χεὶρ σου τοῦ σῶσαί με, ὅτι τὰς ἐντολάς σου ἠρεσέμην, below p. 72. 24. H.

20. ἀρισμένον τόπον. There is no government for this acc. I have suggested the insertion of either κατὰ or οὐδε.

22. ἀποτεταγμένας, 'detached,' 'reserved,' 'set apart for special uses.' H.

23. κἀν μόνος ἂν τυγχάνῃ, κἀν ἔπου...ἐχῃ. The sequence κἀν—ἐν is as common as ἐάντε—ἐάντε (see below § 89, p. 118. 23 κἀν εἰσέλτε β, κἀν πολέμιος, κἀν δοτιστὴν), but not κἀν—καί, as in the ms. Of course ἂν τυγχάνῃ must be supplied in thought before ἔπου. I think the potential ἔχοι is wanted instead of the indefinite ἔχῃ, which may have been assimilated to the preceding τυγχάνῃ.

p. 62, line 1. τῆς γνώσεως. Cf. p. 60. 24, 62. 1. H.

2. τῆς πολιτείας. P. 318 (the evangelist ministers to his hearers) ἀρχὴν πίστεως, πολιτείας προθυμίας, ὁμῶς τὴν ἐπὶ τὴν ἀλήθειαν; P. 381 μισθὸν ἀξιώλογον ἀπολαμβάνων τὴν πολιτείαν αὐτῶν, above p. 56. 31.

ἡ παρουσία τοῦ ἀνδρὸς ἀγαθοῦ. Cf. Sen. *Epist.* 11 aliquis vir bonus nobis eligendus est ac semper ante oculos habendus, ut sic tanquam illo spectante vivamus et omnia tanquam illo vidente faciamus, *ib.* 41 sacer intra nos spiritus sedet, malorum bonorumque nostrorum observator et custos, Orig. *de Orat.* 8, and the Traditions of Matthias cited below, p. 142. 19 f.

4. σχηματίζω τὸν ἐντυγχάνοντα. Cf. P. 824 ὁ γνωστικὸς δύνῃσι τοὺς μὲν τῇ παρακολουθῇσι σχηματίζων, τοὺς δὲ κ.τ.λ.

7. περ' ἑκάστη, 'time by time,' 'occasion by occasion.' H.

11. μεθ' ἡμέραν came early to mean simply 'in the day-time,' but originally was 'after day was begun,' according to a grammarian *ap.* Herm. *Emend. Gr. Gr.* 341 who says that it arose out of *νύκτωρ καὶ μεθ' ἡμέραν, νύκτωρ καὶ* being dropped. The formula here seems unique (Paus. *iv.* 21, cited by Lob. has μεθ' ἡμέραν αἰὲ καὶ νύκτα *ordine inverso*), the usual forms being *νυκτὸς καὶ μεθ' ἡμέραν*, or *vice versa*, or μεθ' ἡμέραν καὶ νύκτωρ, or *vice versa*. See Lobeck *Paralip.* 62 foll. H. The explanation of the grammarian seems to me extremely doubtful. μεθ' ἡμέραν is usually associated with the phrase μετὰ χεῖρας ἔχειν. As Cl. uses the phrase νύκτωρ καὶ μεθ' ἡμέραν elsewhere (see P. 901, 471) I think νύκτωρ should be written here for νύκτα, unless it is a verse quotation.

13. πάντη, properly 'in every direction,' πάντοθεν, 'on every side,' 'from every quarter.' But here πάντη may vaguely intensify πάντοθεν, as it sometimes does πάντως. H. I think πάντη has the meaning 'everywhere,' as in l. 9 below, in P. 764 ἡ δύναμις ἡ ἐνεργητικὴ πάντη ἐστὶ καὶ αἰὲ ἐργάζεσθαι, and P. 862 (p. 90. 16) πεπεισμένοις πάντη τὸν θεὸν εἶναι πάντοτε.

15. Read ἐνθώς, comparing p. 78. 14 μετὰ διάρματος ἐνθίου, *Raed.* *ii.* 194 *ad fin.*, where a long passage about the various kinds of praise is followed by ἐπὶ πᾶσιν τε πρὶν ὑπνοῦ λαχεῖν εὐχαριστεῖν ὅσων τῷ θεῷ...ὥς καὶ ἐπὶ τὸν ὑπνον εἶναι ἡμᾶς ἐνθώς, and Hierocles in *Carm. Aur.* p. 24 ἡ τῶν προσφερομένων πολυτέλεια τιμὴ εἰς θεὸν οὐ γίνεται, εἰ μὴ μετὰ τοῦ ἐνθίου φρονήματος προσάγοιτο...τὸ δὲ ἐνθιον φρόνημα...συνάπτει θεῷ. H.

17. ἐπιστροφὴν seems to be used, not, as in the Old and New Testaments, of 'turning to the Lord,' but rather in the classical (? Pythagorean) sense of 'having regard to Him,' as opposed to ἀνεπιστρεψία (in p. 34. 19). So Hierocl. in *C. A.* *ii.* 2 ἡ μὲν πρώτη καὶ ἀόρητος εὐορκία διὰ τῆς εἰς θεὸν ἐπιστροφῆς κ.τ.λ. H. I rather prefer the former meaning, which is, I think, more appropriate even in the passage from Hierocles, if we supply the actual words of the context (instead of κ.τ.λ.) αὐθις ἀναλαμβάνεσθαι πέφυκε τοῖς ταῖς καθαρτικαῖς ἀρεταῖς τὴν παρέκβασιν ἰωμένους τοῦ θεοῦ ὅρκου, the Latin translation being 'Prima vero illa et mystica iurisiurandi sanctitas per conversionem ad Deum rursus potest recuperari, &c.' In p. 72. 3 below, ἡ τε εὐχαριστία ἡ τε τῶν πέλαις εἰς ἐπιστροφὴν αἰτήσεις ἔργον ἐστὶ τοῦ γνωστικοῦ, the meaning 'conversion' seems to me best suited to the context, and so in p. 138. 2 αἰτεῖται ἐπιστρ. εἰς ἐπίγνωσιν, and l. 26 εἰς ἐξομολόγησιν καὶ ἐπιστροφὴν τῶν συγγενῶν, cf. use of ἐπιστρέφω in p. 80. 9, p. 136. 30, and Index. μεταστροφή is used in the same sense P. 525 *fin.*

18. ἐπιλογισμὸν, 'reckoning up'; or (commoner) 'consideration.' Cf. Wytt. on Plut. *Mor.* 40 B. Chrysippus (*op.* Plut. 1045 B) has both words: (dogs, asses, children disregard sanctity of places), μηδ' ἐπιλογισμὸν ἔχοντα περὶ τῶν τοιούτων. H.

§ 36. 22. κατ' ἐπανάβασιν. P. 457 αἱ ἡμέραι μέριον βίον τοῖς κατ' ἐπανάβασιν, 576 εὐεργεσίαν ἀγάπῃ ἐπαγγέλλεται ἡ κυριεύουσα τοῦ σαββάνου κατ' ἐπανάβασιν γνωστικῇ, 'love is not content with mere rest from doing wrong, but rises to active benevolence.'

τὸ ἡγεμονικόν, not in the technical sense, but 'the ruling quality,' the faculty which gives power of government: see what follows. H. This would make τελειώτης a subjective genitive 'the sovereignty which belongs to the perfect man': is it not better taken as objective—ἡγεμονικὸν πρὸς τελειώτητα? What follows would then refer to ἔξωχον rather than to ἡγεμονικόν.

23. ὁ βασιλικὸς ἄνθρωπος. See above p. 36. 9, and, for the combination of priest and king, Apoc. v. 10.

25. λογιωτάτους, 'accomplished.' Hein. on Eus. *H. E.* III. 36. Apparently the Egyptians are meant. Potter quotes Plato *Politicus* p. 290 B περὶ μὲν Αἰγυπτίων οὐδ' ἔστι βασιλεία χωρὶς ἱερατικῆς ἀρχῆς· ἀλλ' ἐὰν ἔρα καὶ τύχη πρότερον ἐξ ἄλλου γένους βιασάμενος, ὕστερον ἀναγκάσειν εἰς τοῦτο εἰστέλεισθαι αὐτὸν τὸ γένος. H.

26. προσαγόντων may be either 'introduce,' or 'make use of.' H.

27. ἐχλοκρασία, a late form of ἐχλοκραρία, needlessly doubted by Lob. (*Phryn.* p. 526). The word is a favourite with Philo. H.

29. οὐδὲ ἕνα προσίσταται. Plat. *Theaet.* 173 D δεῖπνα καὶ σὺν αὐλητρίσι κῶμοι, οὐδ' ἓνα πρᾶττειν προσίσταται αὐτοῖς. Cf. below pp. 132. 30, 136. 11.

30. τὰς ἡδονάς. I have followed H. J. in removing the full stop after προσίσταται, so as to allow of its governing ἡδονάς. For the evil influence of the theatres and spectacles, see P. 298 οὐδὲ ἐνὶ τὰς θέας ὁ παιδαγωγὸς ἄξει ἡμᾶς, οὐδὲ ἀπεικόνως τὰ στάδια καὶ τὰ θέατρα καθίδραν λοιμῶν προσείπειν τοῖς ἀν., foll. and below p. 130. 1 foll.

31. ἀπολαυμάτων, 'modes of enjoyment.' H.

θυμιαμάτων, any artificial odours made by burning: cf. *Pseud.* III. 307 f. H. Cf. above pp. 54. 19, 58. 25.

p. 64, line 1. συγκαττίσεις, 'stitchings together.' An odd figure, and therefore possibly meant literally. H. No other example of the noun is recorded. The verb is used metaphorically below, P. 893, of the heretics who πάμπαν συγκαττίουσι ψεύματα καὶ πλάσματα to excuse their rejection of the Scriptures; and P. 528 ἐκ τινος προφητικῶν περικοπῶν λέξεις ἀναριθμήτους καὶ συγκαττίουσι κακὰς: literally by Lucian, *Conscr. Hist.* 23 θάραξ πᾶν γελοῖον ἐκ βακῶν ἢ ἐκ δερμάτων σαπρῶν συγκαττυμένος. συγκαταρτίσεις is suggested by H. J. Neither this nor the verb συγκαταρτίω is found, and κατέρτεις is used in a quite different sense, of moral amendment, by Iamb. *V. P.*; but Lucian (*Hist. Conscr.* 44) compares an affected style to τοῖς κατάρτυμασι τῶν

ζωῶν, and Artemidorus (l. c. 70), after speaking of the good fortune indicated by dreams of roast or boiled pork, continues τὰ δὲ κατηγρυμμένα οὕτως ὑπὸ ὀψοποιῶν μετὰ καουχίας τὰς ὀφελείας ἢ μετὰ προαναλαμμάτων φέρεται. Cl. declaims against luxurious eating in *Paeid.* II. P. 163.

3. *πολυανθέας καὶ ἐπίδαας πλοκάδας*. Probably the wreaths of flowers worn at banquets, cf. *Paeid.* II. P. 211 τὸ πλεκτὸν στέφανον ἐξ ἀκηράτων λαιμῶνος κοσμήσας οἰκοὶ περιφέρειν οὐ σωφρόνων. There is no example of *πλοκή* in this sense, but it may be inferred from the song in the *Anthologia* quoted by Becker (*Charicles*, p. 95 *fr.*) *πλῆξω λευκοῖον, πλῆξω δ' ἀπ' αὐτὸν ἅμα μύρτοις νάρκισσον, πλῆξω καὶ τὰ γελῶντα κρίνα κ.τ.λ.*

4. *πάντων*, explained in § foll. H.

8. *διὰ λόγου*, the instrument of speech, itself another gift of God. Cf. *Paeid.* II. 193 *fr.* *ἐνὶ... ὁργάνῳ, τῷ λόγῳ μόνῳ τῷ εἰρηναίῳ, ἡμεῖς κεχρήμεθα.* H.

9, 10. *ἐπαυτῶν εἰς*, 'being present at,' 'putting in an appearance at.' H.

10. *πλὴν εἰ μὴ τὸ φιλικὸν... προτρέψαι*, 'unless the entertainment by promising him the benefit of friendship and concord should urge him to come.' *ἐμφανέσθαι* in the almost technical sense of going in answer to an invitation. H. Cf. Plato *Symp.* 217 c *προκαλοῦμαι δὴ αὐτὸν πρὸς τὸ συνδειπνῆν... ἐπειδὴ δὲ ἀφίκετο τὸ πρῶτον δειπνήσας ἀπὶ αὐτοῦ ἐβούλετο*. For the thought cf. *Paeid.* II. P. 200 *εἰ γὰρ δι' ἀγάπην αἱ ἐπὶ τὰς ἐστιάσεις συνελθείσιν, συμποσίῳ δὲ τὸ τέλος ἢ πρὸς τοῖς συνόντας φιλοφροσύνη... πῶς οὐ λογικῶς ἀναστρεψίται; εἰ γὰρ ὡς ἐπιτείνοντες τὴν πρὸς ἀλλήλους εὐνοίαν σὺνιμν, πῶς ἔχθρας διὰ τοῦ σκώπτειν σκαλεῖομεν;* For the pleonastic use of *πλὴν* with *ἀλλὰ*, *εἰ μὴ*, &c. in late Greek, see W. Schmid *Attic. Index* s.v.

14. *ἐνεργουμένη*, 'brought about'; passive, as always. H. See my note on St James v. 16. H. J. compares Arist. *Physic.* II. 3. 195 b, 28 τὰ ἐνεργουῦντα πρὸς τὰ ἐνεργουόμενα, and he would translate here 'acted upon.' See also *de An.* III. 2. 4 *ἔστι γὰρ ἀκοὴν ἔχοντα μὴ ἀκούειν· καὶ τὸ ἔχον φόβον οὐκ αἰεὶ φοβεῖ· ὅταν δ' ἐνεργῇ τὸ δυνάμενον ἀκούειν, καὶ φοβῇ τὸ δυνάμενον φοβεῖν, τότε ἢ κατ' ἐνέργειαν ἀκοὴ ἅμα γίνεται καὶ ὁ κατ' ἐνέργειαν φόβος*.

πέπον. Cf. Cic. *Tusc.* I. 46 *foramina illa quae patent ad animum a corpore callidissimis artificibus natura fabricata est*. For the sentiment H. J. compares Porph. *ad Marcellam* 8 *λαμβάνομεν δὲ οὐ παρὰ τῶν ἰζωθεν τὰ εἰς τὰ παρ' αὐτῶν ἡμῶν ἐντεθειμένα*. Add Epicharmus (p. 255 Lorenz) *νοῦς ὁρᾷ καὶ νοῦς ἀκούει, τὰλλα κωφὰ καὶ τυφλά*, cited by Cl. P. 442, and *Str.* VI. P. 825 *τὰ σώματα... τῶν ψυχῶν ὄργανα, ὃν μὲν ἐνίσχηματα, ὃν δὲ ἐχρήματα, ἄλλων δὲ ἄλλον τρόπον κτήματα*.

15. *ἔχει τὴν ἀντιληψίν*. See below *ἀντιλαβίσθαι*, I. 21, and above p. 28. 28. I am inclined to take *ἔχει* here in the sense of *παρέχει* (see *exc.* in Krüger's index to Thuc.), but H. J. takes it as a periphrasis = 'apprehends.' Strictly speaking *ἡ ἀκοὴ* does not apprehend, but Cl. is here dealing with a materialistic hypothesis.

§ 37. 18. Clement can hardly have meant to attribute anthropomorphism to the Stoics: cf. *Protr.* p. 58 *ἐκ τῶν τοῦ ἀνθρώπου διὰ πᾶσης ὧσης*

καὶ διὰ τῆς ἀντιμαρτύτης τὸ θεῖον δέικειν λέγοντας, *Strom.* I. 346 σῶμα ὂντα τὸ θεὸν διὰ τῆς ἀντιμαρτύτης ὕλης πεφοιτημέναις λέγουσιν, 699 σῶμα εἶναι τὸν θεὸν ὃ Ἰωάννης καὶ πνεῦμα κατ' οὐσίαν ὡς περ ἀμφίλοι καὶ τὴν ψυχὴν, 'misinterpreting the description of wisdom in the book so-called,' c. VII. 24 (δαίσει καὶ χαρὶ διὰ πάντων διὰ τὴν καθαρσίαν). Zeller³ IV. 314 n. suggests a confusion arising from the *reductio ad absurdum* argument against the Stoics, such as we find in Sert. *Math.* IX. 139 f. H. If there is one thing in which it was impossible for Cl. to make a mistake, it is the distinction between Epicurean anthropomorphism and Stoic pantheism. The Epicurean criticism in Cic. *N. D.* turns just on the points here mentioned, cf. I. 23 qui vero mundum ipsum animantem sapientemque esse dixerunt nullo modo viderunt animi natura intellegentis in quam figuram cadere posse, ib. 36 (Zeno) aethera deum dicit, si intellegi potest nihil sentiens deus, ib. 37 (on Cleanthes), 39 (Chrysippus) vim divinam in ratione esse positam... ipsumque mundum deum dicit esse et eius animi fusionem universam, tum eius ipsius principatum qui in mente et ratione versetur... ignem praeterea et... aethera... solem, lunam, sidera, universitatemque rerum qua omnia continerentur: see too Philodemus (quoted in the n.) τὸν κόσμον ἰμψυχον εἶναι καὶ θεόν, ... καὶ παιδαριωδῶς λέγεσθαι... θεοὺς ἀνθρωποειδεῖς (by the Epicureans). On the other hand the Epicurean insists that intelligence is impossible except as connected with the human organization 'nunquam vidi animam rationis consiliique participem in ulla alia nisi humana figura' (87). I have no doubt therefore that Cl. meant to write Ἐπιστολῆς here. Possibly, in a moment of absent-mindedness, his hand may have written Ἐπαικοῖς, just as one might write 'addition' instead of 'subtraction'; but I think it far more probable that the clause καθάπερ ἤρουν τοῖς Ἐπαικοῖς was a marginal gloss appended to the words κατὰ τὸ εὐπαθεῖς τοῦ αἵματος by a reader who was aware that this latter was a Stoic, and not an Epicurean doctrine (for which see below); and that this gloss was taken by a later copyist to be a correction of the earlier clause καθάπερ τοῖς Ἐπικουρείοις ἤρουν and inserted in its place.

20. κατὰ τὸ εὐπαθεῖς τοῦ αἵματος. In the MS. we have in I. 22 f. ἀλλὰ καὶ τὸ εὐπαθεῖς τοῦ αἵματος καὶ ἡ ὀξυτάτη αἰσθησις τῶν ἀγγείων... ἅμα νοήματι πάντα γινώσκει. But it is surely nonsense to talk of the 'sensitiveness of the air' as 'knowing.' The slight change which I have made gives us a parallel to the Stoic doctrine stated in *N. D.* II. 83 (where see notes) ipse aer nobiscum videt, nobiscum audit, nobiscum sonat, ib. 66 Stoici effeminantur (aerem) Junonique tribuerunt quod nihil est eo mollius (εὐπαθεῖς), Theophr. *C. Pl.* v. 14. 1 εὐψυχότερος καὶ εὐπαθίστερος ὁ λεπτὸς ἀήρ, Plut. *Mor.* 589 c (on the manner in which the δαίμονιον communicated with Socrates) ὁ ἀήρ τρεπόμενος δι' εὐπάθειαν ἐνσημαίνεταί τοῖς θείοις καὶ περὶ τοὺς ἀνδράσι τὸν τοῦ νοήσαντος λόγον, see the whole passage, Wisdom of Sol. I. 7 πνεῦμα κυρίου πεπλήρωκε τὴν οἰκουμένην, καὶ τὸ συνέχον τὰ πάντα γινώσκον ἔχει φωνῆς with Grimm's n. Euseb. *Pr. Ev.* XV. 20 ἀναθυμίασιν τὴν ψυχὴν ἀποφαίνει Ζήνων, αἰσθητικὴν δὲ αὐτὴν εἶναι διὰ τοῦτο λέγει, ὅτι τυπεῖσθαι τε δύναται τὸ μέρος τὸ ἡγούμενον αὐτῆς... διὰ τῶν αἰσθητηρίων καὶ παραδίχουσθαι

τὰς τοιαύτας· ταῦτα γὰρ ὅσα ψυχῆς ἔστιν. Epicurus held that we see by means of the images discharged from the surfaces of things, and hear by the audible atoms which strike on the ear, cf. Usener *Epicurea* pp. 219—224.

22. συναίσθησις, not necessarily more than 'apperception': but here probably *εἶν* has its full force. H. On angels as the medium of divine communications see *Strom.* VI. P. 822 αὐτῶν ἐναρτίων ἀνθρώπων ἐπίνοια κατὰ ἐπίνοιαν θείαν γίνονται, διατιθεμένης πρὸς τῆς ψυχῆς καὶ διαδιδομένου τοῦ θείου δελήματος εἰς τὰς ἀνθρωπίνους ψυχάς, τῶν ἐν μέρει θείων λειτουργῶν συλλαμβανομένων εἰς τὰς τοιαύτας διακονίας, 824 ἡ θεὸς διὰ τὴν ἐπίνοιαν εἰς ἀνθρώπους ἀφίλει γνῶριμος καθίσταται συμπαρακαλούντων ἀγγέλων· καὶ δι' ἀγγέλων γὰρ ἡ θεία δύναμις παρέχει τὰ αγαθά...ὅτε δὲ καὶ κατὰ τὰς ἐπινοίας τῶν ἀνθρώπων...ἐμπνέει τι καὶ ἡ θεία δύναμις καὶ ἐντίθησι ταῖς φρεσὶν ἰσχύει τι καὶ συναίσθησιν ἀκριβεστέραν, *Exc. Theod.* P. 976 τοὺς λειτουργοὺς τῶν ἀναφερομένων εὐχῶν ἀγγέλους, August. *de Gen. ad Litt.* XII. 30 sunt quaedam excellentia quae demonstrant angeli miris modis, utrum visa sua facili quadam et praepotenti iunctione vel commixtione etiam nostra esse facientes, an, &c. But in P. 769 Cl. argues that angels could not have taught men philosophy, on the ground that they are incapable of communicating with men, οὐδ' ὥς ἡμῖν τὰ ὄντα, οὕτως ἐκείνοις ἡ γλῶττα, οὐδ' ἂν ἔργανά τις δοίη φωνῆς ἀγγέλοις, χεῖλη λέγω καὶ τὰ τοῖσις παρακείμενα...καὶ πνεῦμα καὶ πλησσύμενον ἀέρα...πολλοῦ γε δεῖ τὸν θεὸν ἐμβοᾶν.

23. ἡ τοῦ συναίσθητος ἐκπεφωμένη τῆς ψυχῆς δύναμις. 'The power of conscience touching the soul (e.g. as a lyre).' H. The difficulty of this interpretation is that it occurs in an attempt to explain how our prayers may be heard by God, though He is without any organ of hearing. This is illustrated first by the angels who are able to participate in our thoughts (an attempt to prove *ignotum per ignotius*); but how by our consciousness or conscience, which is identical with our very self? Probably we are to understand by it the conscience as judge, speaking in the name of God, cf. Chrys. (in *Ps.* 142) quoted by Suidas s.v. ὁ δικαστὴς ὁ ἔνδον, τὸ συνεῖδός λέγω τὸ ἡμῖν ἐγκαθήμενον, (*Hom.* III. in *Ioa.* vi. 2) τοῦτο τὸ δικαστήριον οὐ χρήμασι διαφθείρεται, οὐ κολακείαις ἐνδίδωσι. θεῖον γὰρ ἐστὶ καὶ παρὰ θεοῦ ταῖς ἡμετέραις ἐνιδρυμένον ψυχαῖς. One wonders why Cl. should have cared to add anything to Seneca's 'nihil prodest inclusam esse conscientiam; patemur Deo' (*Frag. Exhort.* 24), and 'illius divinitati omne praesens est' (*N. Q.* II. 36) or to his own remarks in P. 821 γυμνὴν ἔσωθεν τὴν ψυχὴν βλέπων καὶ τὴν ἐπίνοιαν τὴν ἐκάστου...ἔχει δι' αἰῶνος. See below, p. 74. 17 f., and compare a curious argument in P. 756, where Cl. tries to explain the miraculous voice on Sinai. There is the same confusion in Orig. *Cels.* II. 72 τοιαύτη ἐστὶν ἡ θεία φωνή, ἀκουομένη μόνους ἐκείνους, οὓς βούλεται ἀκοῦναι ὁ λέγων. οὐδέπω δὲ λέγω ὅτι οὐ πάντες ἐστὶν ἀπὸ πεπληγμένων ἢ πληγῇ αἵματος, ἢ ὁ τί ποτε λέγεται ἐν τοῖς περὶ φωνῆς, ἡ ἀνεγγραφομένη φωνὴ τοῦ θεοῦ.

25—27. τὴν φωνὴν...κυλιεθεομένην, cf. 24. 4—6.

27, 28. τέφρα...τὸν κέρον, cf. *Sirac* XXXV. 17 προσευχὴ ταπεινοῦ νεφέλλας

διηλθε, below p. 144 7 (the question) τίποτε δια τῆς διαστήσεως τοῦ ἀφ' οὗ καὶ...ἀπαιτεῖται τῶν ὁρίων τῶν ἀκρων.

p. 66, line 1. *suspicious*. If this may be taken for granted, *what* need was there to argue the matter at all?

446over. Cf. above p. 24. 14, Mt. xii. 28 *ἡμεῖς καὶ ὁ πατήρ* vs. *θεός*, Phil. iii. 16, &c. The construction with the Inf. which verbs the preceding line is common in late Gr., see 1 Kings xii. 28 *ἡμεῖς καὶ ὁ πατήρ* *ἀποστήσονται* 'made haste to go up,' quoted with other ex. in Jannaris Gr. 2121, also *ἐλ. ἀφ' ἡμεῶν* below p. 170. 14.

2. διὰ τῆς συναθέτουσ παρέκκλιοντα. Cf. Bar. Andr. 1280 διὰ τῆς
 τοις λαοῖς αἰδέσθαι παρεκκλιόντες, Diem. Arcop. Ocul. Hic. 2 τῆς ἀγῆτης
 ἐκαστοῦς ἰακύνθης ἄξιοντα διὰ τὸ πρότερον εἰς αὐτὴν ἐγγράψαντα τῆς βασιλῆς
 Ἑλλάδος καὶ δι' αὐτῶν εἰς ἡμῶν διαπερικλείοντα τὰς ἐν τῇ ἡμῶν ἀφῆταις
 Steph. cites Synes. de Incontinentiis τὰ περὶ τοῦ θεοῦ παρεκκλιόντα. In
 p. 64. 23 we had the conscience apparently judging men, here it seems to
 act the part of a mediator transmitting prayers to heaven: at least this is
 suggested by the πρὸς θεόν of the preceding sentence. I have inserted
 τῶν in the text to serve as a subject of the verb (the plural of the verb
 being often found with a neuter plural noun in late Greek). To understand
 προεπιστάντων would add a fresh complication: what distinction could we
 draw between 'resolves forwarded by conscience,' and 'resolves which speak
 with a voice of their own'? Supposing τῶν to have been lost before εἰς,
 we may understand it of pious feeling of any kind.

4. ἀναμένει. Cf. p. 74, 19, 103, 12, below P. 778 τοῦτον φανή
 οὐκ ἀναμένει κύριος.

πρὸ τῆς γενέσεως. Cf. Susanna 42 ὁ τῶν κρυπτῶν γενέσθης, ὁ αἰὲς ἐν πάντα πρὶν γενέσεως αὐτῶν, below p. 74. 23.

7, 8. τῆς ἐνέμενης βίᾳ, referring to p. 64. 29. H. Prov. xx. 27 is also quoted and explained in P. 611.

8. **ὅλος δική.** See n. on p. 10. 2.

§ 38. 12. λόγους. Oratorical, but not metrical. H.

15. ὑπόνοια. Cf. *Strom.* v. 658 *fm.*, 659 *inā.* οἱ πνευματ. δ' ὑπόνοιαι πολλὰ φιλοσοφοῦσι... ὅπως εἰς τὴν τῶν αἰνεμάτων ἴκνῃται ἡ ζήτησις παραδύουσα ἐπὶ τὴν εὐρεσιν τῆς ἀληθείας ἀναδράμῃ. H. *Plato Rom.* ii. 378 οἱ νέος οὐχ οἶός τε κρίνουν ὅ τι τε ὑπόνοια καὶ ὁ μὴ foll.

εὐφρομία, 'devotion,' used of prayers: mostly found in poetry, but also in Plat. *Alcib.* II. 149 B (the god Ammon is said to have preferred τῇ Ἀκαδημαίων εὐφρομίᾳ to all the worship of the other Greeks) τῇ γὰρ εὐφρομίᾳ οὐκ ἄλλῃ τινὶ μοι δοκεῖ λίσσασθαι ἢ τῇ τοῦ ἑστέου αὐτῶν, (the others try to bribe the gods to assent to their petitions whether bad or good) βλασφημοῦσιν οὖν αὐτῶν ἀκούοντες αἱ θεαὶ οὐκ ἀποδέχονται τὰς πρὸς αὐταῖς θύσιας. H.

δυσφήμις, 'profaneness,' a rare sense. So probably δυσφήμις in 2 Mac. xiii. 11: τὸν ἀπὸ δυσφήμιαν λαὸν μὴ εἶναι τοῖς δυσφήμις θέουσιν ὑποκαρίους γινέσθαι, xv. 32. H.

16 foll. i.e. the prayers of those whose desires are base must themselves be base. From l. 11 to l. 18 the subject is worthlessness of prayers to misconceived deities: from here to p. 68. 6 worthlessness of prayers when desires are misdirected; from which point the two are combined. This very hard passage seems Stoic. Probably the idea is that, as in the case of all objects of desire, it is the personal use of them that is desired, so most of all is this the case with the highest good, which is only attained by *being* good. H. Cl. is still elaborating the idea that prayer is good or bad according to the character of the petitioner. This is so, because prayer is the religious vesture of desire, and therefore varies according to the nature of the desire. I take *ὡν μὲν* as gen. object. after *ὀρέξεις, ὁρμαί, εὐχαί*, as below, l. 26 *τὴν εὐχὴν τῶν ὄντως ἀγαθῶν ποιεῖται*. The Stoics distinguished between *ὁρμή* and *ὀρεξις*, see Epict. *Diss.* III. 2. 1 *τρεῖς εἰσι νόμοι περὶ οὗ ἀσκηθῆναι δεῖ...ὁ περὶ τὰς ὀρέξεις καὶ τὰς ἐκκλίσεις ὡς μήτ' ὀρεγόμενος ἀποσυγχῆναι μήτ' ἐκκλίνων περιπίπτει· ὁ περὶ τὰς ὁρμὰς καὶ ἀφορμὰς καὶ ἐπὶ τὸ καθῆκον...τρίτος...ὁ περὶ τὰς ἀνγκαταβάσεις*. Chrysippus limited the *ὁρμή* to actions (Plut. *Stoic. Rep.* 11. 6, p. 1037) *ἡ ὁρμή τοῦ ἀνθρώπου λόγος ἐστὶ προστακτικὸς αὐτῷ τοῦ ποιεῖν*. In P. 617 *ἐπὶ*. Cl. quotes a distinction between *ὀρεξις* and *ἐπιθυμία*, the latter being related to *ἡδοναῖς* καὶ *ἀπολασίῃ*, the former being a *λογικὴ κίνησις ἐπὶ τῶν κατὰ φύσιν ἀναγκαίων*.

18—22. *διόπερ οἷός τις ἐπιθυμᾷ πόματος, ἀλλὰ τοῦ πᾶν...πολυτέτθαι*. This seems to be out of place here. It interrupts the connexion between the preceding and the following sentence (*τούτων—ἐπιθυμῖαι*), and it is difficult to see how it can be a consequence of the preceding (*διόπερ*). If *ὁρμαί* alone were spoken of, we might make use of the distinction of Chrysippus, which limits these to action, but Cl. is speaking of *ὀρέξεις* and *ἐπιθυμῖαι* as well, and he gives its widest sense to *ὁρμαί* by the phrase *ὅλως εἰπεῖν*. In the translation I have placed the sentence at the end of the section, but the force of *διόπερ*, in that or any other position, is far from clear. We should rather have expected *ὅτι*. Perhaps something has been lost. For the opposition of the verb to the substantive cf. *Str.* IV. P. 581 *προσεχίστερον ἐν ᾧ γίνεται ταυτότητος ἀπαθούς, ὥς μηκέτι ἐπιστήμην ἔχειν καὶ γνώσιν κεκτήσθαι, ἐπιστήμην δὲ εἶναι καὶ γνώσιν*, Epict. *Diss.* III. 20. 4 *ὑγία ἀγαθόν, νόσος δὲ κακόν; οὐ, ἀνθρώπε. ἀλλὰ τί; τὸ καλῶς ὑγαίνειν ἀγαθόν, τὸ κακῶς κακόν*, *Paed.* I. 136 *τὸ δὲ ἀγαθόν [εἶναι] οὐ τῷ τὴν ἀρετὴν ἔχον ἀγαθόν εἶναι λέγεται...ἀρετὴ γάρ ἐστιν αὐτῇ, ἀλλὰ τῷ αὐτὴν καθ' αὐτὴν καὶ δι' αὐτὴν ἀγαθὴν εἶναι*, below p. 138. 9 f. Zeller³ IV. 224, 225. This opposition seems to be connected with the Aristotelian doctrine that man's work and happiness consists in an *ἐνέργεια*, and also with the Stoic distinction between *τὰ ἐφ' ἡμῖν* and *τὰ οὐκ ἐφ' ἡμῖν*. Stobaeus' account of the Stoic philosophy seems to show that this was a subject of controversy among them (*Eccl.* II. 196 *ἔχουν...ὀρεγόμεθα τὰγαθά,...τὴν γὰρ φρόνησιν αἰρούμεθα ἔχουν καὶ τὴν σωφροσύνην, οὐ μὰ Δία τὸ φρονεῖν καὶ σωφρονεῖν, ἀσέματα ὄντα καὶ κατηγορήματα*).

24. *καταλλήλως γίνεται αἰς*, 'correspond in regard to,' cf. p. 12. 30

ελευία και καταλλήλος εύεργασία, Epict. *Diss.* I. 22. 9 τὰς φυσικὰς προλήψεις ἐφαρμόζειν ταῖς ἐπὶ μέρους οὐσίαις καταλλήλως τῇ φύσει.

25. παρακείμενα, cf. below p. 68. 2, Plut. *Mor.* 36 B ὡς τὸ μὴ εἶναι ἐνεργῶς, τὸ δὲ τῷ εἰρημένῳ παρακείμενόν ἐστιν, Strom. P. 709 χαλὰ καὶ οἱ τοῖς τοῖς παρακείμενα.

26. ὁ τοῖς γινωσκτέ. Possibly the reading of the *ms.* (τοῖς δ) may be correct, as τοῖς often stands first in late Gr. (see Lob. *Pheya* 344); but I do not know of any instance in Clem.

τὸν ὅπως αγαθόν. Cf. below p. 76. 16.

28. συνεργῶν, cf. below p. 74. 11, 80. 14. H.

p. 68, line 1. μακρὴ ἔχων... ἀνα 84. Cf. below p. 138. 9, 10 εὐ μετὰ τὴν πυρὸς φωτεινός, ἀλλ' εἶναι ὁλος φῶς. For the use of δὲ = ἀλλὰ, see W. Schmid iv. p. 549 f.

§ 39. line 3. προσήκει: contrast with § 44. H.

8. φαντασίᾳ αγαθόν, 'from an imagination of good.' The technical word for any mental 'impression,' Lat. *visum* or *species*, cf. Laert. vii. 45 f., Gat. on An. iii. 16, Upton, Index to Epict. a.v., and such phrases as φ. μοι ἐγένετο θαλάου Ep. *Diss.* II. 20. 29, φ. ἡδονῆς τιναὶ ἔδ. Ench. 34. For the sentiment cf. Plat. *Alc.* II. p. 138 B οὐκοῦν δοκεῖ σοι πολλὰς παρεμβάσεις γε προσδίδισθαι ὥπως μὴ λήσῃ τις αὐτὸν εὐχόμενος μέγαρα κακὰ, δοκῶν δὲ αγαθὰ;

11. ἀλλ' εὐχ ἡμεῖς. The angels' prayer is solely for a continuance of what they have already. H. But elsewhere Cl. speaks of heaven as a state of progressive virtue and happiness, see p. 20. 5 μεταβάλλει πᾶν τὸ ἐνάρκτον εἰς ἀμείνους οἰκήσεις, ἔδ. II. 17, 18 εἰς ἀμείνους ἀμεινόντων τῶν τῶν ἀφικόμενας; and the angels, who have their station at the end of the visible world (p. 16. 8), have their ranks filled from among men (P. 1004), who are again promoted to the higher orders. Perhaps Cl. may have been thinking of the clause in the Lord's Prayer in which heaven is represented as the pattern and standard for earth.

13. ἀποτροπῇ, 'deprecation' of evils, by prayer or sacrifice: cf. ἀποτρέπαιος. This implies that the true conception of prayer goes beyond αἴτησις, cf. p. 68, l. 26 (for αἴτησις would equally include positive and negative), and involves positive communion with God, which means more than anything desired for ourselves. The deprecation of evil therefore is, in a sense, prayer, but only subordinately. H. It seems unnecessary to state that deprecation is a form of prayer. Can ἀποτροπῇ have the more literal sense of 'turning away' (transitive = 'deterrence') which it bears in Plat. *Leg.* IX. 853 O νομοθετεῖν ἀπειλοῦντα, εἰάν τις τοιοῦτος γένηται, καὶ τοῦτων ἀποτροπῆς γε ἔνεκα καὶ γινόμενων καλᾶς τῆς τιθῆναι ἐπ' αὐτοῖς νόμους, 861 A τοῦτων δὲ τιναὶ ἀποτροπῆς ἐσχάτης, *Alc.* II. 148 D, or neuter (of repentance) which it has in Plut. *Mor.* 519 F χρήσιμον πρὸς τὴν ἀποτροπὴν ἢ τῶν προγεννησμένων ἀνάμνησις, 520 D μέγιστον πρὸς τὴν τοῦ πάθους ἀποτροπῆς ὁ ἰδιωμός, εἰάν πῶρρωθεν ἀρξάμενοι γυμνάζωμεν ἑαυτοὺς ἐπὶ ταῦτον τὴν ἐγκράτειαν! Another εἶδος εὐχῆς is mentioned in p. 72. 10 below.

14 foll. *οὐκ ἐπὶ τῇ τῶν ἀποτρόπων βλάβῃ*. Deprecation of evil becomes wrong the moment it involves the diversion of the evil upon the heads of others: such a prayer is lawful only in contemplation of a higher good wrought out to them by God's Providence. H. Both this and the preceding sentence would be more intelligible if Cl. were speaking, not of deprecation, but of imprecation. In speaking of different kinds of prayer it was natural to consider whether the imprecatory prayers of the Psalms were allowable to Christians; and perhaps the rule laid down here may be supported by St Paul's language in 1 Cor. v. 3—5 on delivering over the offender to Satan, *eis ἄλθερον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου*. In his note on the passage, Alford says this threat was held 'in *terrorum* over the offender.' This may explain the word *ἀποτροπὴ* here used. Imprecation (such as the curses on Mount Ebal) is a species of 'deterrent.' Cf. below the prayer for heretics in p. 180, of which Cl. says *ἀποτρέψαι βουλόμενος παρεθέμην* (L 17).

16. *ἐπιστροφῇ*, 'regard for,' as before. H. In the n. on p. 62. 17 I have given my reasons for preferring the sense 'conversion.' Compare also *Str.* vi. P. 763 *ὡς...τὰ ἔθνη εἰς ἐπιστροφὴν ἀγάγωσι*, *Sirac.* xviii. 20, *Psalm.* Sol. xvi. 11. Perhaps here with the gen. the other meaning is easier, see below p. 142. 14 *πρὸς ἐπιστροφὴν τῶν μελλόντων*.

18. *ἐπιλία πρὸς τὸν θεόν*. See below p. 72. 11.

19 foll. Probably a reference to Hannah in 1 Sam. i. 13. (Sylb.)

21. *ἐνδιδόντων*, opposed to *προφορικῶν* in the Stoic distinction of *λόγος*, as thought and as speech (Zeller iv. 61). Applied further by Philo and by the Fathers. Various examples occur in Wyt. *Plut.* ii. 44 D. H. See below p. 70. 27, 128. 28, and compare the Pythian oracle (referred to by *Tert. Orat.* 17) *καὶ κεφού συνήμι καὶ οὐ φωνεύντος ἀκούω*.

§ 40. 24. *τὰς χεῖρας εἰς οὐρανὸν ἀίρομεν*. Cf. *Tert. Ap.* 30; *Orat.* 14; *Orig. Orat.* 31, &c., *Augusti* v. 378 foll., *Bingh.* 138. 3. 10. H. Origen defends the practice by referring to 1 Tim. ii. 8, *Ps.* cxli. 2. It was common with the heathen also, cf. *Ps.-Arist. de Mundo* 6 *πάντες οἱ ἄνθρωποι ἀνατείνουмен τὰς χεῖρας εἰς τὸν οὐρανὸν εὐχὰς ποιούμενοι*. It is rather strange that Cl. says nothing of kneeling or of the *φίλημα*.

24. *τοὺς πόδας ἐπιτείρομεν*. Cf. *Paed.* i. P. 107 *οὐκ ἄρ' ἔτι κυλιόμεθα οἱ νέπιοι χαμαί...ἀνατείνόμενοι δὲ ἄνω τῇ ἐννοίᾳ, κόσμῳ καὶ ἁμαρτίαις ἀποτεταγμένοι, ὀλίγῃ ποδὶ ἐφαπτόμενοι τῆς γῆς, ὅσον ἐν κόσμῳ εἶναι δοκεῖν, σοφίαν μεταδώκομεν ἄλιαν*. We may compare the *tripudiatio* of the Romans, the dances of oriental worship (2 Sam. vi. 14) and the Jumpers and Shakers of modern times. Perhaps it is against such gesticulation that Chrysostom warns his hearers in *Hom.* xix. *Matt.* p. 247, *εἰσὶ τινες...ἀσχημονοῦντες ἐν εὐχῇ...καὶ τῷ σχήματι καὶ τῇ φωνῇ καταγελάστους ποιοῦντες ἑαυτούς*.

25. *συνεκφώνησιν*, 'simultaneous utterance,' referring to the joint uplifting of the voice at the close. In a different application *Strom.* i. 374 *ἐπιτ. ἂν γὰρ προεκφώνησιν τις εἴπῃ καὶ συνεκφώνησιν αἰτιάσθαι, προφητείας εἶδη λέγει*. H. Probably the final Amen is referred to, cf. 1 Cor. xiv. 16,

Justin *Apol.* I. 65 (τοῦ προσιστώτος) συντελέσαντες τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὸν λαὸς ἐκτελεγεμὶ λόγων ἑμῶν, *Eua. H. E.* II. 17 ὡς μετὰ ῥυθμοῦ κοσμίως ἐπιφάλλοντες, οἱ λαοὶ καθ' ἑσυχίαν ἀποδέχονται τῶν ὕμνων τὰ ἀεροτελεῖντια συνεξηχοῦσιν, quoting Philo (*M.* 2. p. 484) as describing customs still in vogue in the Christian Church.

26, 27. νοητὴν οὐσίαν. The adjective was used by Parmenides in opposition to δοξαστός, by Plato in opposition to ἀρετής (*Rep.* 509 v), or more generally to αἰσθητός (*Tim.* 92) ὁ κόσμος...εἰκὼν τοῦ νοητοῦ θεοῦ αἰσθητός, cf. Alcinous ap. *Laert.* III. 10 ὁ Πλάτων φησὶν αἰσθητὸν μὲν εἶναι... τὸ δεῖν ῥίον καὶ μεταβάλλον...ταῦτα δ' ἐστὶν ὃν δεῖ γίνεσθαι, οὐσία δὲ μηδὲναι πύφικα· νοητὸν δὲ ἐξ οὗ μηδὲν ἀπογίνεσθαι μηδὲ προσγίνεσθαι. See above p. 4. 13—17, p. 26. 28, below 74. 26, 78. 15, and compare *Str.* I. P. 435 ἡ ἀληθὴς διαλεκτικὴ ὑπερεμβαίνει περὶ τὴν πάντων ἀρετίστην οὐσίαν, ταῦτα τε ἐπείκεινα ἐπὶ τὸν τῶν ὁλῶν θεόν.

27. συναφιστάμεν, 'detach along with the uttered words.' H.

28. ἐπιτερωμένον. *Str.* P. 318 ἐφόδια ζῶντι ἀιδίῳ λαβόντες εἰς οὐρανὸν πτεροῦνται, P. 642 ἐγὼ δὲ ἂν εὐξάμην τὸ πνεῦμα τοῦ Χριστοῦ πτεροῦσθαι με εἰς τὴν Ἱερουσαλὴμ τὴν ἑμὴν.

30. τοῦ θεοῦ. See n. on p. 54. 31 above.

καταμεγαλοφρονοῦντες. Several times in Clement, not elsewhere. H. See Index.

p. 70, line 1. ἐπέρβασιν, 'passage through and beyond the world,' which is often compared to Egypt. Philo several times calls the Passover διάβασις (διαβατήρια); and says (I. 534 med.) ὁλον γὰρ ὑπερέβηκεν τὸ ἔργον ἐπὶ τοὺς τὸν τεχνίτην...τοῦτ' ἐστὶ κυρίως εἰπεῖν τὸ ψυχικὸν πάσχα, ἡ πάντος πάθους καὶ πάντος αἰσθητοῦ διάβασις κ.τ.λ.: cf. *Orig. Cels.* VIII. 23, a passage rather like this (remembering that Christ is our Passover, he always keeps) τὸ πάσχα, ὅπερ ἐρμηνεύεται διαβατήρια, διαβαίνων διὰ...ἀπὸ τῶν τοῦ βίου πραγμάτων ἐπὶ τὸν θεόν καὶ ἐπὶ τὴν πόλιν αὐτοῦ σπεύδων. Ὑπέρβασιν was Aquila's rendering of Pesakh (see Field's note on *Ex.* ii. 11). So also Joseph. *Ant.* 2. 14. 6 τὴν ἑορτὴν πάσχα καλοῦντες, σημαίνει δὲ ὑπερβάσιν (αἰ. ὑπερβασίαν) διότι κατ' ἐκείνην τὴν ἡμέραν ὁ θεὸς αὐτῶν ὑπερβὰς Αἰγυπτίας ἐναπίσκηψε τὴν νόσον. H. The word ὑπέρβασιν is used, like διάβασις, of crossing over a sea or river (*Strabo* XVI. 2. 30), or of a mountain pass (*ib.* IV. 6. 12).

4. ἔσονται. Optative to express the Gnostic's own belief and expectation. See Jelf 807 n. H.

ἕρας τακτάς. On the Hours see Bingh. 139. 8. H. Also *D. of Chr.* *Ant.* a. v. 'Hours of Prayer,' Funk on *Didachè* VIII. 3. Cf. *Acts* iii. 1, x. 2, Pa. IV. 17, Dan. vi. 10, and n. in Potter's ed. Cl. writes here in the tone of St Paul (*Gal.* iv. 10, 11) on which see *Orig. Cels.* VIII. 21—23.

6. ἀλλ' ὅν γε. See Klotz-Devar I. 7, II. 16 f.

9, 10. τοῦ κατὰ ἀνάγκην θρωπένου. The word ὁρῶν is frequently used of religious worship, like the Lat. *facere*, cf. above n. on p. 60. 3, *Plut. Mor.* 352 c τὰ δεικνύμενα καὶ δρώμενα περὶ τοὺς θεούς, where Wytt. cites *ib.* 260 n

καθαρός ἐστι τῆς πώλεως τὰ δρώμενα with other exx. So taken it might mean 'having received the perfection of that which is exhibited in the Agapē,' cf. P. 166 ἀγάπη δὲ τῷ ὄντι ἐπουράνιος ἐστι τροφή. See App. on Ἀγάπη.

10. τὰς τῶν ἁγίων διανομὰς τριχῇ διεσταμέναις. Cyprian *de Orat. Dom.*, quoted in Potter's u., seems to speak of three Trinities (the three Hierarchies?) as symbolized by the Hours of Prayer: prima hora in tertiam veniens, consummatum numerum trinitatis ostendit: itemque ad sextam quarta procedens declarat alteram trinitatem: et quando a septima nona completur, per tertiam horam trinitas perfecta numeratur.

12, 13. τὴν μακαρίαν τῶν ἁγίων τριάδα μονῶν. The word τριάς is used of the three Christian graces in P. 588 ἡ ἁγία τριάς, πίστις, ἐλπίς, ἀγάπη, and in P. 542, where Cl., in a discussion on the meaning of the words 'where two or three are gathered together in my name, there am I in the midst of them,' mentions different explanations, e.g. that the three are θεοί, ἐκκλησία, λογισμοί, or σὰρξ, ψυχὴ, πνεῦμα, and then continues, τάχα δὲ καὶ τὴν κλησιν, τὴν τε ἐκλογὴν δευτέραν, καὶ τρίτον τὸ εἰς τὴν πρώτην τιμὴν καταπεσσύμενον γένος αἰνίσσεται ἡ προειρημένη τριάς: cf. above n. on p. 16. 4 ἐτέρων ὑφ' ἐτέρων, L 7 τὰ πρῶτα καὶ δεύτερα καὶ τρίτα, and L 15 n. on μονῇ. See § 57 below, where it is said that knowledge carries a man through τὰς προκοπὰς τὰς μυστικὰς, and shortly afterwards we have the three saving μεταβολαί, to faith, to knowledge, and to love, followed by the ascent ἐπὶ τὴν κυριακὴν ὄντως διὰ τῆς ἁγίας ἑβδομάδος μονῆν: also P. 793 ἱαί, where the three Orders of the Ministry are associated with the heavenly Hierarchy, αἱ ἐνταῦθα κατὰ τὴν ἐκκλησίαν προκοπαί, ἐπισκόπων πρεσβυτέρων διακόνων, μμήματα ἀγγελικῆς δόξης κάκεινης τῆς οἰκονομίας τυγχάνουσιν κ.τ.λ. In the present passage the triad connects the three stages of Christian progress with the three hours of prayer. Comparing these passages and P. 797 βλ. ταύτας ἐκλεκτὰς οὐσας τὰς τρεῖς μονὰς αἱ ἐν τῷ εὐαγγελίῳ ἀριθμοὶ αἰνίσσονται, "ὁ τριάκοντα καὶ ὁ ἐξήκοντα καὶ ὁ ἑκατόν," I think it may be concluded that Cl. was glad to find an excuse for introducing the mystical number Three, as connected with the μοναί, into the parable of the Sower. Cf. his account of the number seven in Str. P. 813 foll.

§ 41. 16. Προδίκου. On the antinomian doctrines of Prodicus see Strom. III. 525. He is mentioned also L 357 fn., VII. 896 mod. H. Origen controverts the opinion of Prodicus on Prayer in *De Orat.* 5 foll.

19. Κυρηναίων. See Strom. II. P. 495—498. Theodorus 'the Atheist' belonged to this school. In *Protr.* P. 20 fn. Cl. defends him from the charge of atheism. Origen (*Cels.* II. 13) speaks of the Peripatetics as denying the use of prayer.

20. παρὰ παρόν. Probably alluding to the Διδάσκαλος, see Introduction.

21. ψευδονύμων. Cf. Strom. III. 525 οἱ ἀπὸ Προδίκου ψευδονύμοι γνωστικοὶ σφᾶς αὐτοὺς ἀναγορεύοντες. The great book of Irenaeus is entitled "Ἐλεγχος τῆς ψευδονύμου γνώσεως (Potter).

22. κατατρέφει. Cf. P. 429, 511 foll., 550 κατατρέχει τις γενέσων, 561 τοῦ νόμου κατατρέχοντες, and see n. on φιλέωσκον, p. 23. 24. Cf. return to this subject in § 106 f. (below p. 186).

24. τὸν ἐκκλησιαστικὸν κανόνα. Cf. vi. 803 *med.* κανὼν δι' ἐκκλησιαστικῆς ἢ συνφίδας καὶ ἡ συμφωνία νόμου τε καὶ προφητῶν τῇ κατὰ τὴν τοῦ κυρίου παρουσίαν παραδιδόμενη διαθήκη. H. Also p. 158. 6, 166. 8, 166. 10.

26. ἀπονεμημένη. Cf. I. 30 foll. H.

27. καὶ αἰτῆσαντι καὶ ἐννοηθέντι, i.e. the ἐννόησις by itself suffices: see on p. 74. 22. H. Cf. P. 790 *fin.* τῇ Ἄννῃ ἐννοηθείσῃ μόνον τοῦ πατρὸς ἐδόθη σύλληψις...αἰτῆσαι, φησὶν ἡ γραφή, καὶ ποιῶσα, ἐννοήθητι καὶ δέου, also P. 778 and below p. 187. 28. Resch does not refer to this saying in his *Aggrapha*.

28, 29. How would Cl. explain the apparent denial of St Paul's petition 2 Cor. xii. 8?

32. δεῖν 84. *δν* is supplied in thought from the previous clause, cf. Jelf. § 432, *obs.* 2. However, some such insertion as that proposed by Mr Barnard seems to be required.

ἐπάρχουσιν, being such already, not needing any αἴτησις. H.

p. 72, line 3. ἐπιστροφῇν. See n. on p. 62. 17 above.

4. εὐχαριστῶν ἐν οἷς ἐτελείωσεν=ἐν τῇ τελειώσει. Cl. is fond of the periphrastic use of the relative clause instead of the infinitive with article, cf. below p. 74. 11, 12 δι' *δν* εὐχεται τὸ ποθοῦμενον λαμβάνουσιν=διὰ τοῦ εὐχέσθαι, p. 104. 9 ἐπίστανται ἐξ *δν* ἰθαύμασεν=ἐκ τοῦ θαυμάσαι, P. 766 τὴν κώλασιν δικαίαν εἶναι δι' *δν* οὐκ ἐπίστανται ὁμολογεῖσθαι=διὰ τοῦ μὴ περνεῖσθαι.

5. ὡς πλείστους ὄντων. A pleonastic expression for ὡς πλείστους or πλείστους ὄντων (probably at first employed to add force to the latter), cf. ὡς ὅτι τάχιστα.

9 foll. i.e. in any case the mere faith that he will receive is in itself a kind of prayer in gnoetical quiescence. H.

10. ἐναποκειμένης, 'stored,' and so quiescent (Stoic), Plut. II. 961 οὐκ ἐν νόησει, ἀεὶ ἐναποκειμένης μὲν ἐννοίας καλοῦσι, κινουμένης δὲ διανοήσεως. H. Cf. P. 9 αἱ πρόδρομοι τοῦ κυρίου φανταί...αἰνιττοῦνται μοι τὴν ἐναποκειμένην σωτηρίαν, P. 807 (on the symbolical meaning of the Table of the Law) θεοῦ...εἰδοποιία ἐναποκειμένη τῇ πλακί δημιουργίᾳ τοῦ κόσμου τυγχάνει, Philo M. I. 277 ἐννοίαν καὶ διανόησιν, τὴν μὲν ἐναποκειμένην εἶδεν νόησιν, τὴν δὲ νόησις δέξεται.

§ 42. 11. ἀφορμὴ ἐπιλλας. See above p. 68. 18.

15. ὁμολογίαν, 'acceptance and consent.' H.

16. ἀντιπιστροφή seems to be found only in an account of the Pythagorean doctrine of vision, ap. Plut. *Plac.* 901 D: cf. ἀντιπιστρέφει (of repartee) Plut. II. 810 κ. The point is that it is the πρόνοια itself returning back upon itself. H. Perhaps we may compare P. 623 τῇ τοῦ θεοῦ βουλήσει ἡ τῶν ἀγαθῶν ἀνδρῶν προαίρεσις ἐπακούει...συνγινώκει τοῦ ἐπιστηδίου εἰς τὴν ἐπιθυμίαν ἐξερργασίαν, 160 ὁ βίος ὁ Χριστιανῶν...σύνταγμα

λογικῶν πράξεων...ὑποθήκαι πνευματικαί...πρὸς τε ἡμᾶς αὐτοὺς καὶ πρὸς τοὺς πᾶσις εἰδέντοι· καὶ δὴ καὶ αὐταὶ αὐθις πρὸς ἡμᾶς ἀνταναστρέφουσι, καθάπερ πρὸς τῶν βαλλόντων ἡ σφαῖρα διὰ τὴν ἀντιτυπίαν παλινδρομοῦσα. Apparently Cl. means that human goodness, though involving an effort of man's free will, figured by the repercussion of the tennis-ball, is yet due only to the will of God, as the return of the ball is due to the will of the player. There is a similar expression in Moule's *Secret of the Presence* p. 150 'Human love is the return, the repercussion, of a tenderness that has first gone freely out as the unselfish gift of the asker's heart.'

17. ἀντίστροφος, 'responsive' or 'corresponding,' considered only as a second movement answering to the first. H.

25. πρὸς ἐπισημαίνον καὶ βεβλῆτα. So I read for ὁπότερον ἂν καὶ β. of M., the optative having merely the indefinite force, cf. P. 318 ἡ κηρυκτικὴ ἐπιστήμη ἦδε πως ἀγγελικὴ, ὁποτέρως ἂν ἐνεργῇ.

26. ἀγαθόποιος, 'benefits,' neutral, as an unconscious power might do. H.

27. εὖποιος, 'is beneficent to,' as a conscious agent. H. Cf. Str. I. P. 369 τῆς θείας σοφίας καὶ ἀρετῆς καὶ δυνάμεως ἔργον ἔστιν οὐ μόνον τὸ ἀγαθοποιεῖν—φύσει γάρ, ὥς εἰπεῖν, αὐτῇ τοῦ θεοῦ, ὥς τοῦ πυρὸς τὸ θερμαίνειν καὶ τοῦ φωτὸς τὸ φωτίζειν,—ἀλλὰ καὶ αὐτοῦ μάλιστα τὸ διὰ κακῶν...ἀγαθὸν τι εἶδος ἐπιτελεῖν.

28. ὑπερτακτική. See above p. 6. 1.

29. χαράνουν. If providences were the result of mere fate or impersonal law, the benefit received from unconscious agents by man would be received by a superior from inferiors, but as it is they come as a voluntary gift from the Ruler to his subjects.

30. προσεγγεῖς, 'immediate': probably each designed in close fitness to the present circumstances. H. I understand the word in the sense 'proximate.' See above pp. 8. 19, 18. 4, 20. 9, n.

§ 43. p. 74, line 8 foll. The connexion seems to be this: sanctity of place or time adds nothing to a prayer, but the following combination of qualities does. H.

11. & ἂν εἴχεται. See above on p. 72. 4.

12, 13. τὸ παρ' ἡμῶν ἐκτελέφορον. Cf. below p. 88. 28, and P. 551 εὐεπ. εἰς τὸν δεύτερον γάμον.

14. τῇ συλλήψει αὐτῇ, cf. n. on p. 70. 27.

18. ἵππον γε. See Index. The assertion of the principle which follows makes the argument of § 37 superfluous.

19. πολυφώνους, 'many-voiced,' P. 5 ὁ λόγος ψάλλει διὰ τοῦ πολυφώνου ὀργάνου (τοῦ ἀνθρώπου). The word is used of Christ, P. 8 ἰνί. πολυφώνος γε ὁ σωτὴρ καὶ πολύτερκος εἰς ἀνθρώπων σωτηρίαν. The Epicureans held that the gods spoke Greek, see Zeller iv. 436 n.

22. ἵναι, the individual notion, νόησις (cf. vl. 820 ἴναι), the mental process of its formation. A probably apocryphal saying, αἰτῆσαι καὶ ποιῆσαι, ἐννοεῖσθαι καὶ δάσκειν is quoted vl. 778 τούτου φωνὴν κατὰ τὴν εὐχὴν οὕτω ἀναμένει κύριος κ.τ.λ. below p. 126. 28. See pp. 70. 27, 86. 24. H.

23. τῆς δημιουργίας. Cf. vi. 791, where the same thought about God seeing the light as good beforehand is more fully worked out. H. See above p. 68, 5.

28. γενέθλιον ἡμέρας ἀπὸν ἢ ἀνατολῆς. Is there a reference here to Christmas or Epiphany? Originally the Birth and the Baptism were celebrated together on the festival of the Epiphany, from which Christmas seems to have been separated towards the end of the 4th century, see *D. of Chr. Ant.* under 'Christmas' and 'Epiphany,' and cf. *Constit. Ap.* v. 13 τὰς ἡμέρας τῶν ἱερῶν φυλάσσετε ἀδελφοί, καὶ πρώτην γὰρ τὴν γενέθλιον, ἥτις ἐστὶν ἐπιτελεῖσθαι εἰκάδι πρώτῃ τοῦ ἐνάτου μηνός, Basil. *Orat.* 25, vol. I. p. 593 (ap. Suicer) ἱορτάσωμεν τὰ σωτήρια τοῦ κόσμου, τὴν γενέθλιον ἡμέραν τῆς ἀνθρωπότητος. It would seem from *Str. P.* 407 that the observance of the day was at all events not universal when Cl. wrote. He says there that there were some who fixed the day of our Saviour's birth (περιεργότερον τῇ γενέσει τοῦ σωτήρος...καὶ τὴν ἡμέραν προστιθέντες), and (408) that the followers of Basilides kept the day of His baptism. P. 511 εἰ κεφαλλήνους γενέθλιον ἀποθίωσκον κατὰ νομηνίαν θύουσιν Ἐπιφάνει. Possibly it may be better to understand the phrase generally of the day of birth, cf. *Enn. Pr. Ev.* III. 1 γίνεσθαι ἢ εἰς ἡλίον καὶ φῶς ἐκ σκοτεινῆς πορεία.

30. γινώσκεις ἀληθείας ἡμέρα κατὰ λόγον τοῦ ἡλίου. Cf. *Mal.* iv. 2 ἀνατελεῖ ὑμῖν τοῖς φοβουμένοις τὸ ὄνομα μου ἡλιος δικαιοσύνης, *Lk.* ii. 78 ἐπισκέψατο ἡμᾶς ἀνατολὴ ἐξ ὕψους, 2 *Pet.* i. 19 (τὸν προφητικὸν λόγον) ὃ καλῶς ποιῶντι προσέχοντες ὡς λύχνῳ φαίνοντι ἐν ἀύχμηρῳ τόπῳ. ὥς αὖ ἡμέρα διαγνώσῃ καὶ φέσφορος ἀνατείλῃ ἐν ταῖς καρδίαις ὑμῶν. For the anarthrous nouns compare my Introduction to St James pp. xcxi foll.

p. 76, line 1. πρὸς τὴν ἡμετέραν ἀνατολὴν αἱ εἰχλ. See *Const. Apost.* VII. 44. 3, Bingham, *Bk XIII.* 8. 15, and XI. 7. 4. Various far-fetched reasons were assigned for this position, which originated no doubt in the worship of the sun, and is on that account reprobated by Ezechiel (viii. 16). Pious Jews looked towards Jerusalem in prayer (*Dan.* vi. 10, 1 *K.* viii. 44), as Mohammedans towards Mecca. See my n. on *Cic. N. D.* I. 79 constitorum exorientem Auroram forte salutans.

2. τὰ παλαιότατα τῶν ἱερῶν πρὸς δέσιν ἔβλεπον. Vitruvius (iv. 5) asserts this generally, but Hyginus (*de Agr. Lim.* p. 153 Goes) agrees with Cl., 'antiqui architecti in occidentem templa spectare recte scripserunt: postea placuit omnem religionem eo convertere, ex qua parte caeli terra illuminatur'; and in the art. on 'Templum' in Smith's *Dict. of Ant.* it is said that most of the existing 'temples in Attica, Ionia, and Sicily have their entrance towards the east.' See arts. on 'Orientation' and 'East' in *D. of Chr. Ant.*

3. No need to change Sylburg's *δωαντιπρόσωπον* except as to termination, though it is *ἑκαστὸν λεγόμενον*. We have *δωαντίον* and *δωαντιπρόσωπον* is suggested by H. J.

4. The quotation is probably intended to show that prayer, being a kind of sacrifice, should be under the same rule as sacrifice in regard to

the attitude of the worshipper: or can CL. have taken *ἐσπερινή* in the sense of 'western'?

9. *α...λάβουεν βλάπτα*. For a similar form of the conditional sentence see P. 947 *εἰ ἀπεσταίεν...συνεστᾶλ*, P. 507 *εἰ μὴ δέχοιτο...ἀνακάμψει*, 599 *εἰ εὖ φρονοῖμεν χάριν εἰσόμεθα*, above pp. 54. 11, below 166. 15.

§ 44. 15. *ἀποβαίνειν*. The MS. *ὑπερβαίνειν* seems right, with a reference to the *ὑπέρβασις* of p. 70. 1. H. But would not these supermundane goods be included in the *τὰ ὄντως ἀγαθὰ* of the next sentence? It seems to me that CL. is here contrasting the gnostic and the *μοχθηρός*, as to their feeling in regard to mundane good.

διδόντα. The prayer of the gnostic has relation to present good and to the possibilities of the future. He asks that he may be fitted to meet what may be in store for him, and, if any thing which he desires is denied,—surely not that it may be eternal, but—that he may be resigned to the disappointment. Dr Abbott has suggested *ἀνιδιότης* with the slightest possible change. The word is not found, but *ἀνιδιος* occurs, meaning 'without property.' If we can extend this so as to get the sense 'non-appropriation of a thing,' this would do very well. I had thought of *ἀδιαφορότης* in the sense of 'indifference to.' Compare Basil in *Ps.* xxvii., p. 246 (*ap.* Suicer, *s.v.*) *ληθὴν ποιοῦνται τῶν προτέρων, ἀδιαφοροῦντες ἐπ' αὐτοῖς*. The objection to it is that, though *διαφορότης* is found *Str.* P. 434 (If faith comes by nature, as the Gnostics say) *πᾶσα ἡ τῆς πίστεως καὶ ἐπιστάς ἰδιότης καὶ διαφορότης οὐτε ἐπαίψη οὐτε μὴν ψόγῃ ὑποπίσει ἂν* (translated 'nulla fidei et incredulitatis proprietates aut differentia laudi vel vituperationi fuerit obnoxia'), *Philo M.* 2. 370, &c.; yet the privative is not *ἀδιαφορότης* but *ἀδιαφορία*. Lobeck however remarks on the rareness of some of these nouns in *-της* (*Phryn.* p. 350), and as *διαφορία* is found, though rarely, by the side of *διαφορότης*, so the converse might be the case with *ἀδιαφορότης*. The form *ἀδιαφορία* is used both of things (*Sext. Emp. P. H.* 152 *παρὰ Μασσαγῆταις τὸ μοιχεύειν ἀδιαφορίας ἔθει* (1 εἶδει) *παράδεδοσθαι*), and of persons (as in *Epict.* II. 5. 20, where it is opposed to *ἐπιμέλεια*).

16. *τὰ δὲ ὄντως ἀγαθὰ*. See above p. 66. 27.

19. *ἱκανὸς ὢν ἑαυτῷ*. Cf. below p. 112. 13 *τούτῳ πάντα εἰς ἑαυτὸν ἀνίρτηται πρὸς τὴν τοῦ τέλους κτήσιν*, and *Ecl. Proph.* P. 993 *ἰνὺ. ὁ μὲν πιστεύσας ἄφεσιν ἁμαρτημάτων ἔλαβεν παρὰ τοῦ κυρίου, ὁ δ' ἐν γνώσει γενόμενος ὅτε μηκέτι ἁμαρτάνων παρ' ἑαυτοῦ τὴν ἄφεσιν τῶν λοιπῶν κομίζεται*, P. 788 (the Lord) *ἡμᾶς ἐξ ἡμῶν αὐτῶν βούλεται σώζεσθαι*, *Q. D. S.* 957 P. *τῶν μὲν οὖν προαγγελημένων θεὸς δίδωσιν ἄφεσιν, τῶν δὲ ἐπιόντων αὐτὸς ἔκαστος ἑαυτῷ*, and the ambiguous passage in p. 142. 3 below.

20. *αὐτότεκεν*. CL. here follows the Stoics, who maintained the self-sufficiency of the wise man.

24. *ἔσται τῷ πνεύματι*. It seems best to take *πνεῦμα* here of the Holy Spirit, rather than to translate 'in his spirit.' Cf. below p. 78. 15 *τοῖς νοητοῖς...ἐκαστοῖς*, *Str.* III. P. 559 *τὸ ρῆμα τοῦ κυρίου τὸ χρίσιν τὴν ψυχὴν*

καὶ ἐνώσαν τῷ πνεύματι, id. P. 553 ὅταν ἐκ μεταβολῆς κατασχευθῇς πνεῖμα καὶ ψυχὴν ἐνώσῃ (MA. ἐνώσει) κατὰ τὴν τοῦ λόγου ἐπακοήν, τότε οὐκ ἐστὶ ἐν ἡμῖν οὐκ ἄρρη, οὐ θῆλυ, Paed. II. P. 178 (the Spirit is mingled with man by the Divine will) καὶ γὰρ ὡς ἀληθῶς τὸ πνεῦμα φέρεται τῇ ἐπ' αὐτοῦ φερόμενῃ ψυχῇ, and n. ou ἐνώσει p. 22. 14.

26. ἀγαθέτατον. This form is found in Diod. XVI. 85 *fin.*, Hermes Vis. I. 2. 3, see Lob. Phryg. p. 93, Blass Gr. N. T. p. 34.

27. εἴθικτος, 'quick,' 'ready': usually with the tongue, but also with the eye or other faculty. H.

προσβολήν, 'glance' or look,' usually with τῶν ὀφθαλμῶν or τῆς ὀφθαλμοῦ, but also alone, as VI. 821 *fin.* ἵκαστον ἐν μέρει μὲ προσβολῇ προσβλέπειν. The two words are used together, of quick mental vision, by Philo (I. 286 *fin.*) εὐθυβολῶ καὶ εὐθίκτω χρησάμενοι προσβολῇ, opposed to καθύπερθε καὶ βραδείας τὰς ψυχάς, ὥσπερ οἱ τὰ ὄμματα πεπηρωμένοι. H. The verb προσβάλλω is used either of a person turning the eye upon some object, as in Eur. Med. 860 προσβαλοῦσα ὄμματα τίκαται, cf. Orig. de Orat. 25 ὁ νοῦς προσβάλλει χωρὶς αἰσθήσεως τοῖς νοητοῖς; or more commonly of the object of sight or sound or smell affecting the organ, as in Plat. Theaet. 154 A δὲ δὴ ἵκαστον εἶναι φαμεν χρῶμα, ὅτε τὸ προσβάλλον (the object) ὅτε τὸ προσβαλλόμενον (the eye) ἀλλὰ μεταξὺ τ. From the former use we get the meaning of προσβολή in the example quoted by H., and in Theaet. 153 E χρῶμα ἐκ τῆς προσβολῆς τῶν ὀφθαλμῶν πρὸς τὴν προσήκουσαν φοράν φανταίται γεγενημένον; from the latter the meaning in Soph. Fr. 737 βραδεία μὲν γὰρ ἢ λόγοισι προσβολῇ μάλισ δι' ὧν ἐρχεται. In Plotin. Enn. VI. 2. 8 ἐν προσβολῇ τῆς τοῦ ὄντος φύσεως γεγενημένος (dum videlicet entis naturam inspicit) we have the tropical use. So in Lat. we find the expressions 'coniectus animorum' (Cic. Sen. 115), 'coniectus rationis, id est, directio quaedam ad veritatem' (Quintil. III. 6. 30), as well as 'coniectus oculorum' (Cic. de Orat. III. 222).

Is θεωρίας to be taken as a subjective or an objective genitive, and does it mean outward observation or inward contemplation? The parallel *coniectus rationis* suggests that it is subjective, and this seems to suit better with the high-flown language of II. 25 and 26. For the same reason it seems better to understand it of contemplation. If we read εὖνως with Barnard in I. 25, the general drift of the sentence will be 'the true gnostic (described in II. 13—24) is on the one hand quick to lay hold of spiritual realities by the faculty of contemplation, and at the same time the things contemplated do not pass away like a vision, leaving no trace behind; he retains them in his memory, and can use them for the purpose of science.' Compare St Paul's 'I will pray with the spirit and I will pray with the understanding also.'

28. τῇ τῶν θεωρητῶν δυνάμει. Here too it may be questioned whether the gen. is subjective or objective: is it the power which flows from the objects of contemplation, or the power which the gnostic has over them? The latter seems more suitable here. For θεωρητός cf. Diog. L. x. 120, where the Epicurean theology is explained, τοὺς θεοὺς λόγῳ θεωροῦντας,

which Cic. translates 'eam esse naturam deorum ut primum non sensu sed mente cernatur' (*N. D.* I. 49), and *Cl. Str.* v. P. 653 ὁ δ' αὖτις τῇ νῦν ὁρᾷ τὰ νοητά...νῦν δ' αὖθις θεωρητὸς ὁ λόγος.

29. τὴν διορατικὴν...δραμῆται. Cf. P. 116 φωτισμὸς δ' αὖθις γινώσκει ὅτιν δ' ἐξαφανίζων τὴν ἀγνοίαν καὶ τὸ διορατικὸν ἐντιθεῖς, Philo M. I. 486 χάριν ἰδωκας ἐξαίρετον τῇ διορατικῇ γίνεαι, Plato *Rep.* VII. 535 B δραμῆτης πρὸς τὰ μαθήματα.

30. βιάζεται κτήσεσθαι. For this use of β. cf. Thuc. VII. 79. 1 ἐβιάσαστο λαθεῖν (which Peppo calls unique) and Lys. 115. 29 βιαζόμενοι βλάπτειν. It is common in Cl., cf. below p. 108, l. 4 βιάζεται εἶναι καλός, *ib.* l. 8 ἐπ' ἀκρον γνώσεως ἦκειν β., p. 124. 29 ἀνεπιθύμητοι γενέσθαι β. See Index, *s.v.*

p. 78. 2. ἐφεκτικῶς, 'exercising restraint.' H. A metaphor from holding in a horse, ἐπὶ χειν ἰπλίδερα. In P. 924 we find the word in its technical sense, 'sceptic' as opposed to 'dogmatist.'

4. ἐγγραμμασμένους ἀσκήσει. See Index.

6. ἀποβόλῃσιν. Cf. P. 165 ἀθύρῃ γλώσση χρῆσθαι. For other *ex.* see Index.

10. For ἀξιολόγως of *ms.* read ἀξιολόγων, 'of distinguished persons.' H.

§ 45. 11. διαληφώς, 'received a clear understanding of.' Cf. VI. 816ξ τὴν ἐκκλησιαστικὴν καὶ ἀληθῆ γνῶσιν καὶ τὴν περὶ θεοῦ διὰληψιν. H. Below p. 104. 5.

11—14. Sentences like this (which are far from uncommon in Cl.) remind one of Aristotle's criticism on ὁ σκοτεινός in *Rhet.* III. 5. 6 τὰ γὰρ ῥητορικῶν διασπείρει τὴν ἰσχυρίαν, διὰ τὸ ἀδελφὸν εἶναι ποτὶ τὸν πρόσκειται, τῷ ὑστερον ἢ τῷ πρότερον. Is ἀληθείας governed by πρὸς or by χοροῦ? Is χοροῦ governed by πρὸς or by λόγῳ? Is τὸ μέγεθος governed by προτρέποντι or by ἐνδεικνυμένῳ? Comparing p. 166. 8, 9 below, ἢν μὴ τὸν κανόνα τῆς ἐκκλησίας παρ' αὐτῆς λαβόντες ἔχουσι τῆς ἀληθείας, we should be inclined to take ἀληθείας here with πρὸς, but, before deciding, it is necessary to ascertain the meaning of χοροῦ. It occurs below p. 152. 28 ἡ ἐκκλησία κυρίου, ὁ πνευματικὸς καὶ ἄγιος χορός, 86. 14 διὰ τούτων (prayers, &c.) αὐτὸν ἐνοποιεῖ τῷ θεῷ χορῶ, 136. 13 καὶ μόνος εὐχεται τὸν τῶν ἁγίων χορὸν συνιστάμενον ἔχει, *Ign. Rom.* 2 ἵνα ἐν ἀγάπῃ χορὸς γενόμενοι ἔσσητε τῷ πατρὶ ἐν Ἰησοῦ Χριστῷ, where Lightfoot's *n.* is 'the Roman Christians are asked to form into a chorus and sing the sacrificial hymn round the altar...The metaphor is taken from a heathen sacrificial rite; see K. F. Hermann *Gottesd. Alt.* II. 29.' Here however the epithet μυστικὸς suggests an allusion to the dancing at the mysteries (of which Lucian, *de Saltat.* 15, says, τελετὴν ἀρχαίαν οὐδεμίαν ἐστὶν εὐρεῖν ἀνευ ὀρχήσεως, Ὁρφέως δηλαδὴ καὶ Μουσαίου...ομοιοθεσιάντων σὺν μῦθῳ καὶ ὀρχήσει μυῖσθαι· ὅτι δι' οὗτως ἔχει...τοὺς ἐξαγορεύοντας τὰ μυστήρια ἐφορχεῖσθαι λέγουσιν) with the further connotation, that this chorus is to be spiritually interpreted. Cf. *Protr.* P. 92 ὅρος ἐστὶ τοῦτο θεῷ πεφλημένον, οὐ τραγῳδίας, ὡς Κιθαρίων, ὑποκείμενον, ἀλλὰ τοῖς τῆς ἀληθείας ἀνακειμένοις δράμασιν...βακχεύουσι δὲ ἐν αὐτῷ...αἱ ἀμνάδες αἱ καλὰ τὰ σμυρὰ τοῦ λόγου θεοσπίλους ἔργα, χορὸν ἐγείρουσαι σάφρονα, and a little below,

ταῦτα τῶν ἱμῶν μυστηρίων τὰ βακχεύματα καὶ σὺ μου, καὶ χορεύεις με' ἀγγέλων ἀμφὶ τὸν... μόνον ὄντως θεόν. Actual dancing was a part of the religious services of the Therapeutae described by Philo M. 2. 484, 485. There seems no reason why ἀληθείας should not be appended to χοροῖς here as it is to δράμασιν in P. 92, cf. P. 100 θεοειδαιμονίας δόξαι χορεύειν. The meaning will then be, that it is through and from the Church that the individual Christian is instructed in the things of God. If we prefer the other construction, governing χοροῦ by λόγῳ, we must translate (with H.) 'uses a language belonging to a mystic chorus.' In that case, it is difficult to explain προτριπέντι. Taking it as equivalent to προεργασίᾳ, and governing τὸ μέγεθος by ἐνδεικνυμένη, as I have done in the translation, we may illustrate the sense from Cl.'s treatise of that name, where he enlarges (as in the later chapters) on the excellence of Christianity, cf. *Psed.* P. 98 ἐκεί. προτριπτική ἡ πᾶσα θεοσίβεια, ζωῆς τῆς νῦν καὶ τῆς μελλούσης ἡμεῖς ἐγγενῶσα τῇ συγγενεί λογισμῷ.

14. διάγραμμα. Cf. Wytt. on Plut. *Mor.* 165 c τὸ γαῖον ἐνίας καὶ ὑψηλὸν καὶ διηρμένον ἵεσθαι ὑπὸ κορυφώτος: 'sic supra p. 116 D διαρίσθαι πρὸς ἀλαζονείαν. Et διαρῖσθαι se origines Arist. *de Mund.* init. φιλοσοφία διαραμμένη πρὸς τὴν τῶν ὄντων θίαν. Et διάγραμμα Plut. *Mor.* 853 c ὅπως καὶ διάγραμμα, Laert. IX. 5 διάγραμμα ψυχῆς.'

15. τοῖς νοητοῖς... οὐκασμένοις. Cf. p. 76. 24 ἔννοια τῷ πνεύματι, p. 181. 19 τῷ πνεύματι ἀνεκράθητε, Eph. ii. 6.

18. αὐστηρῶς, 'grave,' 'serious'; cf. *Strom.* II. 494 ἐκεί. H. *Protr.* 68 τὸ αὐστηρὸν τῆς σωτηρίας ὑπομένειν οὐ καρτερεῖν.

21. οὐκαστής, ἐὰν ὁ λόγος καλῇ. Above p. 26. 8.

26. αὐτὸ τὸ ἀγαθόν. See p. 30. 11, Plato *Rep.* VI. 605

27. ἐπὶ προθέτοις. Cf. Plat. *Philod.* 64 c ἐπὶ τοῖς τοῦ ἀγαθοῦ τὸν θεὸν προθέτοις ἐφειστάναι. H. J.

p. 80. 1. ἐπαρσέντι. Cf. Epict. *Diss.* I. 12. 8 πῶς ἂν ἐπαρσέντι τῇ θείᾳ διοίκησει; ib. II. 23. 49, above n. on p. 34. 2.

§ 46. 3—6. Cf. Mt. vi. 25—34. ἐπιζητεῖ 'seeks in addition.'

4. εὐθετούντων (for MS. οὐθότ' εὖν, where the last syllable may have been lost through its resemblance to the penultimate), 'useful': often followed by εἰς. H. Cf. Diod. XIX. 98 τῆς χρείας εἰς φάρμακα εὐθετούσης, Diosec. v. 136 τὸ εὐθετοῦν εἰς τοὺς πολέμους. Cl. has in mind Mt. vi. 31—33. H. J. suggests εὐθετεῖν with transitive force 'to arrange.' I am not sure that P.'s reading οὐδ' ὁτιοῦν may not be defended, as giving more reason for the clause εἰς τὴν ἀναγκαίαν χρῆσιν, 'the gnostic seeks none of the βωτικὰ, nothing at all as absolutely necessary.' Or should we read εὐθετῶν 'being provided for all necessary use he seeks nothing further (ἐπιζητεῖ) of the things pertaining to this life'!

7. ἰθιαῖς. See below p. 154. 5 ὁ ἰθιαῖς ἐν ἑκατησίᾳ πολυπύματος, *Str.* VI. P. 761 ἐκεί. ἰθιαῖς τὸν ἵνα καὶ μόνον θεόν ὑπὸ μὲν Ἑλλήνων ἰθιαῖς, ὑπὸ δὲ Ἰουδαίων Ἰουδαῖκῃς, καινῶς δὲ ἐφ' ἡμῶν καὶ πνευματικῇς γνωσκόμενον. The general meaning seems to be that prayer cannot be

regarded as an abstract thing, apart from the mind and character of him who prays; and thus the answer to prayer is limited by the receptive power of the suppliant. The prayer for knowledge, e.g., would be differently conceived and answered in the three cases supposed. See above, §§ 38 and 44.

9. *ἐπιμαρτύειν*, intransitive: the two stages of discipleship need different gifts. H. See *Str.* vi. P. 770 ὁ καθαρισμὸς τῆς ψυχῆς οὗτός ἐστιν, ἡ ἀποχὴ τῶν κακῶν...καὶ ἔστιν ἀπλῶς τοῦ καινοῦ πιστοῦ ἡ τελείωσις αὐτῆς, τοῦ δὲ γνωστικοῦ μετὰ τὴν ἄλλοις νομιζομένην τελείωσιν ἡ δικαιοσύνη εἰς ἐνέργειαν εὐποίας προβαίνει, καὶ ὅτῃ δὴ ἡ ἐπίστασις τῆς δικαιοσύνης εἰς ἀγαθοποιάν ἐπιβόησεν, τοῦτῃ ἡ τελείωσις ἐν ἀμεταβόλῃ ἔξει εὐποίας καθ' ὁμοίωσιν τοῦ θεοῦ διαμένει, below p. 100. 7 f.

10. *ἐπαναβαίνειν*. Cf. *Str.* v. P. 690 εἰὰν ἐπιχειρήσῃ τις ἐπ' αὐτὸ ὃ ἐστὶν ἔκαστος ὁρμᾶν καὶ μὴ ἀποστατεῖν τῶν ὄντων, πρὶν ἐπαναβαίνειν ἐπὶ τὰ ἐπερεκείμενα αὐτῷ (MS. αὐτῷ) ὃ ἐστὶν ἀγαθὸν αὐτῇ νοήσῃ λάβῃ, above p. 62. 22 κατ' ἐπανάβασιν αὐξήσας, below l. 19 ἐπαναβεβηκός.

12. *συνεχῆς*, adverbial, as often: 'uninterruptedly.' H. So *Arist. Ety.* 21, *Luc. Somn.* 4, *Epict. Diss.* ii. 21. 8, cf. *τέλειον* below p. 86. 4.

14. *συνεργῶν*, cf. p. 66. 28.

16. *ἐλυθησάντας αἰθερ χαμαί*. Does αἰθερ imply that the angels originally belonged to a lower sphere (see *Ecl. Proph.* § 57)? or should we understand it in the sense it bears in *Xen. Mem.* i. 2. 23 σωφρονήσαντα πρῶτον αἰθερ μὴ σωφρονεῖν, *Eur. Or.* 907 κἂν μὴ παραντίξῃ, αἰθερ εἰσι χρήσιμοι, of which Klotz (on *Dev.* ii. 214) says 'reiecta alia re iam nova inducitur, quasi, antequam fuisset illa, haec fuisset.' On the fall of the Angels cf. *Paed.* iii. P. 250 fin., *ib.* P. 280. C's language here implies the possibility of the restoration of the fallen Angels, and even a certain progress towards this end (*μηδέπω τέλειον*). Similarly *Origen de Prin.* i. 6. 3, and elsewhere, cf. *Huet Originiana* ii. 5 *de Angelis*, *Hagenberg Hist. of Doctr.* i § 52. 5.

τὴν μίαν ἐκείνην ἔξιν, 'that single habit.' Cf. *Str.* iv. P. 633 ἡμῶν οὖν ἐφ' ἡμῶν καὶ τὸ Πυθαγόρειον ἐλέγγο ἓνα γενέσθαι καὶ τὸν ἄνθρωπον δεῖν, ἐπεὶ καὶ αὐτὸς ὁ ἀρχιμερὴς εἰς ἐνὸς ὄντος τοῦ θεοῦ κατὰ τὴν ἀμετάστροφον τοῦ δι' αὐτοῦ τὰ ἀγαθὰ ἔξιν, *ib.* εἰς τὴν ἀπάθειαν θεούμενος ἄνθρωπος ἀχράτως μοναδικῶς γίνεται, where Potter cites P. 777 ἐν τῇ μιᾷ ἔξει μένει τῇ ἀμεταβόλῃ, and 635 τὸ εἰς αὐτὸν καὶ τὸ δι' αὐτοῦ πιστεῦσαι μοναδικῶς ἐστὶ γενέσθαι, ἀπερισπάστως ἐνούμενον ἐν αὐτῷ· τὸ ἀπιστῆσαι διατάσαι ἐστὶ καὶ διαστῆναι καὶ μερισθῆναι. H. Cf. also below p. 190. 9 κατὰ τὴν μονάδα, and *Protr.* P. 72 there quoted, P. 1009 (*Adumbr. in Joh.* i. 5) una quippe via est secundum praecepta divina. Monas namque Dei opus est, dyas autem, et quicquid praeter monadem constat, ex vitae perversitate contingit. See *Kaye Clem.* p. 149 n. 6. μίαν ἔξιν seems here to be equivalent to ἐνότητος ἔξιν.

17. *διπλόην*. See *Tim. Lax. a.v.* διπλόον. ἐπὶ σιδήρου εἴρηται ὅταν ἀπὸ τινος ἐνέσται ἀπὸ αὐτοῦ τις ἢ εἰς παράβασιν μᾶλλον ἢ ἐνωσιν· ἐπὶ δὲ ἡθους τροπικῶς τὸ μὴ ὑγιαίνειν δηλοῖ, where Ruhnken cites many exx. It is used in a different sense below P. 901. Cf. *διψυχος* and *διψυχία* St James i. 8.

The angels fall when other motives interfered with their single-hearted devotion to God.

ἐπιπλεόντως, 'aptness': used in a neutral as well as a good sense. H.

18. ἐκθλίψαντες. Cp. Arist. *H. A.* ix. 40 'the bee leaves its sting in the wound and so perishes,' ἐὰν μὴ ὁ πλῆγῃς τὸ κέντρον ἐκθλίψῃ, 'unless he squeezes out the sting,' *De Anima* i. 2. 3 'Democritus held that life is sustained by respiration, which supplies fresh atoms in place of those which are forced out' (ἐκθλίβοντες τοῦ περιχέοντες), *de Resp.* 4, *Meteor.* i. 4. 7 'when the air contracts from cold, the heat is squeezed out' (ἐκπύρνωται καὶ ἐκθλίβεται), *id.* 9 of falling stars, *id.* 9. 8 'lightning is caused by the expulsion (ἐκθλιβόμενον) of the air (πνεῦμα) inclosed in the cloud,' *id.* iv. 6. 5, *de Audib.* i. 'the lungs by their contraction ἐκθλίβουσι the air,' *Plut. Mor.* 81 c.

19. ἐπανάβεβηκός. See on p. 18. 4.

20. πρὸ ἰσοῦ, 'advantageous,' 'appropriate': originally 'forward,' but later like προύργον. H.

22. μονότονον, 'bent one way.' H. Chiefly used of music, also metaphorically of obstinacy.

ἰδραίνετα. Cf. below p. 88, l. 9 ἐν ἀμεταπτώτῃ καὶ ἰδραίνῃ βίῃ, p. 192. 6 ἢ τῶν διχλούντων ἰδραίνετα.

23. βρίθουσα. Cf. Plato *Phaedr.* 247 A βρίθει γὰρ ὁ τῆς χάριτος ἵππος μετέχων, ἐπὶ τὴν γῆν ῥέπων, *Wisdom* ix. 15 φθαρτὸν γὰρ σῶμα βαρύνει ψυχὴν, καὶ βρίθει τὸ γῶδες σκῆνος τοῦν πολυφροντίδα, *Str.* v. P. 696 ἄνω τῶν ὑπερκειμένων αἶρεται ἡ ψυχὴ πᾶν τὸ βρίθον ἀποτιθεμένη, *Anton.* x. 26 τὴν βρίθουσαν καὶ τὴν ἀναφερῆ δύναμιν (centripetal X centrifugal).

The γωνία of the ms. making no sense, the emendation which naturally suggests itself is ἀγωνία. This may be thought to receive some support from *Pl.* xxi. 385 θεοῖσιν ἔρις πίσει βεβριθυία, but it does not suit the context. ἀγνωσία is suggested by H. J. with a reference to γνώσεως ἀκρότητα in l. 18, and makes very good sense; but I am rather disposed to prefer ἀτονία, for which compare *Plut. Mor.* 535 D ἵσκειν ἡ τῆς ψυχῆς ἀτονία σώματος κρέσει κακῶς πεφυκίαι, below p. 166. 6 δεῖ τῇ τῆς ἀληθείας ἐραστῇ ψυχικῆς ἐκτονίας σφάλλῃσθαι γὰρ ἀνάγκη μέγιστα τοῖς μεγίστοις ἐγχειροῦντας πράγματι ἢ μὴ τὸν κανόνα τῆς ἀληθείας παρ' αὐτῆς λαβόντες ἔχουσι τῆς ἀληθείας, *Carpocrates ap. Hippol. Haer.* vii. 32 τὴν ψυχὴν Ἰησοῦ ἐκτονου καὶ καθαρῶν γενομένην διαμνημονεύσαι τὰ ὁρατὰ μὲν αὐτῇ ἐν τῇ μετὰ τοῦ ἀγενήτου θεοῦ περιφορῇ (*Plato Phaedr.* 246 f.).

24. 'In them even what is uplifted by their faith [the lower stage which they have reached] is dragged down.' H.

26. φυνεσθῆναι, 'becomes a nature.' H. Cf. Arist. *Cat.* 8 διαδέσσει λόγονται δ' ἴστω εὐκίνητα καὶ ταχὺ μεταβάλλοντα.... εἰ μὴ τις καὶ αὐτῶν τοῦτων συγγάται διὰ χρόνου πλείους ἤδη πεφυσιωμένη... ἢ ἐν τις ἴσως ἔξιν ἔδη προσπαγορεύσαι. Used in a different sense below P. 896 *fin.*

καθέτω τῇ λίθῃ τὸ βάρος. The same illustration is used in Arist. *EtA. N.* ii. 1 εὐδαιμία τῶν ἡθικῶν ἀρετῶν φύσει ἡμῖν ἐγγίνεται· εὐδὴν γὰρ τῶν φύσει

ἐστων ἄλλως ἐθίζεται, οἷον ὁ λίθος φύσει κάτω φερόμενος οὐκ ἂν ἐθισθείη ἄνω φέρεσθαι. Cf. p. 72. 18 f., of the goodness of God.

§ 47. p. 82, line 1. ἐπεὶ τὸ μὴ ἀποβληθῆναι. The ms. has ἐπὶ for ἐπεὶ also in P. 684; ἀποβληθῆναι for ἀποβληθῆναι is explained by the following ΔΙ mistaken for ΑΙ, and by the constant confusion of long and short vowels. The following μὲν and δι make it probable that καὶ εὐλογιστίας has been lost after εὐλαβείας.

3. τῆς εὐλογιστίας. A branch of φρόνησις according to the Stoics, the others being εὐβουλία ἀγχίνουα νουνέχεια εὐμηχανία Stob. *Ecl.* II. p. 106. Cf. Philo M. 1. 130 ἐὰν γὰρ ἴλθῃ εἰς τὴν διάνοιαν ἔννοια θεοῦ, εὐλογιστεῖ εὐθύς.

6. μέγιστον δ' ἔρα. The particle is wanted to show that we have here not the conclusion, but the minor premiss, and Δ is easily lost before Α as in l. 1.

9. μένος. This may be true, but does not follow from the argument. Why may not ὁ πιστεύων be εὐσεβής as well as ὁ γνωστικός? Perhaps we are to take γνώσις here as including faith, see p. 136. 28 below.

13. 8' ἂν ἔγω φθάσας οἷά ἐστιν. I think this is an instance of the use of the finite verb with the relative to express the infinitive with article = διὰ τοῦ φθάσας γῶνα οἷά ἐστιν, cf. below n. on p. 104. 9 ἐπίστευσεν ἐξ ὧν ἐθαύμασεν, p. 130. 17 χαίρων μὲν ἐφ' οἷς ἔγω, συσσελλόμενος δι' ἐφ' οἷς ἐγκυλίεται.

14. καὶ κέκτηται τοῦτα. The changed position of καὶ in the ms. is probably to be accounted for by its omission before κέ-. It would naturally be inserted in the margin by the corrector, and might then be misplaced by a subsequent copyist. For the thought cf. Mk. xi. 24 and Str. vi. P. 777 ἰνί. ὁ δὲ ἐν οἷς ἵσταται δι' ἀγάπης ἤδη γενόμενος, τὴν ἐλπίδα προειληφώς διὰ τῆς γνώσεως οὐδὲ ὀρέγεται τινος, ἔχων ὡς οἷόν τε αὐτὸ τὸ ὀρεκτόν, P. 778 τὴν ἐν οἷς ἐστὶ κατάστασιν βεβαίαν τῶν μελλόντων κατάληψιν εἰδὼς δι' ἀγάπης προσπαντᾷ τῷ μελλόντι, also p. 136. 28 below.

15. The connexion is hard to seize. Probably it means 'what he has is only inchoate and imperfect, but its true nature is seen by reference to the perfect standard,' 'is measured by what is fitting (normal).' See what follows. H. There seems no reason for drawing a fine distinction between τὸ ἐνδεὲς καὶ ἐπιδεὲς, while it is important to state that both sufficient and insufficient must be determined by reference to a standard. I propose therefore to read ἀνευδεῖς.

πρὸς τὸ ἐπιβάλλον. Cf. Luke xv. 12 τὸ ἐπιβάλλον μέρος, and Wytt. on Plut. *Mor.* 37 f, who cites Pl. 1036 A ἐπιβάλλει τοῦτο ποιεῖν (convenit facere), 1034 D ἐπιτελεῖν τὰ ἐπιβάλλοντα, Diogenianus ap. Eus. *Pr. Ev.* vi. 8 τὸ χρεὼν εἰρησθαι τὸ ἐπιβάλλον καὶ καθῆκον κατὰ τὴν εἰμαρμένην, also Anton. VII. 7 ἐνεργεῖν τὸ ἐπιβάλλον, where see Gataker's excellent n.

17. ὁ ἐνδοσεὺς μετήχων ἀνθεοῦς εἰς ἄν. Cf. *Paed.* I. P. 113 οὐκοῦν ἀελλῆς ὁ ἐγγυακὸς τὸν τίλειον.

18. κινεῖσθαι καὶ ἰσχυέναι, 'moving and stopping' (correlatives). H.

19. ἐνεργεῖας. Probably 'inspiration': or at least 'Divine action.' H.

μετρίχοντες. Rare and chiefly Platonic. H. As we have the form μετρίχων in l. 17, it is possible that this form is due to ἰσχύοντες in l. 18: still Cl. often uses ἰσχω=ἔχω (as in *Pseud.* P. 114) and we find ἰσχύοντες τὴν τιμωρίαν P. 598.

20. ἀφαιρουμένους, 'being robbed.'

ἀφαιρούμενος. See Index.

22. κατὰ τὴν δύναμιν...κατὰ τὸν ἀριθμόν. So we have δύναμις opposed to ἀριθμῷ in Arist. *de Gen. et Corr.* I. 3 νόησις ἢ ἐνέργεια· ὅτι ἐξ ἐνεργείας ἢ δύναμις· καὶ διὰ τοῦτο ποιοῦντες γινώσκουσιν· ὅτι οὗτοι γὰρ γινώσκουσιν ἢ ἐνέργεια ἢ κατ' ἀριθμόν (cited by Trend. on Ar. *de An.* p. 308). The more common opposition is that of κατ' εἶδος to κατ' ἀριθμόν, contrasting qualitative to quantitative (see my n. on *N. D.* I. 49 *ad numerum* and Waits on *Oct.* 2, p. 276). As opposed to δύναμις it is nearly equivalent to ἐνεργείᾳ 'in actual reality.'

24. ἐθέλοντες προκοπεῖν. Cf. p. 16. 5, 28 f., p. 20. 5, 15 f., p. 78. 25.

§ 48. 26. προσχωτέρας. See Index.

27. τιμήσας. One would rather expect τηρήσας, as in *Protr.* P. 10, where I am disposed to read γράνδρονος δι' ἐμάμοις ἐρήμοις τετηρημένους for τετιμημένους.

p. 84, line 1. He will not take away whatever is for the sake of virtue from them, as it is for their sake that all things exist. H.

4. τιμῶν ἣν ὅτι γὰρ. H. J.'s excellent emendation of the ms. τιμῶμενός τε: cf. for the periphrastic tense Mk. x. 22 ἣν γὰρ ἔχων χρήματα πολλὰ, Blass *N. T. Gr.* p. 202 f., Schmid *Att.* III. pp. 112—115.

7. καὶ συλλαμβανόμενος, middle here, as active in p. 82, l. 26, 'helping' as well as 'exhorting.' H.

ἐπιγεννηματικόν. A Stoical and medical word for what is accessory and accidental. Cf. Epictet. III. 7. 7 οὐδέ, τοῦ προηγουμένου μὴ ὅτιος ἀγαθοῦ, [δύναται] τὸ ἐπιγέννημα ἀγαθὸν εἶναι. H. The adjective seems to be found only in Cic. *Fina.* III. 32 posterum quodam modo et consequens putandum est, quod illi ἐπιγεννηματικόν appellant, cf. Laert. VII. 94 where (after defining τὸ ἀγαθὸν as τὸ τελειὸν κατὰ φύσιν λογικοῦ ὡς λογικοῦ) Zeno continues τοιοῦτον δ' εἶναι τὴν ἀρετὴν...ἐπιγεννήματα δὲ τὴν τε χαρὰν καὶ τὴν εὐφροσύνην καὶ τὰ παραλήσια. Similarly δυσθυμία and δυσφροσύνη are mentioned as ἐπιγεννήματα of vice, *ib.* 85 *fina.* ὁ δὲ λέγουσι νέτες, πρὶς ἡδονῆς γίγνεσθαι τὴν πρώτην ὁρμὴν τοῖς ζῴοις, ψεύδος ἀποφαίνουσιν· ἐπιγέννημα γὰρ φασι, where see Menage, and Seneca *V. B. c.* 9 (quoted in his note) 'voluptas non est merces nec causa virtutis, sed accessio.' It is equivalent to Aristotle's ἐπιγενόμενόν τι τέλος in τελειοὶ τὴν ἐνέργειαν ἢ ἡδονήν, εὖχ' ὥς ἢ ἔξω ἐνυπάρχουσα, ἀλλ' ὥς ἐπιγενόμενόν τι τέλος (*Eth. N. x.* 4).

12. ἐπ' ἐργίαν, cf. below p. 102. 22, and P. 802 *ini.* H.

13—14. God's Commandments and His Promise are indissolubly joined: the promise receives fulfilment simultaneously with the performance of a commandment. H.

16. πολλὰ τῷ χρόνῳ. The dative marking one cause of the result, H.

I rather doubt this. The dat. is often used of duration of time in late Greek. See Schmid *Att.* iv. 58, Blass *Gr. N. T.* § 38. 5, Jannaris § 1394, Winer, p. 273.

17. *de 'Ολέραν' ἀναβέδς.* There is no reason to depart from the MS., cf. Cic. *Divin.* ii. 144 ad Olympia proficiasci.

20. *φέρων*, 'make haste and': the pass. *φερόμενος* (lit. 'being carried along') is similarly used. H. Possibly the act. may get its meaning from the use of the imperative *φέρε*, 'come now,' or = our 'took and gave.' For *exx.* see P. 569 *τῷ τὸ σωματίον αἰτοῦντι φέρων προσδίδωσι*, P. 535 *Σαμουὴλ καλεῖν φ. ἔδωκε τῷ Σαούλ φαγεῖν*, P. 44 *ῥη. Ῥωμαῖοι φέροντες ἀνέθηκαν τὴν τύχην*, Q. D. S. 937 P. *αὐτὸν ὑποβαλέτω φέρων γυμναστῇ*, where see Segaa's n., Luc. *Neogyg.* 8 *ἐμὶ δὲ φέρων ἐπισκεύασε τῷ πῶδι*, *Dial. Mort.* vi. 3 *τοῖς ἐνίκους τῶν γερόντων εἰσποιεῖτε φέροντες αὐτοὺς* where many *exx.* are given by Hemst., also Plut. V. 159, 353, Plut. *Mor.* 4 with Wyttk.'s n. The moral of the anecdote is scarcely in harmony with such texts as Lk. xvii. 10, but it agrees with p. 126. 15. Cf. Epict. *Diss.* iv. 10. 14—16 *ἀρκεῖ μοι ἂν δύναμαι πρὸς τὸν θεὸν ἀνατεῖναι τὰς χεῖρας καὶ εἰπεῖν ὅτι, Ἄς ἔλαβον ἀφορμὰς παρὰ σου πρὸς τὸ αἰσθῆσθαι σου τῆς διοικήσεως καὶ ἀκολουθήσαι αὐτῇ, τούτων οὐκ ἤμλησα· οὐ κατήσχυνά σε τὸ ἐμὸν μέρος. ἰδοὺ πῶς ἐχρημαί ταις αἰσθήσεσιν, ἰδοὺ πῶς ταις προλήψεσιν. μή ποτε σε ἐμμεψάμην, μή τι τῶν γυνομένων τιμὴ δυσχερίστησα; κ.τ.λ.*

24. *ἐπαρίστην τῷ θεῷ.* Cf. below p. 114. 29 *τὴν πρὸς τὸν θεὸν ἐπαρίστην*, above n. on p. 34. 2, p. 80 l. 1.

No use of *συναρροῦμαι* (apparently never deponent) seems possible here. What is wanted is *συναίρεται*, 'is helpful,' cf. above p. 24. 23. Yet *συναρροῦμενον* appears to be similarly used, P. 896 *τὸ παράπαν ταῖς ἡδοναῖς συναρροῦμενον*. H.

25. *τὴν σωτηρίαν*, in apposition with *τὴν τελειότητα*. H. The gen. read in the text seems to me far more natural.

26. *καὶ τῶν πρὸς ἡμᾶς ἀνηκόντων*, 'which concern us.' So with *πρὸς* often Polyb. Diod., with *εἰς* Demosth. Aristot., &c. H. I take *καὶ* here in the expegetic sense, cf. Winer *Gr.* p. 545 n. 4, Hermann-Viger p. 525.

28. *διανομή.* So I read, instead of the *διαμονή* of MS., because I cannot see how the latter could be reckoned among τὰ ἐφ' ἡμῖν (l. 26). Compare Epict. *Ench.* i. 1 *τῶν ὄντων τὰ μὲν ἐστὶν ἐφ' ἡμῖν, τὰ δὲ οὐκ ἐφ' ἡμῖν. ἐφ' ἡμῖν μὲν ὑπαλήψεις, ὀρμή, ὀρεῖς, ἑκκλίσεις, καὶ ἐνὶ λόγῳ ὅσα ἡμέτερα ἔργα.* It is true the same objection might be made to *κτήσεις*, as we read in *Diss.* iii. 24. 68 *κτήσεις οὐκ ἐμῇ, συγγενεῖς, οἰκείαι, φίλαι...σὸν οὖν τί; χρήσις φαντασιῶν;* but perhaps we may distinguish between two uses of the word. In Epict. *κτήσεις* evidently means 'possession,' in the text we may understand it of the act of acquiring.

§ 49. p. 86, line 5. *τὰς ἐσχάδ...νοεῖσθαι.* There is a rule against praying with heretics in *Const. Ap.* vii. 28 *ὅστις μὴ προσεύχεται τῷ ψευδοδιδασκαλῷ ὥς μὴ συμφανθῇ αὐτῷ.*

often used to introduce the apodosis, as in *Paed.* i. P. 137 ὁ κύριος οὐ διὰ μέσων τοῖς ἀνθρώποις λουδαρίζεται, οὐς ἐξὸν αὐτῷ ἀπολλίσαι, ὃ δὲ ἐπὶ ἡμῶν καὶ πέπρωθεν, *Q. D. S.* 935 P. ἀσεβεῖς μὲν...ἐπιβουλοὶ δέ, ὅτι καὶ αὐτῆς τῆς περιουσίας καθ' αὐτὴν ἱκανῆς ὀδοῆς χαννῶσαι τὰς ψυχάς...οἱ δὲ προσεκπλήσσονται, also P. 430 ...οἱ δὲ σκαλεῖν οὐσαι ἐκλήγονται, cf. Jacob's *Aelian N. A. praef.* xxvi f.

24. ἐννοητὴ μένον. See above p. 70. 27.

26. τριῶν δ' ἑντων...τελῶν. The relations between the *honestum*, the *utile* and the *dulos* are discussed in *Cic. de Off.* and *de Fin.* The Stoics held that the second was a constant accompaniment of the first, see *de Off.* III. c. 2, *Str.* iv. 499.

§ 50. p. 88, line 1. ἐξεταζόμενον. Cf. Wyttienbach on *Plut.* II. 74 B μέτραι ἐν τοῖς ἀνηκίστοις ἐξεταζόμεναι, who says of this use 'elegant usus verbi inserviens paraphrasi, pro ὄντες, sed ita ut notio *famae, cognitionis, et iudicii apud alios homines* subit; *spectari, censeri in aliquo ordine, spectandum se praebere, ostendere*'; and quotes many exx. H. It is frequently followed by a participle, or by the gen. pl. or ἐν with dat. pl. or, more rarely, dat. sing. as here.

2. πρόχαρον, 'prompt,' 'readily disposed.' H.

3. καθοριστικῇ. καθορίζω very rare, used by *Cyr. Al.* (*Soph. Lex.*) of God defining penalties for sin. The definition is evidently from another source, probably Stoic. H. On the prohibition against swearing see notes on *St James* v. 12.

4. προσπαράληψιν. Very rare. Somewhat similarly *Philo* i. 285 *ῥήματι θεῷ χωρὶς ἑτέρου προσπαράληψιν οὐ ῥάδιον πιστεῖναι*, 'without calling in the help of something else.' In *Strom.* VIII. P. 927½ we have *προσπαράληπτίον* used in a cognate sense. H. παραλαμβάνω μάρτυρα is the regular term for 'producing a witness.'

6. καθαρωμένως, 'definitively.' H. See on l. 3 above.

8. ἐν ἀμεταπτότῃ καὶ ἰδραίῳ βίῃ. See above p. 80. 21 f. ἀμεταπτότως βιοῦν ἰλομένη διὰ τὴν τῆς γνώμης ἰδραύτηα.

10. τοῦ διαπονευμένου. Cf. *Acts* iv. 2 οἱ Σαδδουκαῖοι διαπονόμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν, *ib.* xvi. 18, *Eccles.* x. 9 ἐξαίρων λίθους διαπονηθήσεται ἐν αὐτοῖς.

11. <ὅτι> ὅτι ἐδικὴν τὸ θεῖον. The negative seems required not only by the protasis, which lays down the principle that guilt is determined by the intention of the agent, not by the suffering of the injured party; but also by the confirmatory clause, affirming that God can suffer no injury.

13 foll. Three grounds of abstinence from perjury: duty toward God, neighbour and self. H.

19. ἐπίρρημα. Schömann (*Die Lehre von den Redetheilen*, p. 164) quotes the definition of *Dion. Hal.* ἐπίρρημά ἐστι μέρος λόγου ἀκρίτου, κατὰ ῥήματος λεγόμενον ἢ ἐπιλεγόμενον ῥήματι. It included the particles of affirmation and negation (p. 163). For the order τὸ καὶ ἐπίρρημα cf. ὁ Εὐφρόνης ποταμός, *Krüger Gr.* 50. 7.

20. ἔπειν...προσφίεσθαι, 'to employ an oath,' cf. below P. 381 (p. 38)
30) *tu pāw eis προσφίεσθαι βραχί, Demosth. 284. 1 προσφίεσθαι (to
vapor.*

καὶ διαβολὰς...παροιστάμεθα. Cf. Euseb. Pr. Ev. vi. c. 31 ἡμεῖς δ' ἄν καὶ ἄλλα τοῦ παροιστάμεθα παροιστάμεθα μυσία, Flut. Mor. 238 ἂν εἴη ταῦτα τὰ μύλα ἐκστράτους θυροῦ καὶ φροστράτους καὶ σαρματῶν ἐκστράτους ἐκστράτους, καὶ π. on παροιστάμεθα, l. 23 below, Orig. de Orat. 1 ἐκστράτους ἐκστράτους τῆς ἰδίας τακτικῆς τοῦ ἐκστράτους ἐκστράτους.

§ 51. 22. *de parátaton*. Suidas s.v. (interpreting by ἄρρη, ὑπερή-
cites Diod. *Fr.* XXXIII (vol. x. p. 86 W.)) *παράτaton* ψυχῆς πρὸς θάνατον
ἐνίστανε τοῖς πλάθεσσι (*libertatis studium*): Schweig. *Lex. Polyb.* quotes αἱ,
where the meaning is *impetus, studium, animi ardor*, as in Pol. v. 2.
παράτaton εἶχε τὸν βασιλεὺς *πίστος* τοῦτον *ἀνδρῶν*, XVI. 12. 2 *πρὸς* *πα-*
ράτaton equivalent to *νοταμακόντω*. Cf. Diod. XIV. 52 τοιαύτης *παράτaton*
ἐμπροσθεν εἰς τὰς τῶν *παλιρακούτων* ψυχῆς (*haec pertinacia cum animi*
inconsistens), Polyb. III. 63 λαμβάνουν ἄρρησιν καὶ *παράτaton*, αἱ VII. 2
τοιοῦτος *ἐνδοσυασμός* ἐγίνετο καὶ *παράτaton* τοῦ στρατοῦ, αἱ x. 1
περιχαρῆς οὕτω...*μετὰ* *παράτaton*ς *ἰσχυρότε* τοῦ *νοταμακόντου*, αἱ xii.
παράτaton in Cl. P. 589 τῆς χεῖρας ἐπὶ τοῦ πολεμοῦ θένε ἀντίστην τῆς
*παράτaton*ς, Jos. B. J. xx. 7. 580 Ῥωμαῖοι δὲ ἄλλοι σὺντατοι καὶ *ψυχῇ*
παράτaton...*κραιώσιν*. Similarly the verb *παράττοναι* is used in the sense
'to rouse' or 'stimulate,' Polyb. VI. 53. 10 *ἴνα* τὸ γὰρ τὰς τῶν ἐν ἑσὶ
δεδοξαμένων ἀνδρῶν εἰκόνας ἴδωσιν...τὴν οὐκ ἂν *παράττοναι*; and *παράττοναι*
in a neuter sense Diod. XVII. 43 τὸ θυνὸν *ἔχοντες ἐν ἐπὶ θαλάσσης...ταῖς* *ψυχαῖς*
οὕτω *παρίστησαν* πρὸς τὸν κίνδυνον ὥστε τοῦ θανάτου *καταφρονήσαν*, αἱ x. 2
τοῦτον τῇ *θυμῇ* *παρωστῆς*. The metaphor seems to be taken from soldiers
standing in battle array. More commonly the substantive is used in the
sense of 'proof,' as in P. 864 (p. 94. 8) *εἰς* *παράτaton* *δολοχίας*.

25. οὐ μὴδ' ἔπειν αἰνέσθαι. As in the case of Xenocrates, Cic. Ep. ad Att. I. 16. 40.

τὸς ἑαυτοῦ. How can it be said that the gnostic *χρὲς ἔχει εἰς ποσιν* towards himself? His life is to be a sufficient guarantee as regards outsiders: those who know him more intimately should have further assurance from their experience of his fairness of mind. I think we must read τοῦς ἑαυτοῦ and possibly (as Sylburg) *εὐδόμενος*. Probably *ἀφ' ἑαυτοῦ ἔχει* should be understood with *εἰς*.

28. τοῖς συνόχαις, 'those who have a right understanding,' seems justified by the quotation from Prov. viii. 9 in VL P. 803f. H.

27. *atrina*. For its meaning here see Appendix.

p. 90, line 4 foll. Observance of the oath is exactly correspondent with observance of the simple rules of duty, and therefore needs no special rule. H.

5. κατέβησαν...κατέβησαν. The Stoics distinguished between κατέβησαν (or κατέβησαν ἑλπίων, *officium perfectum*), and κατέβησαν (or κατέβησαν ἑλπίων), see Cic. Fin. III 58, *Of.* I 8. Here the word κατέβησαν (used b

Cic. Fin. III. 45 in its technical sense, *recta effectio*,—κατέρθωσι enim ita ~~appello~~, quoniam recte factum κατέρθωμα)—seems to be used in a more general sense.

7. πολλοὺ γε δεῖ ἐπιμελεῖσθαι. This, the ms. reading, is explained by the adverbial use of the phrase π. γ. δ.—οὐδαμῶς. It is followed by an ind. in **Dem.** 631. 5 πολλοὺ γε δεῖ διώριον, ὅς γε πάντα τὰναντία εἰρηκεν, where **Reiske** questions the reading; but **Schaefer's** dictum 'Vulgata est sanissima' is confirmed by its frequent use, without an infinitive, as an appendage to a sentence, cf. **Arist. Ach.** 543 καθῆσθ' ἐν ἐν δόμοισιν; ἢ πολλοὺ γε δεῖ, **Str.** II. P. 429 οὐκ ἀμνηστέων ἡμῶν τοὺς κατηγοροῦν, πολλοὺ γε καὶ δεῖ.

9. πάντων. Used in later Greek as a strengthened form of *πῶτε*, see **exx.** in **Lobeck Phryn.** p. 458.

16. πάντα τὸν θεὸν εἶναι πάντων. For the meaning of πάντα see above p. 62. 9 and 12.

20. πῶς τε. **H. J.'s** emendation for τε πῶς τε. Probably, the true reading having been corrupted into πῶς τε, the correction τε was made in the margin and wrongly inserted in the text.

22. ἐναποθήσκη ταῖς βασάνοις. The same phrase is used in **Athen.** XIII 596 βλ. Διόνα ἢ ταῖρα αἰκισμένη ὑπὸ τῶν περὶ Ἰσπρίαν τὸν τύραννον, εἰδὲν ἐξικεῖσθαι ἐναπῆσαι ταῖς βασάνοις.

§ 52. p. 92, line 1. συνήθεον, 'combination'; close fellowship or coupling. **H.**

ἡμενέειν, 'brings about by his mediation': not used elsewhere, but μεσिति in just this sense and transitive in the historians. **H.**

3. ἐγώ, 'in the presence of,' common of judges or witnesses: so in the fourth line it seems to refer to the presence of a congregation at the κατήχησις. **H.**

4. On the force of ἀγαμάτων see line 13 foll. **H.**

6. παραλαμβάνεται. Specially used of the reception of wisdom and learning by a disciple from a teacher. **H.**

8. ὁ τῷ θεῷ ἄνθρωπος. The teacher more than others is the true man, the true image of God as exercising specially a function like God's. **H.**

δημιουργεῖ. See above p. 22. 4 ταῦτ' ἐκτελεῖ καὶ δημιουργεῖ...ἐξομοιούμενος θεῷ.

9. μεταρρυθρίη. Below p. 106. 16.

10. σβηθρον Ἄρη. Cf. **Protr.** 56 πολλοὶ τὸ ξίφος μόνον πηξάντες ἐπιθέουσιν ὡς Ἄρεϊ.

12. ἀναφέρειν. Cf. p. 14. 2. **H.** See ἀναφέρεται just above, l. 7, and for **exx.** **Cic. N. D.** II. 60 with notes.

14. ὁ κατὰ τὴν τῆς μορφῆς ἰδιότητα. Cf. **P.** 798 ἡ δὲ ὁμοίωσις οὐχ, ὡς τινες, ἢ κατὰ τὸ σχῆμα τὸ ἀνθρώπειον, **P.** 809 κατ' εἰκόνα θεοῦ γεγονέναι ὁ ἀνθρώπος εἴρηται οὐ κατὰ τῆς κατασκευῆς τὸ σχῆμα, ἀλλ' εἰπεῖ ὁ μὲν θεὸς λόγῳ τὰ πάντα δημιουργεῖ, ὁ δὲ ἄνθρωπος ὁ γνωστικὸς γινόμενος τῷ λογικῷ τὰς καλὰς πράξεις ἐκτελεῖ. See **reff.** in **Kaye**, pp. 134 f.

15. κατὰ τὸ τῆς συνήθους στέλλων. Probably a reference to δημιουργεῖ

in l. 8: also *Paed. P.* 290 κατὰ τοῦτο εἰκὼν ὁ ἀνθρώπος γίνεται τοῦ θεοῦ καθὼς εἰς γίνεσιν ἀνθρώπου ἀνθρώπου συνεργῶν.

18. ἐκ τῆς συγκατάθεσης. Cf. below p. 118. 8, 9 ὁ ἀπόστολος ὁ κατὰ τὴν πρᾶγμα συγκατάθεσις.

§ 53. 19. ἀπὸ γνώμης. Cf. Wytt. *Plut.* II. 44 D, where *ex.* are given of two meanings, (1) *rationes et consilio* X *temere et casu* p. 798 n, (2) *ex animi iudicio et sententia*. H. For the harmony of thought, word, and action see below p. 176. 2.

21. ἐν θεωρίαις μέγα. See *Plato Rep.* II. 383 and III. 389 B with the nn. of Stallbaum and Ast, also *Philo M.* I. p. 141, and *Orig. in Joh.* x. 4 σωζομένου πολλὰς τοῦ ἀληθοῦς πνευματικῆς ἐν τῇ σωματικῇ ψυχῇ (cf. allegorical interpretation), and in a fragment of *Strom.* VI. where he comments on *Plato*, cf. Gieseler *iv.* I. 236 n.

22. ψεύσεται ἢ ψεύδης ἐστί. Cf. *Str.* VI. P. 802 ψεύσεται τῷ ὄντι οὐχ εἰ συμπεριφερόμενος δι' οἰκονομίαν σωτηρίας, οἷδ' οἱ περὶ τινὰ τῶν ἐν μέγα σφαλλόμενοι, ἀλλ' οἱ εἰς τὰ κυριώτατα παραπίπτοντες. Potter refers to *Gell.* II. 11, quoting *Nigidius*: 'inter mendacium dicere et mentiri distat. Qui mentitur ipse non fallitur, sed alterum fallere conatur: qui mendacium dicit ipse fallitur...vir bonus praestare debet ne mentiat, prudens ne mendacium dicat.' H.

26. ἀποσπᾶν might be taken in its usual transitive sense: but the position suggests the intransitive, found in *Lucian* and other writers. H. Cf. *Luc. Dial. Deorum* XI. 5 πολὺ προϊόντες ἀποσπᾶμεν τῶν ἀστέρων, 'progressi longius processimus a stellis,' where *Hemst.* says that, in its later use, the verb, whether in the p. (as *Lk.* XXII. 41 ἀποσπᾶσθαι ἐκ' αἰνῶν), or intr., as here, 'simpliciter pro χερσιθῆναι digredi ponitur.' He cites 2 *Maca.* XII. 10 ἐκείθεν ἀποσπᾶσαντες σταδίους ἑννέα, *Luc. Dial. Mar.* XII. 1 ἰππεῖδ' ἀπὸ τοῦ γῆς ἀποσπᾶσιν.

27. ἀφηνειόοντας. Common in late writers. See *Index*, *Schmid Att.* III. 234, and *Siegfried's Philo* p. 62, s.v. ἀφηνεισμός and ἀφηνειάτης.

27, 28. τοὺς ἀκουσίους τῶν Ἑβραίων, 'his disciples (cf. *Str.* I. 323 med.) among the Hebrews.' H.

28. ἀπορρηξάι, intransitive, as rarely (*Steph.* p. 1646 c); once in *Lucian Abd.* 6 ὑποικουρῶν ἐν τῇ ψυχῇ κακὸν ἀπορρηξί καὶ ἐς τοῖς φανέσι ἐξενέκησι. H.

συναγωγῆς, apparently not used by *Clement* for 'Judaism': probably 'the religious assembly,' Jewish or Christian: cf. *Paed.* III. § 80, P. 300 and *Heb.* x. 25 ἐπισυναγωγῆν. H. Other instances in my n. on *St James* II. 2.

συμπεριφερόμενος, 'consorting,' especially with assimilation to another's ways, or even blandishments. Often in *Epictet.*, e.g. III. 147, and *LXX.* H. Cf. below, p. 106. 30 συμπεριφέρεται τοῖς ἀναγκαῖς, p. 140. 19 ἀσφαλὲς ἐν συμπεριφορῇ, and P. 802 (quoted just above on l. 22), where the case of *Timothy* is discussed.

29. πάνας. This reading of *DFG* vg. occurs also in *Str.* VI. P. 802

and (with *τούς*) P. 656: but *πάντες τινάς* P. 332. H. The subjunctive *καρδήσῃ* is found also in the original after the past indicative.

30. *μήτε τῆς συμπεριφορᾶς*. Cf. P. 802 *κατὰ συμπεριφορὰν σώζων τὰ κύρια τῶν δογμάτων*. No need to omit the words *διὰ τὴν τῶν πῖλος σωτηρίαν*, which Dindorf brackets; they express the limitation in general terms, the sense being afterwards repeated, with a closer reference, to prevent misunderstanding. The double *διὰ* is like the double *ὑπὲρ* in p. 94. 5 below. H.

31. *ψιλήν*. Emphatically at the end; cf. for the predicative use P. 737 *κατὰ ψιλήν τὴν τῆς ψυχῆς ἐνέργειαν*, P. 891 *αὐτῇ ψιλῇ ἀποχρώμενος τῇ λείξει*, and often, as we have *ἐπὶ τῶν πλησίων ὀφελείᾳ μόνῃ* just below.

p. 94, line 2. *ἀναγκάζεται*. Some word expressing falsehood or shirking seems required. *ἀναχάζεται* suggested by Potter seems too poetic, though Xenophon has it ('retreats'). H. Perhaps the *ms.* reading may be retained with Potter's explanation: '*is nequaquam cogitur*, metu scilicet, quem ad modum paulo post dicitur *ἀδούλωτος οὗτος ἐν φόβῳ*,' cf. below p. 134. 4 *ὡς μὴ ὁ τόπος ἀναγκάζῃ*.

6. *γυρίμων*. Often found in this special sense in later Greek. See below p. 188. 12, and W. Schmid *Att. Index* s.v.

8. *εἰς ταπεινότητα τῆς ἀληθείας*. See n. on p. 88, l. 22, and Index s.v. *παρίστημι*.

11. We have here the Stoic distinction between the spoken and unspoken word (*λόγος προφορικός* and *λόγος ἐνδιάθετος*), which was also used by Christian writers in regard to the Word. Cf. Zeller², vol. iv. p. 65 f., Wytt. on Plut. *Mor.* 44 A, Philo M. 1. pp. 209, 215, 270, M. 2. p. 347.

12. *τὸ ἀναμέμνητον*. See nn. on p. 22. 20 above, and p. 138. 29 below.

13. *αὐτῇ*. For the dat. cf. above pp. 36. 22, 52. 19.

§ 54, line 21. *κατὰ λόγον τὸν ὁρθόν*. See p. 44. 14, Stein *Erkenntnistheorie d. Stoa* II. p. 254.

24. *τοῦτ' ἂν τὸ προκείμενον*. See above § 1, p. 2.

27. *οὐδὲ ἀρετῆς, ἀλλ' ἢ μόνος θεωρεῖται*. See below p. 194. 5 *ἀλλ' ἢ ὡς ὁ χροῦς*. *ἀλλ' ἢ* in later Gr. is often used for *ἀλλά*, much as *εἰ μὴ* and *πλήν*; see below on p. 96. 16, and Index, also p. xvii of my *Introd. to St James*. Probably the use arose from comic phraseology, such as we find in Arist. *Ρας* 474 *οὐδ' οὐδὲ γ' εἰλικον οὐδὲν Ἀργεῖοι πάλαι, ἀλλ' ἢ καταγέλιον τῶν ταλαιπωρουμένων*.

29. *βασιλεὺς παντοκράτορα*. The *ms.* inserts *καί*, probably because *π.* is often used as a substantive; but it is evident that *β.* needs an epithet to balance the preceding *θεὸν πανηγεμόνα*: cf. below P. 895 *mod. τὸν παντοκράτορα θεόν*.

30. *προσπρεπόμενος*. The *ms.* here repeats *ὁσίως* from l. 28.

§ 55. p. 96, line 1. Sharp opposition to the Pseudo-gnostics, who drew an impassable line between the *γνωστικοί* and other men. Clement looks on Gnosis as what should be the aim of every man. See below 6 foll. H.

3, 4. κατὰ τὴν τρέπον καὶ τὸν βίον καὶ τὸν λόγον. Cf. below p. 176. 3 αἶος ὁ λόγος, τοῦτοδε καὶ ὁ βίος.

5. τέλεισθαι. See below p. 96. 30, and St James i. 4, ii. 22, iii. 2, Kaye p. 143 foll.

7. ἐνδιδόντων. Cf. above p. 68. 21 τῶν ἐνδιδόντων ἐμύλιον ὁ θεὸς ἐνταῖς. The contrasted word *προφορικόν* appears above p. 94. 11 and below l. 14, where it is used to characterize σοφία. As used to distinguish *εἰσέναι* from *γνώσις*, ἐνδ. probably implies that the former is inarticulate, cannot give an account of itself.

ἀνευ τοῦ ζῆτεῖν. The gnostic belongs to τὸ γίνεσθαι τὸ ἐλεγκτὸν, τὸ ζῆτεῖν εἰς γῶσις, below p. 102, l. 9.

9. ἀναγόμενον, 'starting,' specially 'putting to sea.' H. Cf. Str. iii. P. 511 οἱ ἀπὸ Καρποκράτους ἀναγόμενοι, Plut. Mor. 392 F ἀπὸ τῶν αἰσῶν ἀναγόμενος, 'eadem institutus disciplina.'

12 foll. The distinction between *γῶσις* and *σοφία* here given is very difficult to follow; indeed it seems to me to be an amalgamation of contradictory notions. In l. 12 the difference between them is said to lie in the fact that *σοφία* comes through teaching; but in l. 21 foll. we are told that *γῶσις* is handed down by tradition and is intrusted as a deposit to those who show themselves worthy of being taught, and in l. 2 that it is completed by the science of divine things. Then in l. 13 we are told that *γῶσις* is a species of *σοφία*, and in l. 15 that the name *σοφία* is somehow connected with the uttered word, while *γῶσις* is founded in faith. In § 77 below (p. 132. 24 foll.) *γῶσις* is said to be shown ἐν τῷ τὰ αὐτὰ μαρθεῖναι καὶ φρονεῖν, while faith is shown ἐν τῷ τὰ αὐτὰ αἰρεῖσθαι: again in § 61 (p. 104. 25) it is said that knowledge is taught by the Lord through the mouth of man. Turning to Bk vi. P. 771, we read that if we call Christ our wisdom, *σοφία* εἷν ἂν ἡ γῶσις, ἐπιστήμη οὐσα καὶ καταλήψις τῶν ὅτων τε καὶ ἰσομένων καὶ παρηχηκότων βεβαία καὶ ἀσφαλής, ὥς ἂν παρὰ τοῦ υἱοῦ τοῦ θεοῦ παραδοθεῖσα... ἡ γῶσις δὲ αὕτη (ms. αὐτῇ) ἡ κατὰ διαδοχὰς εἰς ὀλίγους ἐκ τῶν ἀποστόλων ἀγράφως παραδοθεῖσα κατελήλυθεν, ἐντεῦθεν δ' ἄρα γῶσις εἴτε σοφίαν συνασκηθῆναι χρή εἰς ἕξιν θεωρίας εἰδίων. The last sentence seems to refer to the narrower meaning of *γῶσις* as the knowledge of a secret tradition handed down by the initiated. In Barnabas *γῶσις* is used of allegorical interpretation, cf. x. 10 and Harnack's n. on i. 5. The fundamental difference, however, between *γεννώσκω* and *γῶσις* on one side, and *οἶδα* and *σοφία* on the other, as they are generally used, is that the former implies direct cognizance of an object, the latter right judgment about it. This would agree fairly with the distinction in l. 12. If *γῶσις* is the result of a direct inspiration it is in that respect distinguished from the knowledge which is the result of study and instruction. But I do not remember to have read of *σοφία* being limited to this latter. In P. 323 and elsewhere Cl. defines *σοφία*, with Philo and the Stoics, ἐπιστήμη θεῶν καὶ ἀνθρωπίνων καὶ τῶν τούτων αἰτίων (cf. Cic. Off. ii. 5): in P. 331 *γῶσις* is identified with ἡ ἐν θεοσεβείᾳ αἴσθησις, see P. 531 ὁ γὰρ ὀφθαλμὸς ἐν σάρματι, τοῦτο ἐν τῷ νῷ ἡ γῶσις, P. 454 ἡ ἐπιστηκὴ θεωρία, ἡ τῷ ὄντι ἐπιστήμη... αὕτη

ἐν εἰς μόνῃ ἢ τῆς σοφίας γνῶσις and P. 775 *init.* γνῶσις δὲ αὐτὸ τοῦτο θία τίς ἐστι τῆς ψυχῆς τῶν ὄντων, ἦται τινὸς ἢ τινῶν, cf. Kaye p. 140 foll.

13. ἡ μὲν γὰρ τί ἐστι γνῶσις, ταύτῃ πάντως καὶ σοφία τυγχάνει. Cf. P. 441 ἡ μὲν σοφία φρόνησις, οὐ μὴν πᾶσα φρόνησις σοφία. Thus φρόνησις includes more, has a wider extension, than σοφία, and σοφία again has a wider extension than γνῶσις. See P. 820 *fin.* πολυμερὲς οὐσα ἡ φρόνησις δι' ὧν τεταμένη τοῦ κόσμου...μεταβάλλει τὴν προσηγορίαν, καὶ ἐπειδὴ μὲν ἐπιβάλλῃ τοῖς πρώτοις αἰτίαις νόησις καλεῖται, ὅταν δὲ ταύτην ἀποδεικτικῶς λόγῳ βεβαιώσῃται γνῶσις τε καὶ σοφία καὶ ἐπιστήμη ὀνομάζεται...καὶ ἀπὸ θεωρίας παραδεξαμένη τὸν ἀρχικὸν λόγον...πίστις λέγεται, κὰν τοῖς αἰσθητοῖς, πιστωσαμένη τὸ γὰρ δοκοῦν...ἀληθέστατον, δόξα ὀρθή (and under other conditions is called τέχνη and ἐμπειρία).

15. ἐν μόνῃ. So I read with H. J. instead of μόνῃ which would require the addition of a substantive. He compares Plato *Meno* 97, 98 where the difference between δόξα ὀρθή and ἐπιστήμη is made to depend on the *permanence* of the latter. See also Joh. xv. 7 ἐὰν τὰ ῥήματά μου ἐν ὑμῖν μένῃ.

τῇ τοῦ προφορικῶς λόγου τὴν τῆς σοφίας ὄνομα φανταίνεται. H. J. translates 'For the meaning of the word σοφία is shown in the abiding of the uttered word,' and suggests that there is an allusion to the etymology of σοφία (from σοθῆναι=φέρεισθαι, and ἐπαφή) given in Plat. *Cratyl.* 412 B (φορὰς ἐπαφὴν σημαίνει ἡ σοφία, ὡς φερόμενων τῶν ὄντων). This very ingenious explanation of a most difficult passage supplies a reason for the use of προφορικῶς (being one of the φερόμενα as distinguished from the ἐνδιάθετος λόγος). Otherwise, it is strange to find Cl. defining wisdom by the memory of uttered words, say, of the Creed or Pater Noster; esp. as in P. 323 we read οὐχὶ τῇ ἐκφράσει ἡσθίντες, μόνῃ δὲ τῇ κατὰ τὴν ὑπόσχεσιν τηρήσει, and in P. 646 ὁ τοῦ πατρὸς τῶν ὧν λόγος οὐχ οὕτως ἐστὶν ὁ προφορικὸς, σοφία δὲ καὶ χρηστότης φανερωτάτῃ τοῦ θεοῦ, where wisdom is opposed to the προφορικὸς λόγος. In Theoph. *ad Aut.* II. 22 we have both terms used of the Divine λόγος. ὁ μὲν πατὴρ τῶν ὧν ἀχώρητός ἐστιν...ὁ δὲ λόγος αὐτοῦ, δι' οὗ τὰ πάντα πεποιήκεν...οὗτος ὁμιλεῖ τῷ Ἀδάμ. (For the voice which spoke to Adam signifies) τὸν λόγον τὸν ὄντα διὰ πάντων ἐνδιάθετον ἐν καρδίᾳ θεοῦ. πρὶ γὰρ τι γίνεσθαι τοῦτον εἶχε σύμβουλον, αὐτοῦ τοῦ καὶ φρόνησιν ὄντα. ὁπότε δὲ ἡβέλησεν ὁ θεὸς ποιῆσαι ὅσα ἐβουλεύσατο, τοῦτον τὸν λόγον ἐγέννησεν προφορικόν, πρωτότοκον πάσης κτίσεως, οὗ κεκαθίει αὐτὸς τοῦ λόγου.

16. πλὴν ἀλλὰ. This pleonastic expression is frequent in late Greek, see Index, and W. Schmid *Atticismus* I. 285, III. 343, IV. 559, πλὴν being used by itself in the sense of ἀλλὰ or even δέ, as in Str. VI. P. 797 *init.* κομπέδους μὲν ψυχῆς καύχημα πλὴν εὐσυνειδήτου, Herodian III. 4. 1 πολλὰν στρατιὰν πλὴν ἄπειρον, cf. Jannaris *Gr. SS.* 1734; πλὴν εἰ μὴ above p. 64. 10, and the use of ἀλλ' ἢ above p. 94. 27.

18. ὅ τε ἐφελίως ἢ τε ἐποικοδομῶ. Eph. ii. 20 ἐποικοδομῶντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων καὶ προφητῶν, ὅντος ἀπεργασίου αὐτοῦ Ἰησοῦ Χριστοῦ, ἐν ᾧ πᾶσα ἡ οἰκοδομὴ αἰξίει εἰς ναὸν ἕγον ἐν κυρίῳ. In 1 Cor. iii. 12

Paul speaks of himself as having laid the foundation, viz. Christ, on whom other teachers build.

19. τὰ τῶν. Cf. vi. 792 *βλ.* ἐκλογίστες πρὸς τοῦ καὶ τὰ τῶν προσημίων. H. The one ἀρχή has many ends, but these may all be summed up in ἐγώ.

20. πίστις καὶ ἡ ἀγάπη. Ign. *Eph.* 14 ἀρχὴ μὲν πίστις τέλος δὲ ἀγάπη with Lightfoot's n. (vol. II. p. 67). They begin and end the list of graces in 2 Peter i. 5—7, see below p. 100. 8—10.

23. οἷον παρακαταθήκη. Cf. *Str.* I. P. 322 *βλ.* οἱ μὲν τὴν ἀληθὴ τῆς μακαρίας σώζοντες διδασκαλίας παράδουν εὐθὺς ἀπὸ Πέτρου τε καὶ Ἰακώβου, Ἰωάννου τε καὶ Παύλου... τοῖς παρὰ πατρὸς ἐκδεχόμενοι... ἦσαν δὲ καὶ οἱ ἡμεῖς τὰ... ἀποστολικά καταθιγόμενοι σπέρματα.

24. ἐκ φωτὸς εἰς φῶς. Cf. above p. 22. 29 εἰς τὸ ἀναθεῖς ἐκ τοῦ ἀνενδεοῦς.

25. προστεθήσεται. See Resch *Agapla*, p. 231 foll.

26. ἡ κληρονομία. Col. iii. 24, Eph. i. 18, above p. 16. 29 γνῶσεως τε καὶ κληρονομίας ὑπεροχὴν, p. 18. 3 κληρονομίας, and *Protr.* P. 75 with the quotation from Isa. liv. 17.

§ 56. 27. ἐκμασθῇ τοῦ κυρίου. Cf. P. 936 τῆς ἐνταῦθα ζωῆς ἐκμασθίσιντες. The change from the *ms.* κρεμασθῇ is required by the genitive.

p. 98, line 3. ἐπὶ τῶν, probably 'ultimately,' as immediately from the Son: hence also παραδίδοται: the Son transmits what He has received. H. Cf. p. 144. 16 below.

4. ἐγκρίσεις. See Lobeck on *Phryn.* p. 385 where he explains the word ἐγκρίσιον 'tractuatum a senatorum et athletarum probatione,' Stallb. on Plato *Leg.* vii. 802 B, xi. 936 A, where ἐγκρίσις is opposed to ἀποκρίσις, and id. xii. 952 A. In *Leg.* 966 D Stallbaum reads τῶν πρὸς ἀρετὴν ἐγκρίσιον γίνεσθαι.

5. διὰ τὸ, κ.τ.λ. Apparently gnosis is given them as a means of perfecting life, because they need more preparation than without it they could receive: cf. I. 21 below. H.

6. καταστολὴν βίου. Cf. κ. παθῶν P. 137, 778, κ. ἥθους P. 785.

7. ἐπὶ πλὸν τῆς κατὰ νόμον δικαιοσύνης. See Barnard *Cl.'s Bibl. Text* p. 6.

κατ' ἐπίστασιν. The word is often used by Polybius in cases where 'subiectionis ad rem et ei immoratur ad eam considerandam' (Schweigh.), as in II. 2. 2 μετ' ἐπιστάσεως (παρίργως, and XXII. 17. 2 where it is contrasted with ἐκ παραδρομῆς. Similarly ἐξ ἐπιστάσεως is opposed to ἐκ παρίργου, id. III. 58. 2. [See also Berlin Index to Aristotle *ε.ν. ἐπιστάσεως, ἐπιστάσεως*. H. J.]

8. τέλος ἀτελείτητον. So P. 500 ἡμῶν εἰς τέλος ἀτελείτητον ἀφαιεσθαι πρόκειται.

9. προεβόσκοντα, 'supplying in this life a preliminary teaching.' H.

10. μετὰ θεῶν. See above pp. 20. 15, 32. 12, and below I. 18 foll.

11. δε. κολασίς and τιμωρία are alike εἰς παιδείαν συνήκοντα. H. Cf.

above pp. 20. 7 f., 28. 22. Elsewhere Cl. denies τιμωρία of God, below p. 180. 14 f. θεός δι' οὐ τιμωρεῖται (ἵστί γάρ ἡ τιμωρία κακοῦ ἀνταπόδοσις), καλέζει μίττοι, where see n., also P. 794 foll.

15. λειτουργίας. Cf. line 30: apparently 'ritual' in both places. H. See n. on p. 22. 2.

πάν ἁγία ἡ καὶ ἐν ἁγίοις. Even the holiest forms are now a thing of the past. Cf. for phrase p. 20. 16.

16. τὸ προσεχές, i.e. in the future life. H. On the word see Index, and above p. 18. 4 ὡς τῆς προσεχούσας τοῦ κυρίου θεωρίας, and p. 20. 9 with n.

17. προσμένει. For the following dative cf. 1 Tim. v. 5 ἡ δὲ ὄντως χήρα προσμένει ταῖς δέησιν, Acts xiii. 43 ἰπείθον αὐτοὺς προσμένειν τῇ χάριτι τοῦ θεοῦ. The realization of the ideal of humanity depends upon the contemplation of the Divine, like the victory over Amalek on the uplifted arms of Moses.

τῇ θεωρίᾳ. The contemplation of God promised to the pure in heart; on which waits ἀποκατάστασις. H. I think this is a better construction than to make θεωρίᾳ depend on ἀποκατάστασις. Such a dative would be very harsh, and ἀποκατάστασις, so limited, would surely have required the definite article (ἡ τῇ θεωρίᾳ ἀποκ.), cf. Str. II. P. 500 ἡ πρὸς τὸν ὀρθὸν λόγον ὡς οἷόν τε ἰσομοίωσις τέλος ἐστί καὶ εἰς τὴν τελείαν νιοθεσίαν διὰ τοῦ νιοῦ ἀποκατάστασις. Moreover, the contemplation of the pure in heart seems to precede the restoration to bliss, II. 26, 27 below. The word ἀποκ. (Acts iii. 21), like παλιγγενεσία (Mt. xix. 28), was borrowed from the Stoics, see Zeller iv. 155. If the reading here is correct, the absence of the article is to be explained by the word being treated as a proper name.

19. οἱ ἐνάνθρωποι. Cf. *Ecl. Proph.* P. 1004 τὸ ὑπεράνω πάσης ἀρχῆς καὶ ἐξουσίας...οἱ τελειωθέντες εἰσὶν ἐξ ἀνθρώπων, ἄγγελοι, ἀρχάγγελοι, εἰς τὴν πρωτόκτιστον τῶν ἀγγέλων φύσιν κ.τ.λ.

20. πρώτων, probably both 'first' in time and 'highest' in place: cf. πρωτοτόκος in Heb. xii. 23. H. Comparing Str. vi. P. 813 ἐπὶ μὲν εἰσιν οἱ τὴν μεγίστην δύναμιν ἔχοντες πρωτόγονοι ἀγγέλων ἄρχοντες, and the seven πρωτόκτιστοι mentioned in *Exc. Theod.* P. 969 *fn.* foll., of whom it is said that ὁμοῦ τε ἐγένοντο καὶ τὰ ἐντελὲς ἀπελήφασιν...οὐδὲ ὑπολείπεται τις αὐτοῖς προκοπὴ ἐξ ἀρχῆς, and that (P. 971) τὸν τε νῦν ὀρώσι καὶ αὐτοὺς καὶ τὰ ὑπερβηκότα, ὥσπερ καὶ οἱ ἀρχάγγελοι τοῖς πρωτοκτίστοις, I think the reference is rather to Apoc. viii. 2, Tobit xii. 15. Cf. above p. 16. 4 f.

21. ἀεὶ καθαρίν. Cf. P. 581 ἀν τῷ ὄντι τὸ ἀληθὲς σκοπούμεν, ἡ γνώσις τοῦ ἡγεμονικοῦ τῆς ψυχῆς καθαρὸς ἐστί καὶ ἐνέργειά ἐστὶν ἀγαθὴ (the converse of Mt. v. 8 cited below l. 27. Cf. above p. 30. 21).

22. ἐνπρόθετον, sc. to God, the question being whether Christian gnosis renders men dear to God (θεοφιλίς § 2, &c.). But also see *Paed.* I. P. 108 *inil.* on the offering of doves (τὸ ἀναμάρτητον...τῶν νεοτῶν ἐνπρόθετον εἶναι λέγων τῷ θεῷ, καὶ τὸ ὅμοιον τοῦ ὁμοίου καθάρισεν ὑψηλούμενος). H. I think it makes better sense to take ἐνπρ. as in *Plut. Mor.* 801 ο ὅπως ἐνπρόθετον γίνεται τοῖς πολλοῖς. If it is to be taken ἐνπρ. θεῷ, I

should understand it more generally as that which is in accordance with the divine Will, rather than with a reference to *θεοφιλία*, which seems to me far-fetched.

§ 57. 23. *ὡς τὸ συγγενὲς τῆς ψυχῆς*. Cf. P. 80 *ἐπὶ τὸν ἀέρα ἐπὶ τὴν οὐρανοῦ γενόμενον θάνατον, φυτόν οὐράνιον ὡς ἀληθῶς*, and above n. on p. 34. 9, below p. 118. 19.

24. *διὰ τινος εὐκλείου φωτός*. This mystic light is referred to in Str. I. P. 323 *μεταδιδόναι τῶν θείων μυστηρίων καὶ τοῦ φωτός ἐκείνου τοῦ ἁγίου τὰ χωρεῖν δυναμένοις*, Protr. P. 92 *ὡς τῶν ἁγίων ὡς ἀληθῶς μυστηρίων, ὃ φῶς ἀληθινοῦ. δαδουχούμαι, τοὺς οὐρανοὺς καὶ τὸν θέν ἐκπαιτεύσαι, ἅγας γινώσκουμένος, ἱεροφαντεῖ δ' ὁ κύριος καὶ τὸν μύστην σφραγίζονται φωταγωγῶν*. Paed. I. P. 113 *βαπτίζόμενοι φωτίζόμεθα, φωτίζόμενοι νουποιούμεθα... φῶς δι' οὗ τὸ ἅγιον ἐκείνο φῶς τὸ σωτήριον ἐκπαιτεύεται*. Compare the description of the mysteries given by Themistius (ap. Stob. Flor. 190, § 25) *πρὸ τοῦ τέλους αὐτοῦ τὰ θειὰ πάντα... ἐκ δὲ τούτου φῶς τι θαυμάσιον ἐπὶστῆται καὶ τόποι καθαροὶ καὶ λειμῶνες εἰδίζαντο*, and Apuleius (*Met.* XI. 23) *confinium mortis et calcato Proserpinae limine per omnia vectus elementa remeavi, nocte media vidi solem candido coruscantem lumina, &c.*

τὰς προκοπὰς. Cognate accusative [or is it not rather expressive of movement over, as in Polyb. II. 34 *διαβ. αὐτοὺς τὸν Πάδον* ? M.]. Cf. *κατὰ προκοπὴν ἐκείσθην* P. 834 *mod.* (p. 18. 28): indeed all § 10 illustrates this passage. H. 'Alludit auctor ad varias illas lustrationes, quas certo ordine subibant qui Cereris Eleusiniae mysteria ἐκπαιτεύοντες cupiebant' Potter.

25. *τὰς μυστικὰς*. See n. on p. 78. 12 above.

26. *ἀναπαύσεις*. Cf. Str. IV. P. 636 *τῇ ἐβδόμῃ γὰρ ἡ ἀνάπαυσις θρησκευταί, τῇ δὲ ὀγδόῃ διασμὸν προσφέρει... εἴτ' οὖν ὁ χρόνος εἰς ὃ διὰ τῶν ἐπὶ περιόδων τῶν ἀριθμουμένων εἰς τὴν ἀκροτάτην ἀνάπαυσιν ἀποκαθίσταται, εἴτε ἐπὶ οὐρανοῖς... εἴτε καὶ ἡ ἀπλανὴς χώρα ἡ πλησιάζουσα τῇ νοητῇ κόσμῳ ὀγδοὺς λέγεται*. H. Also P. 793 *ἦν. οἱ τοιοῦτοι, κατὰ τὸν Δαβὶδ, καταπαύουσιν ἐν ὄρει ἁγίῳ θεοῦ, τῇ ἀνωτάτῃ ἐκκλησίᾳ... οἱ μὴ καταμαίναντες ἐν ἐβδομάδῃ ἀναπαύσεις, ἀγαθοεργίᾳ δὲ θείας ἐξομοιώσεως εἰς ὀγδοαδικῆς εὐεργεσίας ἀληθινὰν ὑπερκύψαντες* foll., P. 667 *τὰ ἐπὶ τῆς ἁγίας κιβωτοῦ ἱστορούμενα μῆναι τὰ τοῦ νοητοῦ κόσμου, ἰδ. εἴτ' οὖν ὀγδοὺς καὶ ὁ νοητὸς κόσμος, εἴτε καὶ ὁ πέρα πάντων περιεκτικὸς... δηλοῦται θεός, τὰ νῦν ὑπερκείσθαι λέγειν· πλὴν ἀνάπαυσιν μῆναι τὴν μετὰ τῶν δοξολόγων πνευμάτων*. See Index, Mt. xi. 29, Apoc. xiv. 13.

27. *ἐπιστημονικῶς καὶ καταληπτικῶς τὸν θέν ἐκπαιτεῖται*. Below p. 100. 6 *μετ' ἐπιστήμης καταληπτόν*, p. 104. 23 *ἐγγυμαζόμενος τῇ ἐπιστημονικῇ θεωρίᾳ*, p. 132. 11 *ὅταν ἐπιστημονικοῦ θεωρήματος καταλήψῃ λάβῃ, τὸν κύριον ὄραν νομίζει*, 178. 31, *ἡ καταληπτικὴ θεωρία* above p. 20. 25, below p. 160. 9.

29. *ἐνταῦθα, 'in this life'*: the contrast comes below p. 100. 13. H. But can it be said that the Christian attains such perfection in this life? Has he now got beyond *πάσας καθάρσεις καὶ λειτουργίας*? Is he now *ἐν τῇ κυρίῳ ὅπου ἔστιν προσεχῶς ἐκπαιτευόμενος*? I translate *ἐνταῦθα* 'herein,' see n. on p. 32. 27 above.

30. *ἐπαβάν.* Seems never to take the genitive: so that either this is an unique usage, or more probably we must read the plural accusative *πάσας καθάρσεις*, which may have been corrupted through *ἡ τελείωσις*. H. See above n. on l. 15.

p. 100, line 3. *ἐντέτοις.* Cf. p. 18. 20 *τὴν ἐπίτομον τῆς σωτηρίας διὰ πίστει.*

4. *τῶν καταπαγόντων.* See n. on p. 4. 5 above.

5. *ἡ γνώσις δι' ἀπόδειξιν.* Cf. *Str.* II. P. 454 *ἡ γνώσις ἂν εἴη ἐπιστημονικὴ ἀπόδειξις τῶν κατὰ τὴν ἀληθῆ φιλοσοφίαν παραδιδόμενων.*

6. *ἐπικοδορουμένη τῇ πίστει.* Cf. p. 32. 9 above, P. 646.

7. *καταληπτόν.* See above p. 20. 25 n., *Exc. Theod.* P. 975 *ὅσον καταληπτόν τοῦ πατρὸς δι' υἱοῦ δεδοσμένοι θεωροῦσι.* Barnard.

9. *μεταβολὴ σωτήριος.* Cf. p. 16. 30 *σωτήριοι περιτροπαί* and P. 986 *σωτήριους ὁδοὺς* quoted in the n., also *Str.* IV. P. 587 *ὁ μὲν οὖν πρῶτος βαθμὴς τῆς σωτηρίας ἡ μετὰ φόβου διδασκαλία, δι' ἣν ἀπεχόμεθα τῆς ἀδικίας, δεύτερος δι' ἡ ἐλπίς δι' ἣν ἐφύμεθα τῶν βελτίστων, τελειοὶ δὲ ἡ ἀγάπη, ὡς προσήκόν ἐστι, γνωστικῶς ἤδη παιδεύουσα.*

ὡς προέβην. Above p. 80. 9.

11. *παραιουμένη*, 'passing over' (a sea or river). The stop in Dindorf's text is fatal. The point is that the second transition already makes the object and subject of gnosis dear to each other by its own approach to ἀγάπη. What follows is not so much a *μετάβασις* as a continuous process. H.

12. *τὸ γνωσκον τῷ γνωσκομένῳ.* Cf. p. 136. 15, 16 *τὴν μὲν τοῦ πιστεύοντος ἐνέργειαν, τὴν δὲ τοῦ πιστευομένου* (if the text is right).

13. *ισάγγελος.* Cf. below p. 136. 11 *ὁ δὲ καὶ μετ' ἀγγέλων εὐχεται ὡς ἂν ἦδη καὶ ἱσάγγελος*, 146. 22 *ἐξομοιουμένη θεῷ ἱσάγγελος ἀληθῶς γινόμενη*, P. 792 *ὁ τοίνυν...εἰς ἀπάθειαν μελετήσας αὐξήσας τε εἰς εὐνοίαν γνωστικῆς τελειότητος ἱσάγγελος μὲν ἐνταῦθα, φωτεινὸς δὲ ἤδη καὶ ὡς ὁ ἥλιος λάμπων κατὰ τὴν ἐνέργειάν, σπεύδει τῇ γνώσει τῇ δικαίᾳ δι' ἀγάπης θεοῦ ἐπὶ τὴν ἀγίαν μοῖνῃ.* [The word also occurs in P. 120 and P. 974. Barnard.]

14. *ἐπαρχίην.* See above p. 16. 30. H.

16. *κυριακήν*, sc. 'the eighth': cf. *Str.* v. P. 712 *ἢ 713 τὴν τε κυριακὴν ἡμέραν ἐν τῷ δεκάτῳ τῆς Πολιτείας ὁ Πλάτων διὰ τούτων καταμαντεύεται*, *Ἐπειδὴ δὲ τοῖς ἐν τῷ λεγμένῳ ἑκάστοις ἑπτὰ ἡμέραι γίνονται, ἀναστάντας ἐντεύθεν δεῖ τῇ ὁδοῇ πορεύεσθαι*, where C. explains the seven days to be *ἑκάστην κίνησιν τῶν ἐντὰ καὶ πᾶσαν τὴν ἐργαστικὴν τίχην εἰς τέλος ἀναπαύσεως σπεύδουσιν*, but the eighth day is the movement up to the unchanging heavens beyond the planetary spheres. H. See also the passages quoted on *ἀναπαύσεως*, p. 96. 26, and *Exc. Theod.* P. 984 *ἢ 984 ἢ μὲν οὖν τῶν πνευματικῶν ἀνάπαυσις...ἐν ὁδοῷ, ἡ κυριακὴ δορυμάζεται...αἱ δὲ ἄλλαι πιστοὶ ψυχαὶ παρὰ τῷ δημιουργῇ, περὶ δὲ τὴν συντίλειαν ἀναχωροῦσι καὶ αὐταὶ εἰς ὁδοῦν, ἢ. P. 987 ὡς γινῆ ἡ μήτηρ, εἰς θάνατον ἔρχεται καὶ εἰς κόσμον, ὃν δὲ ἀναγεννῇ Χριστός, εἰς (ὡν μετατίθεται <καὶ> εἰς ὁδοῦν. OL, according to his wont, is delighted to find in Plato a parallel or illustration for ideas*

derived from another source. See Kaye p. 152 n. 'By the Hebdomas according to the Gnostic doctrine was meant the rest from evil-doing with reference to the Jewish Sabbath: by the Ogdoas, the creation of man anew to a life of active well-doing, with reference to our Lord's resurrection on the 1st or 8th day.' He cites *Str.* iv. P. 612 *εἴτα ἑβδομάδος καὶ ὀγδοῦς μυστήριον γνωστικῶν ἐπιφέρει... γνῶσιν γὰρ αἰνίττεται διὰ τούτων μετὰ τὴν ἀποχῆς κακῶν μετὰ τὴν ἐνεργείας ἀγαθῶν... τελευτούσθαι διδάσκων*, *Str.* vi. P. 610 ἢ ἑβδόμη τοῖνυν ἡμέρα ἀνάπαυσις κηρύσσεται, ἀποχὴ κακῶν, ἐτοιμάζουσα τὴν ἀρχέγονον ἡμέραν τὴν τῷ θεῷ ἀνάπαυσιν ἡμῶν, τὴν δὲ τῷ θεῷ φωνὴ γίνεται foll., P. 667. I don't think there is much ground for Dr Bigg's suggestion (*Christian Platonism* p. 54) that one reason why Cl. insists on the mystery of the Ogdoas is the Ebionite observance of the sabbath, which made it necessary to point out the higher sanctity of the Lord's day. The words *ὀγδοῦς* and *ἑβδομάς* play an important part in the Gnostic systems. Basilides gives the former name to his Ethereal Creation, which was under the control of the Great Archon, reaching down to the sphere of the moon; and the latter name to the inferior creation of the Aerial World, which was under the rule of the Second Archon. See Hort's Art. on Basilides in *D. of Chr. Biog.*, Hippolyt. *Ref. Haer.* p. 363. 56, 370. 56, 379. 15 foll. Similarly Valentinus, according to Iren. i. 5. 2 'ἑβδομάδα καλοῦσιν τὸν Δημιουργόν, τὴν δὲ μητέρα τὴν Ἀχαμὲθ Ὀγδοάδα.

πατρὶαν αἰλήν. Probably a reference to Joh. xiv. 3 *ἐν τῇ αἰλῇ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν*. The same words occur *Paecl.* iii. P. 300 *τούς καπηλεύοντας τὴν ἀλήθειαν τῆς πατρὸς ἐξίβαλεν αἰλῆς*, cf. Joh. ii. 16.

17. *μετῆν*. Cf. *Str.* vi. 792 *fn.* quoted under *ισάγγλος* l. 13. H.

φῶς, κ.τ.λ. So P. 418f, the pillar of fire *ῥητοὶ τὸ ἱερόν καὶ μένινον τοῦ θεοῦ καὶ τὸ ἄρπικτον αὐτοῦ φῶς καὶ δαχημάτιστον*. H. Cl. p. 20. 23 *ταυτέ-τητι τῆς ὑπεροχῆς*, and see Potter's n. on P. 456 in reference to the title *ἑστέας* used of Simon Magus by his followers.

§ 58. 19. *ὁ πρῶτος τρόπος*, i.e. the Old Dispensation, the method of law as opposed to the method of grace.

28. *τὸν κύριον*. The Pa. has *αὐτόν*. H.

30. *κατὰ παραδρομὴν*. Cf. *Protr.* P. 55 *τὴν φιλοσοφίαν... δαίμονια εἶναι ἐκθειάζουσιν κ. π. παραστήσαι*, *Arist. Pol.* vii. 17. 12 *τὸν μὲν οὖν τοῦτον ἐν παραδρομῇ πεποιήμεθα τὸν λόγον· ὕστερον ἐπιστήσαςτας διὰ διαρίσαι μᾶλλον*.

31. *πρόσωπον*. Similarly *Paecl.* i. P. 132 *mod.* *πρόσωπον τοῦ θεοῦ ὁ λόγος, ὃ φωτίζεται ὁ θεὸς καὶ γνωρίζεται* (where see Potter), *Strom.* v. P. 665 *af.* Cf. Newman *Theological Tracts* 49 foll. The assumption comes from the parallelism of *ζητούντων τὸν κύριον, ζητούντων τὸ πρόσωπον*. H. See also *Exa. Theod.* P. 970 *οἱ δὲ διὰ πάντες τὸ πρόσωπον τοῦ θεοῦ βλέπουσιν, πρόσωπον δὲ πατὴρ ὁ υἱός, δι' οὗ γνωρίζεται ὁ πατήρ*, P. 971 *ὁ δὲ υἱὸς ἀρχὴ τῆς πατρικῆς ὑπάρχει θείας, πρόσωπον τοῦ πατρὸς λεγόμενος*, *ib.* P. 975 *τάχα δὲ τὸ πρόσωπον ἵστί μὲν καὶ ὁ υἱός, ἵστί δὲ καὶ ὁ ὢν καταληπτόν τοῦ πατρὸς δι' οὗ διδιδασκόμενοι θεωροῦσι, τὸ δὲ λαλῶν ἐγνωστόν ἐστι τοῦ πατρὸς*.

p. 102, line 4. *ὃν οὐδεὶς ἔγνω*. Our text of Mt. xi. 27 has *οὐδὲ τὸν πατέρα τὴν ἐπιγνώσκει*. In Q. D. S. 939 P. Clem. has *ὃν οὐδεὶς ἐπιγνώσκει αἰ μὴ ὁ υἱός*, and *οὐδεὶς γινώσκει* below p. 192. 19; but elsewhere *ἔγνω*, as here and *Protr.* P. 10, *Paed.* L P. 109, P. 142, P. 150, *Str.* I. P. 425, v. P. 697. See Barnard C.'s *Bibl. Text* p. 16.

7. *μένον ἔντα...ἀγαθόν*. Above p. 72. 7.

9. *ζητητικόν*. See below p. 104. 13. The addition *αἱ γνώσιν* is probably intended to distinguish these Seekers from the sceptical school so named, see *Diog. L.* IX. 69 *οἷτοι πάντες Πυρρώνειοι μὲν ἀπὸ τοῦ δεδασκαίου, ἀπορητικοὶ δὲ καὶ σκεπτικοὶ καὶ ἔτι ἐφεκτικοὶ καὶ ζητητικοὶ ἀπὸ τοῦ οἷον δόγματες προσηγορούμετο*.

§ 59. 10. *οἶδόν*. The original has *τί*.

14. *θυρακοδεία*. On courage see above § 18, below §§ 63—67. 'Haud aliter Aristoteles (*Εἰλ.* ad *Nic.* III. 8. 10) καὶ τὸν θυμὸν δι' ἐπὶ τὴν ἀνδρείαν ἐπιφέρουσιν· ἀνδρείοι γὰρ εἶναι δοκοῦσιν οἱ διὰ θυμὸν ὥσπερ τὰ θηρία ἐπὶ τοὺς τρώσαντας φερόμενοι, ἰδ. § 11 οἱ δὲ διὰ ταῦτα μάχονται μὲν, οὐκ ἀνδρείοι δέ, οὐ γὰρ διὰ τὸ καλόν, οὐδ' ὥς ὁ λόγος, ἀλλὰ διὰ τὸ πάθος.' Potter.

17. *ῥῶσις*, the most external of words. H. See quotation in *Arist. Nic. Εἰλ.* VII. 8 1151 a 9 *Μιλήσιοι ἀξύνετοι μὲν οὐκ εἰσίν, ὁρᾶσιν δ' οὐκ αἰσθάνονται*. H. J.

βασάνου. See below §§ 63 and 64.

18. *οὔτε...οὔτε καὶ*. See below P. 895 *ἰνὴ. οὔτε...οὔτε καὶ κρίνειν*.

19. *οἶδ' ἂν τὸ σῶμα ἔπαι ἐπιδιδῶσκιν*. W.H. read in 1 Cor. xiii. 3 *κὰν παραδῶ τὸ σῶμά μου ἵνα καυχῶμαι* with AB Sin. Most mss. have *ἵνα καυθῶμαι*. Clem. again omits the doubtful clause in *Str.* IV. P. 614 *ἰνὴ. ἔάν τὸ σῶμά μου ἐπιδῶ, φησὶν, ἀγάπην δὲ μὴ ἔχω*, but adds it a few lines afterwards, *ἔστι καὶ ἄλλος παραδιδούς τὸ σῶμα ἵνα καυθήσεται*.

21. *τὴν διὰ τῆς γνώσεως γιννομένην*. See above p. 100. 9—11, and 96. 21—26.

21, 22. *πάντα ἢ διὰ τοῦ ἐπιστήμονος πράξις εὐπραγία*. Action is good or bad as it is done through the instrumentality of a wise man or a fool. See P. 796 *πάντα πράξις γνωστικοῦ μὲν κατόρθωμα*, in accordance with the Stoic doctrine *ἐν πάσιν ἁμαρτωλὸν εἶναι τὸν ἁμαθῆ, περὶ πάντα δ' αὖ κατορθοῦν τὸν ἀσπίον*. Compare Mt. vii. 18 *οὐ δύναται δένδρον ἀγαθὸν καρποὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν*, and 1 Joh. v. 18, 19.

22. *εὐπραγία*. *Str.* v. P. 801 *ῥῆ. ἡ σωτηρία διὰ τε εὐπραγίας διὰ τε γνώσεως παραγίνεται, ἂν ἀμφοῖν ὁ κύριος διδάσκαλος*. H.

23. *ἔνστασις*, 'rule or fixed manner of life.' Seemingly Stoic, cf. *Epictet. Ench.* 23 *ἐάν ποτέ σοι γίνηται ἔξω στραφήναι πρὸς τὸ βούλεσθαι ἀρίστω τινί, ἴσθι ὅτι ἀπώλεσας τὴν ἐνστασιν*, *Diss.* III. 22. 19, 14. 7 *τῶν πραττομένων τὰ μὲν προηγουμένως πράττεται, τὰ δὲ κατὰ περίστασιν, τὰ δὲ κατ' οἰκονομίαν, τὰ δὲ κατὰ συμπεριφορὰν, τὰ δὲ κατ' ἐνστασιν* (Upton, n.). Also below p. 106. 3 *παράγειν τῆς ἐνστάσεως*, *Paed.* II. P. 190½ *ἀκολουθεῖν εἰς ταῖς ἐντάσεσι τοῦ χριστιανοῦ δεῖ* ('*Christiani hominis institutio conformem esse oportet*.' Potter). H. See also Index s.v. and *Eus. Pr. Ev.*

VI. 6. 49 ἀπανηρικῶς ἐπορεύει βασιάνου δι' ἑνστάσις εὐσεβείας, Orig. Ch. I. 10 τοιαύτην ἐπορεύην καὶ ἑνστάσις μέχρι θανάτου ἀνελκόμενοι τοὺς Χριστοὺς μαθητὰς κ.τ.λ.

24. ἐπὶ μί. The use of μί after ἐπὶ and ἐν is very common in late Greek. See Jannaris *Gr. Gr.* § 1818.

25. καταστρεφόντων. The v. means 'to turn sharp round,' 'to bring' (or 'come') 'to an end': with εἰς, or ἐπὶ followed by acc. or gen., 'to end in,' e.g. Polyb. III. 4. 1 καταστρέφειν τὴν διήγησιν ἐπὶ τὰς ῥηθείας πράξεις, ἢ III. 118. 10 ταύτην τὴν βίβλον ἐπὶ τούτων τῶν ἔργων καταστρέφω, and intransitive id. IV. 2. 8 ἡ σύνταξις ἐπὶ τούτους καταστρέφει τοὺς καμῖς, Alciphron III. 70 αἱ τοιαῦται μεταβολαὶ εἰς ἐπώλειαν καταστρέφουσι. The reading of the ms. τῶν ἐπὶ ἀρετῆς καὶ ἀπὸ ἀρετῆς καταστρεφόντων probably originated in the text τῶν ἐπὶ ἀρετῇ καταστρεφόντων, corrected in margin to ἐπὶ ἀρετῆς, which would naturally be added to the text and corrected to ἀπὸ ἀρετῆς. I cannot see that the latter phrase has any meaning here.

27. οὐ μόνον, 'true not of δεισιγῆς alone, but,' &c. According to the Christian conception (ἡμῖν, not the pseudo-Gnostics) the Gnostic is a Gnostic not only in this single region. H.

p. 104, line 1. παρατίθεσθαι. Plato *Leg.* v. 735 C τὰ μὲν παραδείγματα ἔνεκα μόνον δεῖα παρατίθεσθαι τῷ λόγῳ, Tim. 47 B δεῖ δὲ καὶ τὰ δ' ἀόρατα γινώμενα τῷ λόγῳ παρατίθεσθαι.

ἑντερον ἐκτενέμεθα. The reference is to a doctrinal treatise to follow the Σπρωματεῖς, which (according to Faye, p. 81) was to bear the name Διδάσκαλος. See Introduction. [In P. 516 and 520 mention is made of an intended treatise ἡ περὶ ἀρχῶν καὶ θεολογίας ἐξήγησις: in Q.D.S. § 26, P. 950 it is already written. Barnard.]

2. εὐξινοντες τὴν ἀκολουθίαν. Str. v. P. 550 τὴν ἀκολουθίαν εὐξινονσαι τοῦ νόμου πρὸς τὸ εὐαγγελιον.

§ 60. 5. χωρήσας. Mt. xix. 11 οὐ πάντες χωροῦσι τοῦτον τὸν λόγον. See Index.

6. Plat. *Theaet.* 155 D μάλα γὰρ φιλόσοφος τοῦτο τὸ πάθος τὸ θαυμάζειν. οὐ γὰρ ἄλλη ἀρχὴ φιλοσοφίας ἢ αὕτη (referred to in Stron. II. P. 453). Hence Arist. *Met.* I. 2, § 9 (Bekk.) διὰ τὸ θαυμάζειν οἱ ἄνθρωποι καὶ τὸ νῦν καὶ τὸ πρῶτον ἤρξαντο φιλοσοφεῖν. H. Two sayings attributed to Christ are recorded in Str. II. P. 453, one taken from the *Gospel of the Hebrews* ὁ θαυμάσας βασιλεύσει καὶ ὁ βασιλεύσας ἀναπαύσεται, the other from the *Traditions of Matthias* θαύμασον τὰ παρόντα, cf. Resch *Agapla* p. 378.

7. κομῖαν ελκεθεν, 'bringing from his own sources.' κομῖς seems to imply a person to whom a thing is offered, or a place to which it is brought. H. H. J. cites Plat. *Soph.* 252 C τὸ λεγόμενον ελκεθεν τὸν πολέμιον...ἔχοντες, ἐντὸς ὑποθεγγόμενον...περιφέροντες εἰς πορείαν.

8 foll. As wonder precedes faith, so faith knowledge. H.

9. ἔξ ὧν ἰθαίμασαν = ἐκ τοῦ θαυμάσαι. In later Greek a relative phrase is often substituted for an infinitival or participial or adverbial phrase, e.g. Q.D.S. 943 δυνάμενον καὶ καλῶς τούτοις χρῆσθαι καὶ κακῶς, ὅθ' ὧν ὧν ἴληται.

16. displeased, 'reluctantly.' H. Cf. below p. 18.

Οὐδὲν. XXIII. 230 τὴν δ' ἐπεὶ ἤδη σήματ' ἀμφραδία κατέλεξας... πείθεις δὲ μὲν θεοῖν ἀπηγία περ μάλ' ὄντα. The original meaning seems to be 'surly,' 'unaccommodating,' as opposed to προσήγης. It corresponds here to *σεληροκάριος* above p. 10. 13.

μεταρρυθμιζόμενον. Cf. above p. 92. 9 *μεταρρυθμίζει τὸν κατηχούμενον.*

§ 62. 20. τὴν ἐπὶ τὸν κτίσαντα εὐχαριστίαν. This use of *ἐπὶ* instead of *πρὸς* is rare.

21 foll. His thanksgiving and reverence (*σίβει*) to the Creator leads him to a right treatment of God's creatures, his fellow man, his own body. H.

25. *ἐνερνεχόμενος... διὰ τὴν ἀγνοίαν.* Cf. Lk. xxiii. 34.

27. *ἐνδεσμένον.* Cf. above p. 68. 30 τοῦ δεσμοῦ τοῦ σαρκικοῦ, p. 54. 31 *μετίνδυσιν.*

πρωτοπαθεῖ. Athenag. *Res.* 21. p. 64 A ἐν οἷς πρωτοπαθεῖ τὸ σῶμα καὶ τὴν ψυχὴν ἔλκει πρὸς συμπάθειαν καὶ κοινωνίαν τῶν ἐφ' ἃ δεῖται πράξων. A medical word, denoting a primary affection, out of which a secondary arises by *συμπάθεια*. Cf. *Strom.* II. 498 s.f. 'Επίκουρος πᾶσαν χαρὰν τῆς ψυχῆς οἶσται ἐπὶ πρωτοπαθείᾳ τῇ σαρκὶ γενέσθαι, also VI. 806β τὸ πνεῦμα τὸ σαρκικὸν... διὰ τοῦ λοιποῦ σώματος πορευόμενόν τε καὶ πρωτοπαθεῖν. H.

28. *περιστάσεις.* See above I. 1, Q.D.S. 957 P.

29. τὰ εἰκαῖα... τοῖς ἀλλότριοις. Cf. Epict. *Diss.* IV. 1. 77 ὁ οὐκ ἔστιν ἐπὶ σοὶ παρασκευάσαι ἢ τηρῆσαι ὅτε θέλεις, τοῦτο ἀλλότριον, *Enchir.* 14 εἰάν τις θελῃ τὰ τέκνα σου πάντοτε ζῆν, ἡλίθιος εἶ· τὰ γὰρ μὴ ἐπὶ σοὶ θέλεις ἐπὶ σοὶ εἶναι καὶ τὰ ἀλλότρια σὰ εἶναι, Lk. xvi. 12 εἰ ἐν τῷ ἀλλότρίῳ πιστοὶ οὐκ ἐγένεσθε, τὸ ὑμέτερον τίς ὑμῖν δώσει; Cf. below p. 134. 31 μόνων τῶν ἰδίων μεμνημένους, τὰ δὲ ἐνταῦθα πάντα ἀλλότρια ἡγούμενος, where see n.

30. *συμπεριφέρεται.* Cf. above p. 92. 28—30.

p. 108, line 1. *ὑπολήψα.* Cf. Plut. *Mor.* 1121 E ὑπολήψιν ἐμποεῖ ἀγραμμάτους ἔτε δὲ πολυγράμματος ὄν, Herodian VII. 1. 14 εἶναι ἐν ὑπολήψει ἀγχινοίας, *ib.* VIII. 3. 5 καθέλκον τοὺς ἐν ὑπολήψει ἀνδρείας, *ib.* 8. 4 ἔχειν ὑπολήψιν ἐμπειρίας, see Rost and Palm s.v.

2. 3. *ἔργῳ βεβαίῳ καὶ λόγῳ ἐνεργῷ.* The ms. has καὶ ἐνεργῷ, which suggests some such reading as *βεβαίῳ καὶ λόγῳ καὶ ἐν ἔργῳ*. Keeping the present reading, I suppose that *ἔργῳ* and *ἐνεργῷ* refer to *ἀληθείᾳ*, and *βεβαίῳ* and *λόγῳ* to *γνώσει*: *ἐνεργῷ* would then mean 'operant,' 'carried out in deed.'

4. *βιάζονται*, 'presses forward,' properly 'forces his way,' usually with *eis*, *πρὸς*, or *ἐπὶ*. Cf. Steph. 239 B. H. See below I. 8 and Index.

5. *ἐκ τοῦ θελήντος εἰς φῶς*, above p. 10. 8.

7. *καθαρῶς ἐκτίσεται.* See W. Schmid *Atticismus*, vol. II. p. 119, where many ex. of its use = *παντελῶς* are given, as *καθαρῶς ἡσυχάζουσι*, Aristid. XIII. p. 261 D.

§ 63. 9. *κατασταλμένος.* See *καταστολή* in Index.

15. *παρουστήσαντα θανάτῳ εἶναι.* Usually *π.* means to 'show' in Clem., see above p. 2. 1 *παρουστήσαι μόνον εἶναι θεοσεβῆ τὸν γνωστικόν*, p. 4. 2, *ib.*,

but here and in p. 100. 11 it is perhaps better to take it as in *Phil. M.* 831 B *ἄνθρωπον πρὸς πίστιν παρίστην*, *ib.* 1057 B *πρακτικῶν ἔργων ἡ παρίστησι φαντασία διχα συγκαταβίσις*.

16. τὸν κορυφαῖον βίον. Cf. above p. 98. 26.

17. τὰ τοῦ κόσμου καλὰ οὐκ ἀγαθὰ. Cf. below p. 134. 26.

19. γνώσις (γινώσκειν) of them has come, but not yet κατάληψις. H. Cf. 1 Cor. xiii. 12, contrast of δι' ὁράτου and πρὸς ὁρᾶν πρὸς πρῶτον.

21. οὐ παρὰ τοῖς φιλοσόφοις. See below p. 128. 12 f.

ἀνδρείαι διπλοῦ. *Arist. Eth. Eud.* III. 1. 1229 a *ἄλλη δ' (ἀνδρεία) ἡ κατ' ἐλπίδα*, *ib.* 1229 b *ἔτι δὲ δι' ἄλλας ἡδονὰς ὑπομένουσιν· καὶ γὰρ ὁ θυρὶς ἡδονὴν φέρει, μετ' ἐλπίδος γὰρ ἔστι τιμωρίας· ἀλλ' ὅμως οὐτ' εἰ διὰ τούτων οὐτ' εἰ δι' ἄλλην ἡδονὴν ὑπομένει τις τὸν θάνατον ἢ φυγὴν μεζέσαν λυγρῶν, οὕτως δεικαίως ἀνδρείως λέγεται* <δν>, *Eth. N.* III. 7. 11 *τὸ θαρρύνειν ἐν ἐλπίδι*. With this is contrasted the confidence which proceeds from knowledge. See Index under 'Courage.'

24. πνεῦμα βεβαιώτατον... ἀπολήψεως. This is contrasted with the *δαίς* of earthly pleasure. The *ms.* has *ἐλπίδος*, corrected to *ἐλπίδων*, before *ἀπολήψεως*. Dindorf omits this, possibly regarding it as a corruption of *ἐλπίδα*, which may have been a marginal gloss on *πνεῦμα*. On the other hand it would make good sense, if placed after *βεβαιώτατον* to emphasize the superiority of knowledge to hope. In that case the superlative would seem to be used for the comparative, as often in late Greek: see Kühner *Gr. Gr.* II. p. 21 f., Hermann-Viger p. 718 f., Blass *N.F. Gr.* p. 34, W. Schmid *Att.* vol. IV. p. 62 and cf. *Eua. Pr. Ev.* VI. 6. 41 *καὶ τίς ἂν τούτων γένοιτ' ἂν ἕτερος λόγος ἀσεβίστατος*; below p. 118. 3 *ἡ ἀγωνία πάσης ἐπιστήμης ἀρετῇ*. The lexicons give no example of the word *ἀπολήψις* in the sense answering to the verb *ἀπολαμβάνω* 'to receive one's due.' This looking forward to the future consequences of action does not seem quite consistent with p. 114. 30, and p. 116 f.

25. καλᾶσι, 'persecutions,' as below p. 110. 12. H. Cf. *Polyc. Mart.* 2 *ἴνα εἰς τὰ θηρία κριθέντες ὑπὸ μωρῶν θινῶς καλᾶσι*.

27. We know that Peter was married from *Matt.* ix. 14 and 1 Cor. ix. 5. Cl. tells us that he and Philip had children (*Str.* III. P. 535). The story of his wife's martyrdom rests solely on the authority of this passage, and Cobet suggests that *ἀγόμενον* is the true reading in p. 110. 1. This would involve the transposition of *ἀγόμεν* r. i. θ. before *θεασόμενον* and indeed the recasting of the sentence. *Eua. H. E.* III. 30 quotes it, as our *ms.* has it.

p. 110, line 1. Cobet may have rightly divined what stood in Clement's authority. It makes good sense to suppose that the warning here addressed by Peter to his wife may have been that she should remember the Lord whenever the moment of her own death should come. H.

τὴν ἐπὶ θάνατον. See Bos, *Ellipse*, ed. Schäfer p. 188, on the omission of *ὅθεν*. The more common construction is with the dative which is read here in *Eua.*, cf. *Herodian* p. 478 *δῆμος ὁ ἀνάγων τὴν ἐπὶ θανάτῳ*, *Orig. Philocal.* 1 *τὴν ἐπὶ θανάτῳ κινδυνεύουσα*, *Eua. H. E.* VI. 3 *ἀνάγων τὴν ἐπὶ*

ἀνάντη, but *ib.* § 4 we have τὴν ἐπὶ θάνατον ἀνάγειν, see many *exl.* in Heinichen's *n.* on *H. E.* vi. 5.

τῆς κλήσεως χάριν. See below p. 114. 21, and Epict. *Diss.* i. 29. 46—49.

2. ἐπιφανεῖται. Cf. Plut. *V.* 620 *fin.* ὁ δῆμος ἐπιφάνησε τὸ τοῖς γαμοῦσιν ἀπαφροσύμενον ἐξ ἴθους παλαιῶ.

4. ὁ αὐτῆ. Heinichen on Eua. *l.c.* refers to Viger p. 448 for examples of αὐτῆ used in this sense without ὁ.

§ 64. 7. ἀπροσπαθῆ, a rare word: the adverb ἀπροσπαθῶς occurs in P. 570 ἀπρ. βιοῦν, P. 187 τοῖς παρατυχούσιν ἀπρ. χρῆσθαι. The simple προσπαθεῖν is found in P. 880 (p. 138. 13 below) πρ. σαρκική, P. 320 μὴ προσπαθεῖς νικᾶσθαι, P. 128 προσπ. is contrasted with ἀντιπάθεια: προσπαθῶς in P. 554 οὐ πρ. τῇ κτήσει χρώμενοι, P. 577 πρ. κεκτήσθαι: προσπαθεῖν in Epict. *Diss.* ii. 16. 31 ἐν τοιούτοις προσπαθῆς, *ib.* iv. 1. 130 ἐν τῷ τούτῳ ὡς ἰδίῳ προσπαθῆς, δώσεις δίκην ὡς ἀλλοτρίῳ ἐφίμενος: similarly προσπάσχω, Epict. ii. 5. 9 μηδενὶ προσπάσχειν τῶν ἀλλοτρίων. Grotaker on Anton. p. 421 distinguishes four degrees ἀπάθεια, προπάθεια, πάθος, προσπάθεια.

8. ἀπερίσταστον τῆς ἀγάπης. For the gen. cf. P. 548 ἀπρ. τῆς τοῦ κυρίου λειτουργίας.

12. τοῖς ἀγκυαῖς. The plural is used by Hippocrates of the crisis of a disease. See L and S.

15. περιτρέφα. See above p. 106. 1.

18. γυμναστέμενα, 'measuring,' 'judging by the standard of.' So in various late writers: in Plat. *Rep.* vii. 516 E of discerning the shadows in the cave. H. See Ruhnken *s.v.* in Tim. *Lex.* Below p. 168. 17 the gnostic is said to be ἀκριβῆς γνῶμων τῆς ἀληθείας.

19. τὰς ἀρχὰς θεῶν ἐκθεῖν. I think some such word as εἰληφύια has been lost. The word περιπεποιημένη is properly used of what man gains by his own effort, but hardly I think of the principles received θεῶν ἐκθεῖν.

20. πρᾶγματα ἡδονῶν. Cf. Plut. *Mor.* 37 B μετὰ πολλῆς πρᾶγματος ἀπτεσθαι τῶν περὶ τὸ σῶμα ἡδονῶν.

22. πεπαισθῆ. The gender shows a sudden change from the soul to the man. So again in l. 23 followed by 28. H.

25. συνηφεγμένη. The dat. seems required as it is ἀρετή, not the soul, which grows up under the joint influence of φύσις (personified in Isaac), δεκτικῆς (in Jacob), λόγος or μάθησις (in Abraham). See Gfrörer *Philos.* p. 425 foll., *Str.* i. P. 334, and *refl.* to Plato in *n.* on p. 30. 22 above.

§ 65. p. 112, line 1. τῶν ἔσων. For the art. before relatives cf. below p. 128. 7 τοῖς ἔσων ἔξιος τὰ ἀγαθὰ δίδουσι, p. 150. 15 f. ἀποστερεῖτε τὸ ἔσων ἐφ' ἑμὶν τοὺς καθ' ἡμῶν εὐχισθε, *Protr.* P. 60 νόμους τοὺς ἔσων ἀληθεῖς: other *exl.* will be found in Jannaris *Hist. Gr.* § 1218. Similarly we find (below p. 196. 1) εἰρηναίους εἶναι τοὺς εἰ πυνε ἐντύχουσιν παρσκευάζουσιν.

7, 8. τὰ θαρράλεια...τὰ φοβερά. Plato *Laches* 195 B οἱ δημιουργοὶ ἀπαιτεῖ τὰ ἐν τοῖς αἰνῶν τέχναις δευὰ τε καὶ θαρράλεια ἵστας, *ib.* 196 δευὰ μὲν εἶναι

ἃ καὶ διὸς παρίχει, θαρραλία δὲ ἃ μὴ διὸς παρ
κακὰ φανεν εἶναι, θαρραλία δὲ τὰ μὴ κακὰ ἢ ἀγαθὰ
III. 1. 22 τῷ θρασυί τὸ φοβερὰ θαρραλία (δοκεῖ.

9. εἴητι μᾶλλον ἢ ἀληθείας ἔχεται. Cf. Plut.
ἔδικον, ὅτε ἐπιστηθεύοντα πρᾶγμα ἀληθείας ἔχοντα
οὐ δοκεῖν ἔδικον ἀλλ' εἶναι ἐθέλειν.

11. ἔξω ἢ ἐκθεσιν. They are distinguish
(the ἔξω never departs from itself) ἐπισκευοῦσα
γνώσεις εἴτε διαθέσεις εἶναι λέγουσι κ.τ.λ., εἰ.
ἀρετὰς ἔξω καὶ διαθέσεις καὶ ἐπιστήμας οἶονται.
in Arist. *Catog.* 8. 86. 25 διαθέσεις λέγονται ἃ εἰ
βαλλόντα, οἶον... νόσους καὶ ὑγίαια... διαφέρει ἔξω εἰ
εἶναι, τὸ δὲ πολυχρονιώτερόν τε καὶ δυσκινητέρον

ἐνέμενος, p. 16. 15, p. 114. 10.

ἐνερβείας, as before p. 98. 30. H.

12. ἀνωστή, cf. p. 32. 16. H.

πάντα εἰς αὐτὸν ἀνήρτηται. Cf. Plato *Mor.*
ἄλλα πάντα εἰς τὴν ψυχὴν ἀνηρτήσθαι, τὰ δὲ τῇ
Μενεξ. 247 E ὅτε πάντα εἰς αὐτὸν ἀνήρτηται.
p. 76. 19.

14. τοχηρὰ. Plut. *Mor.* 23 F τὰ τοχηρὰ τ
ἐκτός.

14, 15. ἔτι μᾶ. See above p. 102. 24, p. 1
παράγειν ἰσχυρὸν, below p. 114. 1 ὅτι μηδεμία, S
τοιούδε διακονία, P. 510 ἐπεὶ μηδὲ ταῦτα πρᾶτται
μαθήσεται τις ἄνευ πίστεως, ἐπεὶ μηδὲ ἄνευ
διακρίνει πλούσιον ἢ πένητα, P. 496 ἐπεὶ μὴ ἔστι
ὅτι μῆ, P. 488, Jannaris *Hist. Gr.* § 1818, Winer
IV. p. 91. 623.

16. ἐκ διαμέτρου. Cf. Lucian *Cat.* 14 ἐκ δι

17. κατὰ ταῦτόν. The MS. has κατὰ τὸν αἰ
pleonastic. Cf. evidently has in mind such pas
ταῦτόν τάναντία ποιεῖν ἢ πάσχειν κατὰ ταῦτόν γε
ἅμα, where κατὰ ταῦτόν is illustrated by the
stands κατὰ τὸ εὐθύ but moves κατὰ τὸ περιφερὲ
be that as the Gnostic has all good things, he
diametrically opposed to them, viz. evil.

18. ἀπαντᾶν: used of things ('to happen')
215, III. 232.

19. See Plato *Philos.* 50 B ἐν τῇ τοῦ βίου ἐν
λύπας ἡδοναῖς ἅμα κεράννυσθαι, Epict. *Ench.* 1
δράματος οἶον ἂν θέλῃ ὁ διδάσκαλος... ἂν πτωχὸς
καὶ τοῦτον εὐφυνῶς ὑποκρίνη· ἂν πλούσιος, ἂν ἄρ
τοῦτ' ἔστι, τὸ δοθὲν ὑποκρίνασθαι πρόσωπον καλῶ
[Also *Q. D. S.* § 40 ἐπὶ τῇ καταστροφῇ τοῦ δ
references in Potter.

§ 66. 22. "Surely cowardice cannot arise in any way, can it, save from ignorance?, &c." A direct application of the Stoic theory that passions are nothing but wrong judgments respecting good and evil. Cf. Zeller iv. 206 foll. η is sometimes found for $\alpha\lambda\lambda\omicron\varsigma$ (or $\alpha\lambda\lambda\omega\varsigma$) η after negatives or interrogatives, specially in Xen., cf. Kühner II. 842 a. 4. H. One may compare Plato *Crito* 53 E $\tau\iota$ ποιῶν η εὐχόμενος ἐν Θηταλίᾳ; *Protr.* P. 90 οἱ γὰρ μμίσθαι τις δυνήσεται τὸν θεὸν η δι' ὧν ὁσίων θεραπεύσει, and the ellipse of μάλλον below p. 180. 30 οὐδ' ἀλῆσειεν ἂν τις ἡ μῆσειεν, but the text seems to me very harsh. [Barnard would read *kai* for η , but this hardly suits the context. It has been assumed throughout that knowledge is essential to true courage.]

25. συνεπιστάμενος τούτοις. Usually this verb takes a dat. of the person, with whom knowledge is shared: here the dat. expresses things already known, to which fresh knowledge is added, the preposition having more the force of *πρὸς*. Compare the use of *σύν* in *συγκλείω* Isocr. 238 A, *συγκρίννυμι* Aesch. *Choeph.* 744, *συγκρίνω* Anthol. xii. 204. 3, *συμβιβάζω* Thuc. II. 29, *συμπλῆκω* Plato *Soph.* 262 D.

28. The combination of *πεφραγμένος* with arms is curious: two other examples are given by Rost and Palm from Aelian and Heliodorus. H. Cf. also *Soph. Fr.* 376 ἄλλ' ἀσπιδότην ὄντα καὶ πεφραγμένον, ὡς ἀσπιδούχος, η Σκύθης τοξόμασι and *Plut. Dem.* v. 12 ἄνδρα καὶ πλοῦτη...καὶ φίλους ἐδ' *πεφραγμένον*, Herodian III. 4. 8 πανοπλία φράσσοντες αὐτοὺς, *ib.* II. 6. 13 ἀναλαβόντες τὰς πανοπλίας καὶ φράξαντες αὐτοὺς, *ib.* III. 4. 8, VII. 11. 7.

τάσση. No other example known of *καταπολεμεῖν* with genitive: but the sense is probably different: with accusative 'to war down,' with genitive 'to war against.' H.

29.—p. 114, line 6. The sentence *ὅ γὰρ εἰ...φερόμενα* has nothing to do with this context; while that which follows (*οὐδεὶς οὖν ἀλόγως κ.τ.λ.*) is naturally connected with the sentence preceding.

p. 114, line 4. κακί. The ms. *κακία* contradicts the statement in l. 2 that no *ἐνέργεια* is a *ῥίσις*, for *πράξις* is an *ἐνέργεια* and *κακία* a *ῥίσις*.

δ. ἀμαρτήματα, opposed to κατορθώματα. The passage is probably chiefly Stoic. H.

ἐκὸς κακίας φερόμενα. See above p. 106. 10 and P. 178 quoted in the n.

6. ἀλόγως ἀνδρείας. See above § 59, p. 102. 16. Potter cites Plato *Laches* 197 A *ὅ γὰρ τὶ ἔγωγε ἀνδρεία καλῶ οὕτε θηρία οὕτε ἄλλο οὐδὲν τὸ τὰ δεινὰ ἐπὶ ἀνείας μὴ φοβούμενον, ἀλλὰ φόβον καὶ μαρῶν· ἡ καὶ τὰ παιδία πάντα οἷε με ἀνδρεία καλεῖν, ἃ δὲ ἀνείας οὐδὲν δίδουσι;...ἐγὼ δὲ ἀνδρείας μὲν καὶ προμαρθείας πᾶν τισὶν ἀλόγως οἶμαι μετεῖναι· θρασύτης δὲ καὶ τόλμης καὶ τοῦ ἀφόβου μετὰ ἀπρομαρθείας πᾶν πολλοῖς καὶ ἀνδρῶν καὶ γυναικῶν καὶ παίδων καὶ θηρίων, Arist. *Eth. Eud.* III. 1. 10 ἡ γὰρ ἀνδρεία ἀκολούθησι τῇ λόγῳ ἔστιν, ἃ δὲ λόγος τὸ καλὸν αἰρεῖσθαι καλεῖται and *ib.* 13 foll. on the spurious kinds of courage, μία μὲν πολιτικὴ· αὕτη δ' ἐστὶν ἡ δι' αἰδῶς οὖσα. δευτέρα ἡ στρατιωτικὴ· αὕτη δὲ δι' ἐμπαρείαν...τρίτη δ' ἡ δι' ἀπειρίαν καὶ ἄγνοιαν δι' ἣν*

τὰ παῖδια καὶ οἱ μακρότεροι, οἱ μὲν ὑπομένουσι τὰ φερόμενα, οἱ δὲ λαβὼν
τὰς ὄψεις. Ἀλλ' ὃ ἡ κατ' ἰλιπιδία... Ἀλλ' ὁ δὲ διὰ πάθος ἀλλόγουν, *ibid.* III. 8.

12. οἱ τὰς μαχαίρας κυβιστόντες. Cf. Xen. Mem. I. 2. 9 οἱ ἐν
βουλῇ νόμιζες εἶναι τῶν σφρονηκῶν ἀνθρώπων μᾶλλον ἢ τῶν ἰσχυρῶν·
οὐκ οὖν τοῖσιν νόμιζε αὐτὸν θερμουργότατον εἶναι καὶ λεωυργότατον· ὅτι αὐτὸς
μαχαίρας κυβιστόντην, καὶ εἰς πῦρ ἄλειπε, Xen. Symp. II. 11, Plat. Euth.
294.

ἐξ ἐμπειρίας. *Eth. N.* III. 8. 6 δοκεῖ δὲ καὶ ἡ ἐμπειρία ἢ ἐν τῇ
ἀνδρεία τις εἶναι, ὅθεν καὶ Σωκράτης φήσῃ ἐπιστήμην εἶναι τὴν ἀνδρείαν.

κακοτεχνούστας. The word is used of sculpture *Protr.* P. 41, 8
music P. 195, of rhetoric P. 339, cf. Lightfoot's n. on Ign. *Retr.* I
κακοτεχνίας φεύγει, where he explains it of heretics.

13. λυπηρῶν 'wretched' in both senses: used of unproductive or
scanty food, &c. *H.* Cf. *Diog. L.* x. 4 γράμματα διδάσκων λυπηρῶν
μισθορίου.

14. διὰ ζῆλον. So *Clem. Rom.* I. 5 makes ζῆλος ('envy') the cause
of persecution generally, and of the deaths of St Peter and St Paul. It
difficult to introduce the idea of envy here. Perhaps we should take
'fury' (cf. ζῆλος), or possibly unpopularity (*invidiosus*).

16. λεγομένων μαρτύρων. Cf. *Str.* IV. P. 571 λέγοντες δὲ καὶ ἡμεῖς
ἐπισηπύσαντες τῇ θανάτῳ (εἰσὶ γὰρ τινες οὐχ ἡμέτεροι, μέντοι τοῦ ἡ
κοινωνοί, οἱ δὲ αὐτοὺς παραδιδόντες σπένδουσι, τῇ πρὸς τὸν θεόν
ἀπειθείᾳ, οἱ ἄθλιοι, θανατώντες), τοῖσιν ἐξέγιν' αὐτοὺς ἀμαρτύροις ἢ
καὶ δημοσίᾳ κολάζονται. οὐ γὰρ τὸν χαρακτῆρα σώζουσι τοῦ μαρτυ
ριστοῦ, τὸν ὄντως θεὸν μὴ γνωρίσαντες, θανάτῳ δὲ αὐτοὺς ἐπιβάλλει
and P. 597.

17. παρέχουσιν... ἐπιρριπτόντες. Possibly the two participles of
are right, the second clause alone having a verb by inadvertence thrice
length. If not, it seems better to alter παρέχοντες. ἐπιρριπτεῖν is used
intransitively by Xen., but Clement has it transitive *Paed.* II. P. 17

18. οὐκ οἷδ' ὅπως, a polite way of avoiding an offensive term, ἡ
θρασύτερον, see passages quoted above on I. 16, also Plat. *Rep.* III
οὐκ οἶδα ὅπως διακοσμοῦντος, *Phaedr.* 265 B οὐκ οἷδ' ὅπῃ τὸ ἱερτικὸν
ἀπεικάζεις, Luc. *Timon* 20 πεμφθεὶς ὑπὸ Διὸς οὐκ οἷδ' ὅπως, *Brut.*
and compare Beier's n. on Cic. *Off.* I. § 146 where he explains
quomodo as expressing 'quae odiosa aut molesta sunt...ut vere id
quod secius quam fieri debet, temere, inconsulto.'

εὐστομίαν, usually 'to utter pleasant sounds': but also = ε
(*Hesych.*). Cf. *Aristid.* XL. p. 754 τοὺς μὲν παῖδας κελύμεν εὐστομί
αἱ δὲ διδασκαλικοὶ καὶ κατ' οἰκίαν προδιδάσκοντες ὥς δὲ ποιῶν αἰσχρ
λέγειν καλόν. *H.* *Arist.* *Nub.* 833 εὐστομίαι καὶ μηδὲν εἰπερ φλαυῖον
δεικνύουσιν.

19. περιστρελλόμενοι. The same word is used of avoiding persons
in IV. 597 *fn.* where Bywater reads περιστρελλόμενος. It is there taken
by the acc. τὸν διαγμένον, meaning 'keep out of the way of,' 'conceal

from.' Not noticed in *lexica*. H. I take it here of 'guarding oneself from danger,' cf. the construction of φυλάττομαι.

21. τὴν κλήσιν...βεβαιώσιν. Cf. 2 Pet. i. 10 σπουδάσατε βεβαίαν ὑμῶν τὴν κλήσιν...ποιέσθαι. Here κλ. seems to have the same force as in p. 110. 1 and below l. 28, but in l. 37 the more general sense seems required.

22. τὸν ἄνδρα, the man within them, shown in ἀνδρεία. On the passion for martyrdom see iv. 597 foll. H.

§ 67. 24. φόβος τῶν μαζόνων θανάτων. Cf. Pl. *Phaedo* 68 D οὐκοῦν φόβος μαζόνων κακῶν ὑπομένουσιν αὐτῶν οἱ ἀνδρείοι τὸν θάνατον, ὅταν ὑπομένωσι; *Ar. Eth. N.* III. 8.

25. φύγον—ἐφευγόμενοι, cf. *Eth. N.* III. 8.

30. ἴδμεν τῶν πόνων. So Pindar *Nem.* iv. 1 ἄριστος εὐφροσύνη πόνων ἀετιμένων ἱατρός. The view here taken seems hardly consistent with p. 108. 22, above.

31. εὐλαβεῖς καλίστους. So Plato *Legg.* vii. 815 A εὐλ. πλεγγύν. For the thought Lowth compares *Str.* iv. P. 629.

Ἄλλα. Other than that inflicted by the heathen. H.

p. 116, line 1. διὰ τινος ἡθονός. Cf. *Str.* iv. P. 625 *fin.*

3. ἄνδρες. Cf. ἀπηνδρωμένοις p. 154. 15 below, *Str.* i. P. 390 οὐδὲ ἀντιμεθίας ἐφίσταται χρὴ τῷ εἰς ἄνδρας ἐγγραφόμενῳ, and *Eph.* iv. 13, 14.

4. εἰσι γάρ, εἰσι. For examples of emphatic repetition (*epanadiplosis*) cf. *Protr.* P. 4 *fin.* ἡμεν γάρ, ἡμῖν ποτε καὶ ἡμεῖς ἀνύσται, P. 52 ἡμεῖς γάρ, ἡμεῖς ἰσμῖν οἱ τὴν εἰκόνα τοῦ θεοῦ περιφέροντες, P. 75 μὴ δῆτα οὐν, μὴ δῆτα ἐξαστραποδισθῶμεν, P. 88 ἀφίλωμεν οὖν, ἀφίλωμεν τὴν λήθην τῆς ἀληθείας, P. 91 φύγωμεν οὖν τὴν συνήθειαν, φύγωμεν...φεύγωμεν, ὃ συνναῖται, φεύγωμεν τὸ κύμα τοῦτο, P. 93 ἐθέλω γάρ, ἐθέλω καὶ ταύτης ὑμῖν μεταδύναε τῆς χάριτος, ἰδ. σκεύσωμεν, δράμωμεν, ὃ θεοφιλεῖ τοῦ λόγου ἀγάλματα, σκεύσωμεν, δράμωμεν, P. 94 ἡμᾶς γάρ, ἡμᾶς εἰσπεποιήται.

4, 5. καθέκαστε ἐν τοῖς ἀγῶσι...οὕτως δὲ καὶ κατὰ τὴν ἐκκλησίαν. For διὰ in *apodosis* after a comparative *protasis* cf. *Xen. Cyr.* viii. 5. 12 ἐκείθενθεν ὥσπερ οἱ ἐπλῖται οὕτω δὲ καὶ οἱ πλεττασταί, cited by *Jelf Gr.* § 770, and n. below on p. 164. 21—23.

6. στίφανος παῖδων. *Puerorum certamina ab Eleis olymp. 37 primum instituta fuisse refert Pausanias*, v. 8. 9. (*Potter.*)

7—9. τῷ γνωστικῷ...ἢ τελευτήσῃ...αἰξεται μελετήσαντες. It would seem that we ought to read either τοῦ γνωστικοῦ or μελετήσαντι. Possibly the latter may have been changed to suit the preceding βίου. We meet however with curious specimens of *anacoluthon* in Clement in connexion with the use of the gen. *abs.* The Guardians in Plato's *Republic* are an instance of knowledge based on discipline.

10. πτωχότατα ἐπὶ κτήν. The dat. by itself is the classical construction after πείρω or πωτεύω, but we find πτωχότας ἐφ' ἑαυτοῖς Luke xviii. 9, πτωχόντων ἐπὶ πᾶσι Luke xxiv. 25, and again πωστ. *ἐπ'* αὐτοῖς Mt. xxvii. 42, Acts ix. 42. See *Winer Gr.* p. 292 and *Jannaris* § 1683 for exx. of the tendency to substitute the acc. for dat. after ἐπὶ.

11. ἀλάφουσα. Cf. *Str.* II. P. 484 ὁ θεὸς νόμος ἀλάφει τὸν ἀνθρώπου ἐπὶ τὴν ἐγκράτειαν. See Index.

14. ἔσται ὑμῶν τὸ ναὶ ναὶ καὶ τὸ οὐ οὐ. This is nearer to James v. 12 ἢ τοὺς δι' ὑμῶν τὸ ναὶ ναὶ κ.τ.λ. than to Mt. v. 37 ἔσται δι' ὁ λόγος ὑμῶν ναὶ ναὶ οὐ οὐ, see Bernard *C.'s Bibl. Text* p. 7.

16. διὰ φιλοτιμίαν, sc. σωφρονούσιν, suggested by προσωκεύοντες σωφρονεῖν.

καθότι οἱ ἀλλήλοι. Cf. *Str.* III. P. 534.

17. διὰ φιλοχρηματίαν. Cf. Plato's picture of the Oligarchical Man, *Rep.* VIII. 553 f. and *Phaedo* 82 c.

20. δι' ἀγροικίαν. Arist. *Eth. N.* II. 2. 7 ὁ πάρος φεύγων τὰς ἰδιότητας ὥσπερ οἱ ἀγροῖκοι, ἀναισθητός τις.

23. καταγίνονται τὸ ἀκαρπές. Cf. Xen. *Oec.* VI. 5 αἱ βαναυσικαὶ τέχναι τὰς ψυχὰς καταγίνουσι. The passive seems more appropriate here, as in Plat. *Prot.* 342 B οἱ μὲν ἄρα καταγίνονται.

25. καιρὸν λαβόντες. It seems necessary to correct the gen. of the m., as there is no instance of such a construction after the Active voice, and the sense is opposed to the Middle here.

παρακλίνουσι τὸν νόμον. Cf. below p. 186. 9 κλίνω τὸν κῆρυκα τῆς ἐκκλησίας.

p. 118, line 1. ἀπεγκτον. See below p. 130. 6 ἀπεγκτος ἴδουαίς.

2. τὸν ἀδάμαντα τῇ πυρὶ. Clemens (*Str.* VIII. P. 931) *exemplo ostendens nullam causam nisi in idoneam materiam agere posse, αἰέ, καθότι τὸ τῇ τῇ ξύλῳ τὸν ἀδάμαντα γὰρ οὐ καύσει. Plinius H. N. XXXVII. 4 de ortis adamantum generibus scribit, 'Incudibus hi deprehenduntur ita repressis ictum, ut ferrum utrimque dissulset, incudisque ipsas dissiliant. Quippe duritia inenarrabilis est, simulque ignium victrix natura, et nunquam incallescens.* (Potter.) Dr Gifford adds a reference to Theophr. *Fr.* II. 12.

§ 68. 3, 4. κυριωτάτη ἐπιστήμη. The reference is apparently to 1 Cor. xiii. 8—10, so that the superlative must be used with the comparative force. See Blass *N. T. Gr.* p. 33 'The absorption of the category of duality into that of plurality occasioned also the disappearance from the vulgar language of one of the two degrees of comparison,' usually the superlative as in *Protr.* P. 53 τὸ καινότερον, πρὸ τῆς συμπλοκῆς αἱ ἔφευ μεμοιχεύκασιν, but sometimes the comparative, as in *πρῶτος* for *πρότερος* as Joh. i. 15 *πρῶτός μου*, *Paed.* II. P. 166 οἱ τοῖς εὐτελεστάταις χρώματι τροφαῖς ἰσχυρότατοι εἰσι καὶ ὑγιεινότεροι καὶ γενναϊότεροι, ὡς οἱ κτῆναι δεσποτῶν... καὶ οὐ μόνον ῥωμαϊότεροι, cf. above n. on p. 108. 24 *βεβαιότερον* *ἐλπίδες*, Jacobs on Ael. *Anim.* I. c. 44, W. Schmid *Attica* IV. 62. Or it might be possible to explain the genitive as depending on the meaning of the word *ἀγάπης*, 'love which, beyond all other things, commands knowledge.'

5. τῇ ἐπὶ χαρακτηρίζεται. Cf. *Paed.* I. P. 136 τὰ τοῖς ἴσους χαρακτηρίζονται, and below p. 180 I. 8 f. ἡ ἐξοχή τῆς ἐκκλησίας κατὰ τὴν μονάδα ἐστίν. Love unites man to God and to his fellows and brings about an inner peace.

and harmony in himself: cf. Plato's praise of Justice as that which gives unity to his Republic.

8. Apparently a Stoic definition of *ὁμόνοια*. Clement then translates the Stoic *ταῦτά* into his own *τὸ ἐν*. H. Cf. Epict. *Diss.* iv. 5. 35 *ταῦτα τὰ δόγματα ἐν οἰκίᾳ φίλιαν ποιῶσι, ἐν πόλει ὁμόνοιαν*, below p. 132. 21—27.

11. God's unity being His perfection (line 5), he who loves Him becomes perfect by that unity. H. Cf. below p. 188. 23 f.

15. *κορυφασιότην προκοπήν*. Cf. p. 98. 24 f. *διαβιβάζει τὰς προκοπὰς τὰς μυστικὰς τὸν ἀνθρώπου ἀχρις ἂν εἰς τὸν κορυφαῖον ἀποκαταστήσῃ τῆς ἀναπαύσεως τόπον*.

19. *πρὸς τὸ συγγενέ*. Cf. p. 98. 23 above, *εἰς τὸ συγγενέ τῆς ψυχῆς θεῶν τε καὶ ἀνθρώπων μετουικίζει*.

20. *μένει εἰς τὴν ἀνάπαυσιν*. In P. 636 Clem. seems to identify the highest *ἀνάπαυσις* with the 7th heaven. In P. 866 (p. 98. 23 f.) he speaks of *γνώσις* as transplanting man to that holy and divine state which is cognate to the soul, and restoring him at length to that highest *ἀνάπαυσις* where he sees God face to face. In P. 866 (above p. 100. 13 f.) the gnostic, after reaching the final ascent in the flesh, is said to press on through the Hebdomad into the Father's house, there to remain a light standing for ever. In P. 794 he speaks of those who shall rest in God's Holy Hill, the Church above, those who are not content to remain in the Hebdomad of *ἀνάπαυσις* but have attained *εἰς ὀδοδοκίῃς εὐεργεσίας κληρονομίαν ὑπερκύψαντες, ἀκορίστου θεωρίας εὐλαμπεῖ ἐποπτεῖα προσανέχοντες*. Should *εἰς* here be taken as equal *ἐν*, as in p. 32. 22 *παγκρατιάσουσιν εἰς τὸ στάδιον*? Naturally we should translate it 'abides until,' but that hardly seems the sense required. Is not the soul which is 'all spiritual' already in the *ἀνάπαυσις*? Or if *ἀνάπαυσις* denotes a higher stage of glory, should we not rather have *μένει τὴν ἀν.* 'awaits the rest'? See nn. on p. 98. 26, p. 100. 15, 16.

§ 69. 22. *πρὸς τοὺς πόδας*. The MS. has *πρὸς τε τοὺς π.* where *τε* was inserted under the idea that the phrase was subordinate to *ἔχων* like *πρὸς τὸ σῶμα*, whereas it depends on *ἴσως καὶ ὅμοιος*.

27. *βιωτικαὶ χρεῖαι*. Cf. 1 Cor. vi. 3, 4.

p. 120, line 2. *πρὸς 84*. See Index s.v.

3. *εἰ τούτου δέοντο, α. τοῦ δοῦναι*.

4. Either *αὐτῶν* or *αὐτῶν αὐτῶν* is indispensable. H. [Here H. ends.]

6. *ἀφελάρχοι*. Seems to be only found elsewhere in 1 Tim. iii. 3 and Heb. xiii. 5.

ἀμνησιόνηροι. This *ἀπαξ λεγόμενον* is an emendation by Lowth (in the incorrect form *ἀμνησιπονήροι*, if we are to trust Potter's n.) for the MS. *μυσιπονήροι*. A similar emendation *μνησιπονηρεῖ* for *μυσιπονηρεῖ* had been made by Sylburg in *Str.* II. P. 475 τοῖς γε κακῶς πεποιηκόσω οὐ μνησιπονηρεῖ. Elsewhere CL uses the equivalent *ἀμνησικακός* (below p. 148. 11), *ἀμνησικακία* (pp. 150. 12, 152. 8) and *ἀμνησικακίᾳ* (p. 154. 22).

8, 9. *ἔργον ἐν τῇ καὶ ὁπότε καὶ ὁπότε καὶ ὅπως ἐπιθέσθαι*. Cf. Arist. *Eth. N.* iv. 1. 13 *ὁ ἀρετὴν δίδωσι οἷς δεῖ καὶ ὅσα καὶ ὅτε καὶ ἄλλα ὅσα ἔσται τῇ*

ἐρῶν δόσει, καὶ ταῦτα ἡδίας ἢ δλύσει. The *MA.* has the subj. ἐνδὲρ for which I have written ἐνδὲρ (on this form see Veitch p. 167 f., *Elem. N. T. Gr.* § 23. 4 and Jannaris § 993. 51), as the meaning requires & with the opt.; or (omitting ἐν) we might take ἐνδὲρ as deliberative.

11. μὴ τι. See below n. on p. 152. 20.

13. πάντων γὰρ κτίστης. The fact of creation is alleged in proof of the Divine goodness in Wisdom xi. 25 f. ἀγαπᾷ γὰρ τὰ ὄντα πάντα καὶ οὐδὲ βδελύσσει ἐν ἐποίησας· οὐδὲ γὰρ ἐν μισῶν τι κατεσκεύασας· φεῖδῃ δὲ πάντων ἐπὶ σά ἐστι πάντα, δίδωσιν φιλόψυχοι, a passage referred to in *Psalm. I. P.* 135 where *CL.* continues οὐ γὰρ δέπου μισεῖ μὲν τι, βούλεται δὲ αὐτὸ εἶναι ὁ μισεῖ, οὐδὲ βούλεται μὲν τι μὴ εἶναι, αἴτιος δὲ γίνεσθαι τοῦ εἶναι αὐτὸ ὁ βούλεται μὴ εἶναι, οὐδὲ μὲν οὐ βούλεται μὲν τι [μὴ] εἶναι, τὸ δὲ ἔστιν. εἴτι ἄρα μισεῖ ὁ λόγος, βούλεται αὐτὸ μὴ εἶναι· οὐδὲν δὲ ἔστιν ὃ (*MA.* αὐτὸ) μὴ τὴν αἰτίαν τοῦ εἶναι ὁ θεὸς παρέχεται· οὐδὲν ἄρα μισεῖται ἐπὶ τοῦ θεοῦ...αὐτὸ δὲ αὐτὸ τὸν ἐπ' αὐτοῦ γενομένων οὐδὲν, λείπεται φιλεῖν αὐτὸ.

14. ὁ μὴ θάλει. One is tempted to find φιλεῖ, but in later Greek we find θέλω used transitively in the sense of 'desire' or 'love,' see Lightfoot on *Ign. Rom.* VIII. (p. 220) θελήσατε ἵνα καὶ θεληθῇτε, where he cites *Athan. c. Ariam.* III. 66 ὁ οὐδὲ τῇ θελήσει ὃ θέλεται παρὰ τοῦ πατρὸς τούτου καὶ αὐτὸς ἀγαπᾷ καὶ θέλει καὶ τιμᾷ τὸν πατέρα. It is common in the *LXX.*, as in *Pa.* xviii. 19 ῥύσεται με ὅτι ἡβήησέν με, *Pa.* xiii. 8 ῥυσάσθω αὐτόν, ὅτι θέλει αὐτόν, *Pa.* xxiv. 12 τίς ἐστὶν ἄνθρωπος ὁ θέλων ζῆν; *Pa.* xli. 11 ἐν τούτῳ ἔγγων ὅτι τεβήληκάς με, see too *Hos.* vi. 7 ἔλεος θέλω ἢ θυμῶν, 1 *Sam.* xviii. 22 θέλει ἐν σοὶ ὁ βασιλεὺς ('the king hath delight in thee'), 2 *Sam.* xv. 26, 1 *Kings* x. 9, *Col.* ii. 18 θέλων ἐν ταπεινοφροσύνῃ.

16. εἰεν τοὺς διεχθρεύοντας αὐτοῦ τῇ διαθήκῃ. I am disposed to omit τοὺς. Without it, διεχθρ. will give a reason for speaking of τοὺς ἀπειθεῖς as ἐχθροὺς, whereas it is difficult to think of a definite class who could be described as τοὺς δ. τ. δ. If there were a reference to the backsliding Israelites we should have expected the past participle. διεχθρεύομαι is used below (p. 148. 27) with the same force. See Index.

20. ἄλλως τε seems to be used in the sense of *aliquo etiam*, see *Luc. Dial. Mort.* xv. 3 ἄλλως τε ὁρᾷς ὅσοι ἐσμέν, *Hermann-Viger* p. 781, *Klotz-Devar* II. 83—91. *CL.* here reverts to the subject of discrimination in giving. In l. 9 foll. it was maintained that such discrimination could give no ground for offence: here it is asserted to be a higher kind of justice than that simple readiness to share alike with others which Carpocrates called justice (see *Str.* III. P. 512 inῖτ. τὴν δικαιοσύνην τοῦ θεοῦ κοινωνίαν μετὰ ἰσότητος), carrying it to the extreme of communism. μετὰδοτική agrees with what is said of the Gnostic above § 19. The distinguishing of less or more is shown in Aristotle's distributive, as compared with corrective justice.

22. ἀλλὰ introduces the apodosis after the conditional clause, as ἀνὰρ does in *Protr.* P. 12 θηρεύουσι γὰρ, εἰ καὶ ἄλλοι τινές, ἀνὰρ δὲ καὶ εἰ μῦθος κ.τ.λ., cf. *Rom.* vi. 5 εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ἀρρώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀπαρτίσεως ἐσόμεθα, above p. 70. 6 εἰ δὲ τις καὶ ἀρᾷ

ταυτὰς ἀπομένουσιν εὐχῇ, ἀλλ' οὖν γε ὁ γνωστικὸς παρὰ ὅλον εὐχεται τὸν βίον. See Klotz-Devar II. 93.

25. κατὰ ἰδιωτισμόν. Cf. Orig. *de Orat.* 23 διὰ τὸν ἰδιωτισμόν μικρῇ καὶ βραχεῖ τὴν ἐμπεριλαμβάνουσι τὸν ἐπὶ πάντων θεόν, Epict. *Ench.* 33. 15 ἀπίστω δὲ τὸ γέλωτα κινεῖν· ὁλισθηρὸς γὰρ ὁ τρόπος εἰς ἰδιωτισμόν, ἰδ. 6 (if you accept an invitation to dine) ἐντετάσθω σοι ἡ προσοχή, μήποτε ἄρα ὑπορρυῖς εἰς ἰδιωτισμόν. Potter also refers to *Ench.* 48. 1 ἰδιώτου στάσις καὶ χαρακτήρ· οὐδέποτε ἐξ ἑαυτοῦ προσδοκᾷ ἀφίλειαν ἢ βλάβην, ἀλλ' ἀπὸ τῶν ἕξ. φιλοσόφου στάσις καὶ χαρακτήρ· πᾶσαν ἀφίλειαν καὶ βλάβην ἐξ ἑαυτοῦ προσδοκᾷ.

26. ἐν τοῖς ἔθνεσιν. The question of right action springing from inferior motives is also treated of in pp. 108. 20 f., 114. 30, 116. 15 f., 128. 12 f. Cf. Plato *Phaedo* 68 D εἰ γὰρ ἐθέλεις ἐννοῆσαι τὴν γε τῶν ἄλλων ἀνδρείαν τε καὶ σωφροσύνην, δοῖς σοι εἶναι ἄσποκος...οὐκοῦν φόβῳ μειζύων κακῶν ὑπομένουσιν αὐτῶν οἱ ἀνδρείοι τὸν θάνατον;...τῷ δεδιμένοι ἄρα καὶ δεῖ ἀνδρείοι εἶναι πάντες πλὴν οἱ φιλόσοφοι...τί δέ; οἱ κόσμοι αὐτῶν οὐ ταῦτ' οὗτο πεπόνθασιν; ἀκολασίᾳ τινὶ σῶφρονές εἰσι;...φοβούμενοι γὰρ ἐτέρων ἡδονῶν στερηθῆναι...ἄλλων ἀπέχονται ὑπ' ἄλλων κρατούμενοι...μὴ γὰρ σκιαγραφία τις ἢ ἡ τοιαυτὴ ἀρετὴ καὶ τῷ ὄντι ἀνδραποδώδης, ἰδ. 82 C on the virtue of the φιλοχρήματος and φιλότιμοι.

27. τυχεῖν ὃν ἑρᾷ τις. A quotation from Theognis 256 πρῆγμα δὲ νερανότατον, τοῦ τις ἑρᾷ, τὸ τυχεῖν (Bergk). It appears in different forms in Arist. *Eth. N.* I. 8. 14 ἡδιστον δὲ πέφυχ' ὃ τις ἑρᾷ τὸ τυχεῖν and *Eth. Eud.* I. 1, p. 1214 a πάντων ἡδιστον κ.τ.λ.

29. κἀν τῇ πίστει—ἐν τοῖς πιστοῖς opposed to ἐν τοῖς ἔθνεσιν, I. 26. Cf. *Str.* II. P. 450 ἰδοκεν ἄλληρ ἔτι τοῖς κἀν τῇ πίστει περιπίπτουσί τινι πλημμελήματι, Tit. iii. 15 ἀσπασαί τοὺς φιλοῦντας ἡμᾶς ἐν πίστει, Acts xiii. 8 διωστρίψας τὸν ἀνθύπατον ἀπὸ τῆς πίστεως.

29, 30. ἢ 8' ἐπαγγελίαν ἢ διὰ φόβον. See above p. 114. 31 f. The difference of motive distinguishes the Gnostic from the ordinary Christian, cf. *Str.* IV. P. 625 ἔργον (τοῦ γνωστικοῦ) οὐχ ἡ ἀποχὴ τῶν κακῶν (ἐπιβάθρα γὰρ αὕτη προκοπῆς μεγίστης), οὐδὲ μὴν ποιεῖν τι ἀγαθὸν ἦτοι διὰ φόβον...ἀλλ' οὐδὲ δὲ' ἐλπίδα τιμῆς ἐπηγγελμένης...μόνη δ' ἢ δι' ἀγάπην ἐποικία, ἢ δι' αὐτὸ τὸ καλόν, αἰρετὴ τῷ γνωστικῷ, also *Str.* III. P. 537, 538.

§ 70. p. 122, line 6. κατ' ἐπακολούθημα. Cf. *Str.* I. P. 331 πάντων μὲν αἵτις τῶν καλῶν ὁ θεός, ἀλλὰ τῶν μὲν κατὰ προηγούμενον, ὡς τῆς διαθήκης... τῶν δὲ κατ' ἐπακολούθημα, ὡς τῆς φιλοσοφίας, *Str.* VIII. P. 927 f. π. τὰ ἐνόματα σύμβολα ἴσθι τῶν νοημάτων κατὰ τὸ προηγούμενον, κατ' ἐπακολούθημα δὲ καὶ τῶν ὑποκειμένων 'primarily of concepts, incidentally of things,' below p. 124. 16, *Str.* VI. P. 789 τελειώτατον ἀγαθὸν ἢ γνώσις δι' αὐτὴν οὐσα αἰρετὴ, κατ' ἐπακολούθημα δὲ καὶ τὰ διὰ ταύτης ἀκολουθοῦντα καλὰ, *Str.* II. P. 434 ἐκεί. φασὶν ἐκλογὴν οἰκείαν εἶναι καθ' ἕκαστον διάστημα, κατ' ἐπακολούθημα δ' αὖ τῆς ἐκλογῆς τὴν κοσμηκὴν συνέπνεσθαι πίστιν, Sext. Emp. *Μαθ.* VII. 24 πολλὰ καὶ λεγόμενου τοῦ κριτηρίου πρόκειται τὸ σκέπτεσθαι προηγούμενους μὲν περὶ τοῦ λογιᾶτο, κατ' ἕνακ. δὲ καὶ περὶ ἑκάστου τῶν κατὰ τὸν βίον, Ἀπτον.



20. *ἐκόντας τοὺς ἀποστόλους*. Peter was mentioned above (p. 108. 30 f.) as a pattern of married life. He and Philip are spoken of as having had children, and Paul as married in *Str.* III. P. 535 *ῥη.*, where see Potter. Below p. 134. 5 f. the Gnostic is said to fill the place of the Apostles.

22. *ἀνδρες νικῆ*. See above p. 116. 4 f., *Str.* III. P. 546. For the cognate acc. after *νικῆ* L. and S. cite Diog. Laert. VI. 33 Πύθια νικῶ ἀνδρας, Dem. 1342 *ῥη.* Ὀλυμπίασι παῖδας στάδιον νικῆ, similarly ἄρμα ν., δίσκος ν.

25. *ἐδιδάσκατος*. Cf. *Str.* IV. P. 626 τὸ δὲ αἰ τοῖν οὐσία γινώσκοντος κατὰ ἀνάγκασιν ἐδιδάσκοντος γινόμενῃ, *Exc. Theod.* P. 969 ἐδιδάσκατος, ἀμύρματος, εἰς θεός. The lexx. give no example of this meaning, but it flows naturally from such a use as that in Arist. *Vesp.* 41 διυστάναι τινά τινος.

26. *κατεφανιστάμενος*. See above p. 110. 21, below p. 138. 17.

29. *ἀπαράστῃ*. See above p. 78. 19, and my n. on St James i. 12.

μένου ἐαυτοῦ κητέμενος. Cf. 1 Cor. vii. 32—34.

p. 124, line 1. *εὐκόντα σώζοντος τῆς τῇ ἀληθείᾳ προνοίας*. Cf. *Str.* III. P. 546 ἔχει γὰρ ὥσπερ ἡ εὐνουχία οὕτω καὶ ὁ γάμος ἰδίας λειτουργίας καὶ διακονίας τῇ κυρίᾳ διαφερούσας, τέκνων λόγῳ κήδεσθαι καὶ γυναικός· πρόφασιν γὰρ τῇ κατὰ γάμον τελείᾳ ἢ τῆς συζυγίας οἰκειότης γίνεται, τὴν πρόνοιαν πάντων ἀναδεχόμενη κατὰ τὸν οἶκον τὸν κοινόν κ.τ.λ., *ib.* VI. P. 779 ἀπ' ἐκείνων ἀναθεῖν τῶν ἀρχετύπων τὴν περὶ τὰ ἀνθρώπεια αὐτὸς διοίκησιν ἐπιγραφόμενος.

§ 71. 6. *καθαίρεται χαλκός*. Plat. *Polit.* 303 D χρυσὸν καθ.

7. *αἰτίκα*. See Appendix.

8. *ἡ γνώσις οἶον ὁ λογικὸς θάνατος*. Cf. Plato *Phaedo* 66 E εἰ μίλλομέν ποτε καθαρὸς τι εἴσεσθαι ἀπαλλακτὶον τοῦ σώματος καὶ αὐτῇ τῇ ψυχῇ θεασθὲν αὐτὰ τὰ πράγματα, 67 D οὐκοῦν τοῦτό γε θάνατος ὀνομάζεται, λύσις καὶ χωρισμὸς ψυχῆς ἀπὸ σώματος; λύειν δὲ γε αὐτὴν προθυμούνται αἱ μάλιστα οἱ φιλοσοφούντες ὀρθῶς. St Paul uses the same figure in regard to baptism, Rom. vi. 4 f., Col. ii. 20, 2 Tim. ii. 11. See above p. 22. 16, *Str.* v. P. 686 θυσία δὲ ἡ τῇ θεῷ δεκτὴ σώματος τε καὶ τῶν τούτου παθῶν ἀμετανόητος χωρισμὸς and P. 569.

9. *ἀπὸ τῶν παθῶν ἀπάγων...καὶ προάγων εἰς τὴν τῆς σπουδαίας ζωῆς*. The two stages of Christian progress, abstinence from evil, produced by fear, active goodness produced by love, p. 136. 19 f., *Str.* IV. P. 576; compare the distinction between the Hebdomad and the Ogdoad, p. 100. 15 n., and p. 118. 30 n.

11. *ὡς θεός ῥη*. There is the same self-complacent tone above, p. 84. 19 f.

12. *ἀνθρώποις ἀρίσκων*. Gal. i. 10 ἢ ζῆτῶ ἀνθρώποις ἀρίσκων, Col. iii. 22 *μή ἐν ὀφθαλμοδουλίᾳ ὡς ἀνθρώποις ἀρίσκου*.

13. *θεῷ ἀρίσται εὐ θένανται*. Rom. viii. 8 οἱ δὲ ἐν σαρκὶ ὄντες θεῷ ἀρίσται εὐ θένανται. Probably Cl. may have had in his mind 1 Cor. vii. 32, 33 ὁ ἄγαμος μεμνητὶ τὰ τοῦ κυρίου πῶς ἀρίσται τῷ κυρίῳ· ὁ δὲ γεμίστας μεμνητὶ τὰ τοῦ κόσμου πῶς ἀρίσται τῇ γυναικί.

μή τὰ συμφέροντα ἀλλὰ τὰ τέρποντα. Cf. p. 86. 26.

15. κατ' ἐπακολούθημα. See n. on p. 122. 6 above.

§ 72. 26. ἀνεπιθύμητος. Cf. *Str.* IV. P. 632 οὕτως δὲ ἀπεθῆναι ἀπὸ καὶ ἀνεπιθύμητος, *Stob. Eccl.* II. 304 σάφρονα μὲν γὰρ εἶναι οὕτε τὸν κατὰ ἀνεπιθύμητον οὕτε τὸν ἐπιθυμητικόν, τὸν μὲν γὰρ λίθου διακνῆναι μετὰ τὸν καὶ φύσιν ὀρίγασθαι κ.τ.λ.

27. φιλόδωρος. Cf. *Wisdom* i. 6 φιλόδωρον πνεῦμα σοφία, π. 21 φείδῃ δὲ πάντων ἐστὶ σά ἐστι, δέσπονα φιλόφρονες.

28, 29. τῇ ἐν' αὐτοῦ δεδομένῃ χαρακτῆρι. See above p. 118. 5.

30. κατασχὼν ἑαυτοῦ. For the gen. I. and S. quote *Arist. Cat.* 1. 4 τοὺς τῶν ἐπιστημῶν μὴ πάνυ κατέχοντας, *Polyb.* XIV. 1. 9, *Diod.* III. 82, c.

31. ἡ χήρα. Cf. below, p. 132. 6. Potter refers to *Str.* III. P. 588 τῆς παρθένου τὴν χήραν εἰς ἐγκράτειαν προτείνουσι (? προτιμῶσι) καταργησάσας ἢ πεπεισάσας ἡδονῆς.

p. 126, line 1. μισθὸς γνώσεως. It is stated here that both negative (ἀποχή) and positive virtue (εὐνοία) are the reward of γνώσις. More commonly Cl. makes the former the mark of the lower religious stage (πίστις), the latter of γνώσις: see *Str.* VI. P. 770 καθαρῶς τῆς ψυχῆς πρῶτος οὗτός ἐστιν, ἡ ἀποχή τῶν κακῶν, ἣν τιτὲς τελείωσιν ἔχοντες, καὶ ὅστιν ἀπλῶς τοῦ κοινοῦ πιστοῦ ἡ τελείωσις αὕτη, τοῦ δὲ γνωστικῆς μετὰ τῇ ἄλλοις νομιζομένην τελείωσιν ἡ δικαιοσύνη εἰς ἐνέργειαν εὐνοίας προβαίνει, also P. 791, 792. But it is further stated that these are the reward of knowledge to the Saviour, which He Himself asked for. In no passage of the N.T. is there any hint of our Lord making such a prayer for Himself, but *Joh.* xvii. is a prayer for His disciples, that they might be kept from sin, and might have that Eternal Life which consists in the knowledge of the Father and the Son. The nearest approach to our text is perhaps *Is.* liii. 11 'He shall see of the travail of his soul and be satisfied (μισθός): by his knowledge shall my righteous servant justify many,' where many take 'his knowledge' objectively = 'the knowledge of Him.' For μισθός we may also compare *Joh.* iv. 36 καὶ ὁ θερίζων μισθὸν λαμβάνει καὶ σπέρμα καρπὸν εἰς ζωὴν αἰώνιον, 1 *Cor.* ix. 18 f., *Str.* I. P. 319 ἐκὶν. τοῦτον μόνον καρποῦται τὸν μισθόν, τὴν σωτηρίαν τῶν ἐπαίδωντων.

2. τὴν ἀποχήν. For this 'inverse attraction' of the noun into the case of the relative, see *Jelf Gr.* § 824, and cf. the Latin there cited, *hanc ut quam Scipio laudat temperationem rei publicae* (*Cic. Leg.* III. 12).

4, 5. δὲ ὡς ἐπαυθῆσαν...δὲ ὡς ἐπίσταται. For the use of these relative clauses instead of the article with infinitive, see above p. 82. 13 δὲ ὡς ἔγνω φθάσας, p. 104. 9 ἐπίστευσεν ἔξ ὧν ἐθαύμασεν, below p. 130. 17, 18 χαίρων ἐφ' οἷς ἔγνω, συσσελλόμενος δὲ ἐφ' οἷς ἐπεγκυλίεται, *Chrys. Hom. in Matt.* VI. p. 79 f ὅρα τ. ἀρετὴν οὐκ ἐφ' ὧν ἦλθεν, ἀλλ' ἐφ' ὧν παραρτίζονται.

7. τὸ τῆς ψυχῆς ἐκείνου πάθος. Cf. *Mt.* v. 30 καὶ εἰ ἡ δεξιὰ σου χεὶρ σκανδαλίζει σε, ἔκκοψον αὐτήν. H. J. compares *Plato Rep.* 519 A, π τοῦτο τὸ τῆς τοιαύτης φύσεως εἰ ἐκ παιδὸς εὖδὲς κοπτόμενον περιεσέη τὰ τῆς γενέσεως ἐγγενῇ ἀσπερ μολυβδίας κ.τ.λ. and *Str.* IV. P. 570.

14. πραγμάτων θεωρία. Cf. p. 104. 17, 18.

16, 17. *μηδὲν... παραβιβηκέναι*. The same tone as above, p. 124. 11, cf. *Epict. Diss.* III. 5. 8—11.

17. *ἀπαυτύνειν*. Below, p. 142. 5 *ὁ τοιοῦτος ἀπαιτεῖ παρὰ τοῦ κυρίου*.

18. *εἶχ' ὡς καθέκοντες*. I have suggested *ὡς οὐ κ.*, which gives a reason for asking *τὰ συμφέροντα* rather than *τὰ κάλλιστα* (like the sons of Zebedee, Mk x. 37). I can make nothing of the text.

19, 20. *ἐπὶ συμφέρειν διέτρεβα*. Cf. such phrases as *ἐπ' ἀγαθῷ ἐμνήσθη*, *Plut. Mor.* 590 κ.

§ 72. 23—25. Compare for a similar chivalrous sentiment *Str.* IV. P. 626 *τολμήσας εἶποιμ' ἂν, οὐ διὰ τὸ σώζεσθαι βούλεισθαι τὴν γνῶσιν αἰρήσεται ὁ δὲ αὐτὴν τὴν θείαν ἐπιστήμην μετίπων τὴν γνῶσιν... εἰ γοῦν τις καθ' ὑπόθεσιν προθείη τῷ γνωστικῷ πότερον εἰσθῆναι βούλοιστο, τὴν γνῶσιν τοῦ θεοῦ ἢ τὴν σωτηρίαν τὴν αἰώνιον (εἴη δὲ ταῦτα κεχωρισμένα, πάντες μᾶλλον ἐν ταυτένῃ ὄντα), οὐδὲ καθ' ὅτι οὐκ ἔστιν ἀποκρίσας ἔλατ' ἂν τὴν γνῶσιν τοῦ θεοῦ*.

25. *εὐχῇ ὁ βίος ἔσται*. See above p. 60. 23 f., p. 68. 18 f., p. 70. 6.

23. *ἐννοήθητι καὶ ποιήσω*. See n. on p. 70. 27.

p. 128, line 3. *τὴν θεοῦ δικαίαν ἀγαθότητα*. Cl. combines the attributes which the Gnostics divided between their highest God and the Demiurgus, cf. above p. 24. 26, *Str.* VI. P. 795 *ἀγαθὴ ἡ τοῦ θεοῦ δικαιοσύνη, καὶ δικαία ἡ ἀγαθότης*.

5. *ἡ εὐκονομία*. See Kaye, p. 235 f.

7. *τοῖς 8' ὅσοι ἔξω καὶ μὴ αἰτουμένοις εἶδεται*. Cf. above, p. 70. 31, 32, and *Isa.* LXV. 24, 1 *Sam.* i. 13, also *Poet. ap. Plat. Alc.* II. p. 143 *Ζεῦ βασιλεῦ τὰ μὲν ἐσθλὰ καὶ εὐχομένοις καὶ ἀνέυκτοις ἄμμι δίδου, τὰ δὲ δαινὰ καὶ εὐχομένοις ἀπαλίσκω*. For article with relative see *Index s.v. ὅσος*, and n. on p. 112. 1.

8—10. *μὴ κατὰ ἀνάγκην... ἀλλ' ἐκ προαιρέσεως*. See *Str.* IV. P. 126—131, and *Frag.* cited in *Barnard's Q. D. S.* § 42 *ad fin.* *οὐ γὰρ τοῦτε ἀνάγκη τῆς κακίας ἀπερχόμενοι, ἀλλὰ τοῦτε προαίρεσι στεφανοὶ ὁ θεός*. H. J. compares *Arist. Eth. N.* III. 8 §§ 3, 4, 5, 13, on the spurious *ἀνδρεία*.

10. *ἔδωκε βασιλικήν*. The phrase is taken from *Numb.* XX. 17 *ὁδῷ βασιλικῇ πορευσόμεθα· οὐκ ἐκκλινούμεν δεξιὰ οὐδὲ ἐξώνυμα*, on which Philo comments (*M.* I. 294 f. *Q. Deus est immutabilis*): he explains it as 'wisdom,' *τὴν τοῦ αἰωνίου καὶ ἀφθάρτου τελείαν ὁδὸν τὴν πρὸς θεὸν ἄγουσαν... διὰ γὰρ ταύτης ὁ νοῦς ποδηγούμενος εὐθείας καὶ λεωφόρου ὑπαρχούσης ἄχρι τῶν τεματίων ἀφικνεῖται· τὸ δὲ τέμα τῆς ὁδοῦ γνῶσις ἐστὶ καὶ ἐπιστήμη θεοῦ*, *ib.* 296 and *M.* 2, p. 364 quoted in my n. on *St James* II. 8. Cf. below, p. 160. 10 f. *ὥσπερ ὁδοῦ μίας μὲν τῆς βασιλικῆς τυγχανούσης, πολλῶν δὲ καὶ ἄλλων τῶν μὲν ἐπὶ τινα κρημνῶν... φερουσάν κ.τ.λ.*, *Str.* VI. P. 825 *ἐὰν μὴ πλεονάζῃ ὑμῶν ἡ δικαιοσύνη πλὴν... τῶν κατὰ ἐποχὴν κακῶν δικαιομένων... τῷ τὸν πλησίον ἀγαπᾶν... οὐκ ἴσασθε βασιλικοί*, *Str.* IV. P. 565 *ζήτει καὶ εὐρήσεις, τῆς βασιλικῆς ὁδοῦ ἐχόμενος ὁδοῦ*.

11. *τὸ βασιλικὸν γίγναι*. Cf. 1 *Pet.* II. 9 *ὑμεῖς δὲ γίνεσθε ἑλεγκτές, βασιλεῖς ἐν φόβῳ κυρίου*, and below, p. 136. 5 *βασιλικὸς ὡς γνωστικός*.

παραινέσις. The only example of this meaning.

12—14. Cf. above, p. 108. 20 *l.*, and *A* durance of the Christian martyr is continued philosopher.

12. εἰ γοῦν τις ἀφ' αὐτοῦ—οὐκ αἰδ' εἰ ἐκτελέσῃ
14. γενέσθαι. Used with the same ironical

§ 74. 15, 16. τριβόλοι καὶ σκῆλωται. Cf. ἀκάνθας καὶ τριβόλους ἀδόκιμος καὶ κατάρως ἐγγ' ἔσονται οὐκ ἐν τῷ οἴκῳ τοῦ Ἰσραὴλ σκῆλωσ' οὐ σῦκα;
Mt. vii. 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σπ

17. κλαδεύων. See Str. I. P. 341 *fin.*, above p. 4
18, 19. τῶν εἰς πίστιν καταπεφυτευμένων. 3 Ma
τὸν λαόν σου εἰς τὸν τόπον τὸν ἀγιόν σου, below p. 194

20. μισθὸν ἀργίας. Cf. the parable of the Talents
21. ἀπαιτεῖ τὸν μισθὸν εἰς ἔργατης. Luke x. 7 d
μισθοῦ.

22. διπλοῦν. 1 Tim. v. 17 οἱ καλῶς προσεστώτες
τιμῇ ἀξιούσθωσαν.

24. πειράζεται ὑπ' οὐδενός. Cf. above, p. 78. 18, 19
ἀδιάφορον μόνον ἀλλὰ καὶ εἰς τὸ ἀπείραστον.

25, 26. διὰ τὴν τῶν συνόντων ἀφάθειαν. See below p.

23. εἰς πῆξιν. We should rather have expected ἐπὶ :

30. Ἰναυλον. See Ruhnken's n. on Tim. *Lex.* a. a.

31. ὃν ἐγὼ πατάξω, σὺ θλέσον. The nearest approach
Bible seems to be Job xix. 21 Have pity on me, O my friend
of God hath touched me, or Ps. lxi. 26 They persecute h
hast smitten.

p. 130, line 1. τοὺς μισοῦντας αἰνῶται μετανοήσαι. This
difficult. Cl. has been speaking of the persecution of Chr
in the following sentence, he contrasts with the punishment
in the amphitheatre. He speaks of the beneficial effect of th
the injurious effect of the latter upon spectators. It would a
words ἔχων οὖν—μετανοήσαι would come in best after μὴ θάψει
gnostic cannot delight in seeing these wretches punished, for he
that he is bound to show mercy to those who are smitten of G
therefore pray for their conversion.

On the Spectacles cf. above § 36, *Protr.* P. 36 (the cruel
demons is shown by what is done at the Spectacles) ἀφ' αὐ
ἀπολαύοντες, νυνὶ μὲν τὰς ἐν σταδίοις ἐνόπλους φιλονεικίας... ἀφ' αὐ
ἡδονῇ ποριζόμενοι, *Paed.* III. P. 298 and 299 *init.* εἰ γὰρ καὶ ἐν
μέρει παραλαμβάνεσθαι φήσουσι τὰς θίας εἰς θυμῶδιαν, οὐ σωφρονεῖ
ἀν τὰς πόλεις, αἷς καὶ τὸ παίζειν σπουδάζεται. οὐκ ἐν γὰρ παιδείᾳ
δοξίαι <αἱ> ἀνελκεῖς εἰς τοσοῦτον <ὥστε> θανατῶσαι κ.τ.λ., *Tert.* 3
Bonum est cum puniuntur nocentes... Et tamen innocens de se
alterius laetari non potest, cum magis competat innocenti dolere
20—1

homo, par eius, tam nocens factus est ut tam crudeliter impendatur, *ib.* 21 Qui propter homicidae poenam probandam ad spectaculum veniat, idem gladiatorem ad homicidium flagellis compellat invitum, *ib.* 25 Poterit de misericordia moneri defixus in morsus ursorum? See a most interesting letter of Seneca (l. 7, with Lipsius' notes) of which the drift is that 'nihil tam damnoeum bonis moribus quam in aliquo spectaculo desiderare': also Friedländer *Sitteng. Roms* vol. II. 2. 2 (Das Amphitheater), Martial *Spectac.* 7 (on the criminal who acts the part of Laureolus).

2, 3. καὶ πάλιν ἐστὶ μὴ θεάσασθαι. 'Even neophytes (p. 116. 2 above) should have enough of Christian feeling to keep them from the amphitheatre.' Perhaps θεῖναι may have been lost before θεάσασθαι. Compare *Protr.* P. 58 πολλοὺ γὰρ δεῖ ἀνδράσιν ἐπιτρέπειν ἀκροᾶσθαι τοιούτων λόγων εἰς μᾶθι τοὺς παῖδας τοὺς ἑαυτῶν ἐδίζοντες παρηγορεῖσθαι μυθίζοντες. It is reported of the youthful Caracalla (Ael. Spart. l.) that si quando feris obiectos damnatos vidit, fleuit aut oculos avertit. Dr Gifford notes 'a love for shows is more excusable in children, for whom also the sight of punishment might be supposed to be a useful deterrent.'

4. παιδεύειν. The cruelties of the circus were defended on the ground that they strengthened the character, see Plin. *Pan.* 33 visum est spectaculum non enerve...nec quod animos virorum molliret et frangeret, sed quod ad pulchra volnera contemptumque mortis accenderet, cum in servorum etiam noxiorumque corporibus amor laudis cerneretur.

6. ἀπύκνους. Cf. p. 118. 1 above.

9. κοσμικῶν ἐπιθυμιῶν, e.g. the fancies of the Chiliasts, on which see Origen *de Princ.* II. 11 § 32 f.

10, 11. εἰ πᾶς...θεοῦ. This differs from St Matthew's text by omitting μου after λέγων, by reading βασιλείαν τοῦ θεοῦ instead of β. τῶν οὐρανῶν, and θέλημα τοῦ θεοῦ instead of θ. τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.

13. κοσμικῶν ἐπιθυμιῶν. Titus II. 12 (ἀρνησάμενοι) τὰς κοσμικὰς ἐπιθυμίας.

15. On the gnostic's certain anticipation of the future, see above, p. 82. 11 f.

16. τῶν ἐν ποσὶ. Cf. above p. 121. 29 τῶν ἐν τοῖς ποσὶν ἡδύων.

§ 75. 17. εὐθετος. See Lk. ix. 62, quoted below p. 164. 19, *Str.* II. P. 503 εὐθετος πρὸς γάμον, *Paed.* II. P. 189 εὐθ. εἰς πολλά.

χαίρων ἐφ' οἷς ἔγνω. For the use of the relative and finite verb instead of the art. and inf. see the next line, and above p. 104. 9 ἐπίσταντες ἐξ ἑν ἰθαίμασσιν.

18. συνευλόγηται. Above, p. 22. 7 εἰς ἀπάθειαν συνευλογημένοι.

ἐυκαυχόμενα. Apparently only used here: cf. ἐγκυλιόμενοι μέθαις, p. 40. 25.

22, 23. On the observance of days and hours, see above, p. 60. 16 f., p. 70. 4 f.

τῆς τετράδος καὶ τῆς παρασκευῆς. The earliest mention of the weekly 'stationes' is in the Didachè c. 8 αἱ δὲ ὑποταίαι ὑμῶν μὴ ἵστασθαι μετὰ τῶν ὑποκριτῶν. ὑποταίους γὰρ δευτέρως σαββάτων καὶ πέμπτης (Lk. xviii. 12),

ὑμεῖς δὲ νηστεύσατε ταπεινά καὶ ταπεινοφύ-
νηστεύων...βλέπω τὸν ποταμὸν παρακαθήμενόν μ-
ἐδε ἐλθούσας; "Οτι, φημί, στασίασα ἔχω. Τί φη-
φημί, κύριε. Νηστεία δέ, φησί, τί ἐστιν αὐτή, ἢ
νηστεία αὐτὴ ἢ ἀναφελή...ἵκνουντο δὲ τῷ θεῷ κα-
τὰ ἐντολὰς αὐτοῦ κ.τ.λ., εἰ. 3, Tert. *de Jēn.* 14 on
sextam sabbati dicamus? See Bingham, *An.* XII.
23, 24. ἐπισημαζόντων ἢ μὴν Ἐρρεβ, ἢ 24 Ἀφρεβ
τῶν ἡμερῶν τὰς μὲν...ἱερὰς ἴδοντο, τὰς δὲ διαίεσιν ἐπι-
νόμισαν. The reason generally assigned for fasting
'ipsa quarta sabbati...consilium reperitur ad a-
fecisse Judaei; intermisso autem uno die pascha est D
(Aug. ep. 86).

24, 25. νηστεύει φιλαργυρία. Cf. below 1. 30 v. d
φαύλων, Str. III. P. 556 μακάριοι οὖνοί εἰσι οἱ τοῦ
Str. VI. P. 791 νηστεῖαι δὲ ἀποχίαι κακῶν μαρτυροῦσι.
ἡ νηστεία ἀποχὴ τροφῆς ἐστὶ κατὰ τὸ σωματικόν...α-
δρλοῖ ὅτι...τῶν κοσμικῶν νηστεύων χρὴ ὥσα τῷ σώματι
μὲν οὐν κοσμικὴ ὁ πρότερος βίος καὶ τὸ φρονήματα, τῶ
ἐλπίς ἀγάπη, Logia 2 λέγει Ἰησοῦς, ἔάν μὴ νηστεύῃτε
κόσμου) οὐ μὴ εὐρήτε τὴν βασιλείαν τοῦ θεοῦ, Ptolemaeus
Floram (ap. Eriph. XXXIII. 5) νηστεύων τῶν σωματικῶν κα-
ἀποχὴ πάντων τῶν φαύλων. For φιλ. see 1 Tim. vi. 10 μέ-
κακῶν ἐστὶν ἡ φιλαργυρία.

26. ἐξ ἂν αἱ πάσαι κακίαι. See Lightfoot on Col. iii. 4,
Bengel 'homo extra Deum quaerit pabulum in creatura m-
voluptatem vel per avaritiam,' and Test. XII. Patr. Jud. 18
ἀπὸ τῆς πορνείας καὶ τῆς φιλαργυρίας...ὅτι ταῦτα ἀφίστην νόμον.

27. τὰς ἀνωτάτω διαφορὰς. So Str. VI. P. 824 πᾶσα ἀφ-
κατὰ μὲν τὸν ἀνωτάτω λόγον ἀπὸ τοῦ παντοκράτορος θεοῦ. Cf. 1
Cat. 1 b. 17) on διαφορὰ, Anal. Post. I. 20 (p. 82 a. 23) λέγει δ'
ἐπὶ τὸ καθόλου μᾶλλον, κάτω δὲ τὴν ἐπὶ τὸ κατὰ μέρος.

παριστήσασιν. Above, Str. III. P. 552 ἐπὶ. ὡς γὰρ ἡ πλεον-
λέγεται τῇ αὐταρκείᾳ ἐναντιουμένη, καὶ ὡς εἰδωλολατρία ἐκ τοῦ ἵ-
πολλοὺς ἐπινέμησις ἐστὶ θεοῦ (MB. θεοῦ), οὕτως ἡ πορνεία ἐκ τοῦ ἐν-
τοὺς πολλοὺς ἐστὶν ἐκπτώσεως· τριχῶς γάρ, ὡς εἴρηται, ἢ τε πορνεία ἢ
παρὰ τῷ ἀποστόλῳ λαμβάνεται, Str. VI. P. 816 πορνεία δ' ἐστὶ
καταλιπὼν τὴν ἐκκλησιαστικὴν καὶ ἀληθῆ γνῶσιν...ἐπὶ τῇ μὴ προ-
ἔρχεται ψευδὴ δόξαν...διόπερ ὁ γενναῖος ἀπέστειλεν ἐν τῇ τῶν
εἰδῶν τὴν εἰδωλολατρίαν καλεῖ.

28. κατὰ τὸν ἀπόστολον. St Paul only speaks of concubine
idolatry. Cl. may be thinking of Eph. v. 5, where the three v-
named together (πᾶς πόρνος ἢ ἀκάθαρτος ἢ πλεονέκτης, &c. ἐστὶν
λάτρης), but in the O.T. idolatry is often spoken of as adultery, as
St James iv. 4.

13. 30 f. See Mt. v. 21, 22, 27, 28. Potter cites Justin, *Dial.* 10 ὅτι ἐμὴν δὲ καὶ τὰ ἐν τῷ λεγομένῳ εὐαγγελίῳ παραγγέλματα θαυμαστά καὶ μεγάλα ἐπίσταμαι εἶναι, ὡς ὑπολαμβάνειν μηδὲν δύνασθαι φυλάξαι and Joseph. *Ant.* XII. 9. 1 (§ 358), where Josephus expresses his view as at Polybius ἐκ ἀποθανεῖν λέγει τὸν Ἀντίοχον βουλευθέντα τὸ...ἵερὸν πρὸ τοῦ γὰρ μηκέτι ποιῆσαι τὸ ἔργον βουλευσάμενον οὐκ ἔστι τιμωρίας as showing the difference between the Jewish and the Christian notion of sin.

132, line 2 ἀποκάρσιν. This word occurs above, p. 54. 26 τὴν θάρσιν τοῦ ἀλόγου, but probably H. J. is right in reading αὐτοῦ here.

ἐκ τὴν τῶν πᾶσι ἀφίλειαν. See above p. 128. 25.

ἐν τῷ γινόμενῳ εἶτα ἀποσχίσθαι. Cf. above p. 124. 31, with n.

14. ἐντολὴν τὴν κατὰ τὸ εὐαγγέλιον. Cf. above p. 130. 31, where the law is distinguished from the Law as controlling thoughts.

15. κυριακὴν τὴν ἡμέραν ποιεῖ. By rising out of our sins we commemorate the Resurrection of Christ; cf. Ign. *Magn.* 9 μηκέτι σαββατίζοντες κατὰ τὴν κυριακὴν (ῥῶτες, ἐν ᾗ καὶ ἡ ζωὴ ἡμῶν ἀνέτελεν δι' αὐτοῦ, with foot's n. (vol. II. p. 129), Col. iii. 1, Eph. ii. 4—6, Pa. cxviii. 22—24.

16. 12. ἐταν ἐπιστημονικὸς θαυμάσιος κατάληψιν λάβῃ, τὸν κέρειον κερῖα. We may compare Inge *Christian Mysticism* p. 249 "The joy of happiness which accompanies every glimpse of insight into truth and reality, whether in the scientific, aesthetic, or emotional sphere, seems to have a greater apologetic value than has been generally recognized."

It is the clearest possible indication that the true is for us the end and forms the ground of a reasonable faith that all things...work for or good to those who love God."

17. 13. τὰς ἐφ' ἑαυτοῦ χειραγωγῶν. L. and S. quote Maximus Tyr. for the notion χειραγωγῶ τὴν ψυχὴν.

18. κατὰ τὴν προσβολὴν τῆς ἐφ' ἑαυτοῦ. See n. on p. 76. 27 above.

19. προσήκειν. For the imperfect cf. p. 146. 3 below, *Paed.* II. P. 212 οὐκ ἔστιν προσήκειν σωφρόνως, Plut. *Mor.* 7 B, 8 C, 11 D, F, 12 B, E, F.

20. τῆς σαρκὸς τὸ κάλλος ἀπὸ τῆς βλάστη τῇ ψυχῇ. Cf. *Str.* IV. P. 616 τὸ κάλλος σώματος βλάστη τις, καὶ αὐτὴ ἡ σὰρξ εἶναι κατ' ἐπιθυμίαν δόξῃ σαρκικῶς ἰδὼν...δι' οὗ τοῦ θαύματος κρίνεται· ἔμπροσθεν γὰρ ἐστὶν ἀγάπην γὰρ προσβλέπων τὸ κάλλος οὐ τὴν σάρκα ἡγείται, ἀλλὰ τὴν ψυχὴν, τὸ σῶμα, εἶναι, ὡς ἀνδριάντα θαυμάσας, δι' οὗ κάλλους ἐπὶ τὸν τεχνίτην ὥστε καλὸν αὐτὸς αὐτὸν παραπέμπει. [Cf. *Q. D. S.* § 35, P. 955 ὅτι τῆς σῆς ἀπτεσθαι δοκοῦσιν, ἀλλὰ τῆς ἐαυτοῦ ψυχῆς ἕκαστος, οὐκ ἔστι καλὸν, ἀλλὰ τῇ βασιλεῖ τῶν αἰώνων ἐν σοὶ κατοικοῦντι. Barnard.]

21. 20, 21. τὴν κτίσιν τὴν ἐκλεγμένην. Cf. γένος ἐκλεκτὸν above, 19, p. 102. 9, and ἐκλεκτός below, 1. 30, p. 142. 20, 21. In *Str.* VI. the elders of the Apocalypse (iv. 10) are called ἐκλεκτῶν ἐκλεκτότεροι. The actual word ἐκλεγμένος is used above p. 4. 24 οἱ ἐκλεγμένοι εἰς τὴν, below p. 164. 15 ἡ ψυχὴ ἡ ἐκλεγμένη. The phrase κτίσις ἐκλ.

may perhaps be taken from 2 Cor. v. 17 *εἰ τις ἐν Χριστῷ, καιρὴ κρίσις*, but more probably it was suggested by the Gnostic distinction of the *πνευματικοί* from the *ψυχικοί*, on which see below p. 170. 18 f. (the Gnostics accuse us) *ὡς ἄλλης γενομένης φύσεως μὴ εἶναι συνεῖναι τὰ αἰκία κρίσιμα*, Str. III. P. 510 (the followers of Basilides claim immunity from guilt) *ἀπὸ τὴν ἑμφύτων ἐκλογῆν*, VI. P. 792 *οὐχ ὅτι ἦσαν ἐκλεκτοὶ γενόμενοι ἐκρίστοι κατὰ τὴ φύσεως ἐξαιρέτων ἰδίωμα*, IV. P. 639 *ξίτην τὴν ἐκλογὴν τοῦ αἵματος ὁ Βασιλείδης ἐπλήθε λέγειν ὡς ἂν ὑπεράσμιον φύσει εἶδω κ.τ.λ.*, ib. P. 608 *φύσει σωζόμενον γίνος ὑποτίθεται Οὐαλεντῖνος ἐμφερῶς τῷ Βασιλείδῃ, ἀποδοὺ δὲ ἡμῖν δεῦρο τοῦτο δὴ τὸ διάφορον γένος ἐπὶ τὴν τοῦ θανάτου καθάρσεων ἔχει.*

21. *ἐρησθέναι*. See Index.

22. *ἔργον ὑπόστασις*, 'groundwork,' 'foundation,' 'substance,' then 'existence,' 'essence,' 'character,' 'person.' Cf. p. 188. 28 f. below *κατὰ τὴν οὐκ ὑπόστασιν κατὰ τὴν ἐπίνοιαν... μόνον εἶναι φαμεν τὴν ἀρχαίαν ἐκκλησίαν*, Str. v. P. 645 *ἰνὶ. οὐσίαν καὶ φύσιν καὶ ὑπόστασιν*, Str. IV. P. 636 *τὸ δὲ εἰς νοεῖν, οὐσία τοῦ γνωσκούτος... γενομένη καὶ αἰδίου θεωρίας, (ῥῆμα ὑπόστασις μῖναι, Paed. I. P. 109 ἰνὶ. ὁ νήπιος... ἀνυπόκριτος, ἰδὺν τὴν γνῶμην καὶ ὁρθός· τὸ δὲ ἐστὶν ἀπλότητος καὶ ἀληθείας ὑπόστασις.*

25. *γνώσις ἐν τῷ τὰ αὐτὰ μαθηταῖς*. See above, p. 96. 31 f.

27, 28. *ἀλγὺν τὴν τῆς ἔρας*. I do not see the force of the *καὶ* *ἔρας* (though we find the expression *εἴχεται πᾶσαν τὴν ἔραν* in P. 791, perhaps with reference to Mt. xxvii. 40). Sometimes *ἔρα* seems to be used for *ἡμέρα*, as in Mt. xiv. 15 *ἡ ἔρα ἤδη παρήλθε*, Polyb. XVII. 2. 3 *ὁ φθινοπώρος ἡξίου τὸν Τύρον ὑπερβῆσθαι τὴν σύνοδον εἰς τὴν ἔραν διὰ τὸ τὴν ἔραν εἰς ἐπὶ συγκλείειν*, ib. 7. 3 (which I think is wrongly translated in L. and S. 'as the season was now closing in, i.e. the days becoming shorter'). For *ἔρας* cf. Ael. N. A. I. 59 *ὑπὲρ τούτων οὐδὲ ἀλγὺν ἴθεντο ἔραν*, ib. v. 50, VII. 17.

28. *χρεωκοπεῖσθαι*. Cf. Sext. Emp. *Math.* VI. 6 *ὅθεν καὶ ἡμεῖς ὑπὲρ τοῦ μὴ δοκεῖν τὴν τῆς διδασκαλίας χρεωκοπεῖν τὸν ἐκατέρου δόγματος χαρακτῆρα ἐφευρίσκειν*, Plut. *Mor.* 829 C *ὁ γὰρ οὗ γράφει λαμβάνων ἑλαττω χρεωκοπεῖται*.

30. *ὄναρ μὴ ἐρμῶζον ἐκλεκτῷ*. See above, I. 13 f., and below, p. 137. 10. Plato contrasts the dreams of the bad and the good, *Rep.* IX. 572.

p. 134, lines 7, 8. *τὰ ὄρη μεταστᾶν*. See Str. v. P. 644 *ὅποιοι ἦσαν οἱ ἐκρίστοι, ἐφ' ὧν τὴν πίστιν ὄρη μετατίθενται καὶ δένδρα μεταφυτεύειν δύνανθαι εἶρηται*. So here, the removing of mountains is regarded as a sign of a true Apostolical Succession (*ἀπουσίαν ἀναναπληροῖ* I. 6). Cf. also p. 122. 20, 21.

8. *τὰς τῆς ψυχῆς ἀνωμαλίας*. The word is used by Plutarch both locally, as in *V.* 534 C *χωρίων ἀνωμαλίας*, ib. 642 *ἡ ἀνωμαλία καὶ τραχύτης τῶν δόξαν*, also 978, and metaphorically, as in *V.* 565 *ἡ κακία ἀνωμαλία ἐστὶ τρώπου*, ib. 1031.

9. *ἀντὶ τὴν ἀνωμαλίαν*. The more correct order would be *ἀντὶ τὴν ἀνωμαλίαν*.

13. *ἔπειτα γὰρ ὁ νοῦς*. As this reading occurs twice in Cl. we can hardly accept the transposition of Arcoerius, approved of by Dindorf. See Bernard *Biblical Text of Cl.* p. 10. Is any support to be found for the reading in other Fathers?

- ἑαυτὸν πλουεῖται. If the text is correct, this is the only known use of the transitive use of the verb. The transitive force of πλουεῖν ('to defraud') is so different that it scarcely supplies a parallel. We may compare its use in Maximus Qu. ad Thalass. 157 δευτέρην πάλιν ὁ λόγος ἐκκίνησε τῇ φύσει...ὥς ἐξ ἀρχῆς καθάρην παραστήσῃ τὴν ἐν τῇ θείῳσι πλουεῖται τὴν πρώτην διάπλασιν. H. J. suggests ἑαυτοῦ, 'less than his right.' Cf. for this use Xen. Hiero I. 18 οἱ τύραννοι φροσύνη τῆς ἐλπίδος μειονεκτοῦσι τῶν ἰδιωτῶν, *ib.* § 19 and § 27.
- Δ. μάλιστα would be more natural before ἑάν.
- Δ. ἀληθέστα...ἀλγῆμα. The former seems to differ from the latter as more subjective.

78. 19. ἐκ τῆς ἑαυτοῦ ἐνδείας. Potter compares Mk xii. 44 αὕτη δὲ ἐστέρησεν αὐτῆς πάντα ὅσα εἶχεν ἔβαλεν. See also 2 Cor. viii. 2—15.

2. πραγμάτων. For the pregnant force of the word cf. above p. 104. and Index s.v.

3. ἑταιρῶν does not seem a very suitable word. Possibly it may have the place of ἐπεξίων, owing to the following ἑταῖρον.

5. περισπῶμενος ὑπὸ τῆς ἰδίας ἐλπίδος. The word περισπῶν seems to ways used in a bad sense of that which distracts a man from his true

We want here an expression for the elevating influence of hope in giving a man to despise earthly honours, such as ἐπισπῶν in Plut. V. 992 πασθίνα τῷ ζήλῳ πρὸς τὸ καλὸν ὑπ' αὐτοῦ. Cf. however Orig. *Cels.* III. εἰνα τὸν ἐπαγγελλόμενον εἶχον προφητεῖαν, καὶ δυνάμενον περισπᾶν τοὺς προγνώσεις αὐτομολεῖν <ἐτοίμους> πρὸς τοὺς παρ' ἄλλοις δαίμονας, we ought to read ἐπισπᾶν there also. For ἰδίας perhaps we should ἀδίδου¹, contrasted with the following τῶν ἐν κόσμῳ καλῶν and τῶν ἰδία. It is to be noted however that ἰδία and ἀλλότρια are contrasted below (p. 136, l. 1), where see n.

5—p. 136. 9. CL is fond of using the participle instead of the finite. In this long series (καταμεγαλοφρονῶν—οὐκείρων—ἔτοιμος ὢν—ἡμιένος—ἡγούμενος—θαυμάζων—μέτοχος ὢν—ὑπερορῶν) it seems best to ly ἔστιν with οὐκείως.

8. οὐ γένοιται τῶν ἐν κόσμῳ καλῶν. Cf. p. 108. 17 διὰ τοῦτο τὰ πρόχειρα αὐτοῦ κόσμου καλὰ οὐκ ἀγαπᾷ...ἀλλὰ τὰ ἐλπιζόμενα, and § 74, p. 130.

7. τῶν ἐνταῦθα καταμεγαλοφρονῶν. See above p. 130. 10.

2. παιδεύμενους διὰ τῆς κολάσεως. Cf. *Raed.* I. P. 140 κολάζειν μὲν ὁμολογήσασιν <ἂν> τοὺς ἀπίστους· ἡ γὰρ κολάσις ἐπ' ἀγαθῷ καὶ ἐπ' αἰετὸς τοῦ κολαζομένου, ἔστι γὰρ ἐπανόρθωσις ἀντιτείνοντος...τιμωρία δὲ ἀπακρίσεως κακοῦ ἐπὶ τὸ τοῦ τιμωροῦντος συμφέρον ἀναπεμπομένη.

(V. P. 580 τοῦ μεταποιεῖν τὸν τρόπον δύο, ὁ μὲν κοινότερος φόβος ἐπὶ τοῖς θεῶσι, ὁ δὲ ἰδιαιτέρος ἢ δυσωπία ἢ πρὸς ἑαυτὴν τῆς ψυχῆς ἐκ συνειδήσεως,

When the initial α was lost, the termination -ων would naturally be ped to -α. CL does not appear to have used the three terminations of , as was done by some later writers, cf. Lob. *Phryn.* pp. 106, 106, Schmid

ἐπ' οὖν ἐνταῦθα εἶτε καὶ ἀλλαχῇ, ἐπεὶ μηδεὶς τόπος ἀργεῖς εὐνοίας θεοῦ, *Str.* VI. P. 795 ἀγαθὴ ἡ τοῦ θεοῦ δικαιοσύνη καὶ δικαία ἐστὶν ἡ ἀγαθότης αὐτοῦ. καὶ παύσωνται ἅρα πού αἱ τιμαῖαι κατὰ τὴν ἀποπλήρωσιν τῆς πίστεως καὶ τῆς ἐκείνου ἀποκαθάρσεως μεγίστην ἔχουσι παραμύθησαν λύπην οἱ τῆς ἄλλης ἔξαι εὐρεθίντες αὐτῆς ἐπὶ τῇ μὴ συνείναι τοῖς διὰ δικαιοσύνην δοξασθεῖσιν, below p. 180. 14, above p. 98. 11.

29. εἰσπνεύθητες πρὸς τὴν ἔξοδον. See below p. 138. 3, p. 144. 23, *Anton.* VI. 30 ἰσ' οὕτως εὐσυνειδήτῳ σοὶ ἐπιστῇ ἡ τελευταία ἅρα ὡς ἐκείνη, *Ign. Mag.* 4 with Lightfoot's n. The word ἔξοδος is used of death in *Luke* ix. 31, 2 *Pet.* i. 15, cf. *Wisdom* vii. 6 μία δὲ πάντων εἰσόδος εἰς τὸν βίον ἔξοδος τε ἴση.

p. 136, line 1. κληρονομημάτων τῶν ἰδίων. See n. on p. 106. 29 above. *Cl.* adopts the Stoic distinction of ἰδία (=τὰ ἐφ' ἡμῖν) and ἀλλότρια (=τὰ ἐκτός); cf. *Epict. Diss.* IV. 1. 130 τὸ σῶμα ἀλλότριον, τὰ μέρη αὐτοῦ ἀλλότρια, ἡ κτῆσις ἀλλότρια. ἂν οὖν τινι τούτων ὡς ἰδίῳ προσπαθῇ, δόσους ἔκας δε ἀξίον τὸν τῶν ἀλλοτρίων ἐφείμενον (other ex. in *Schenk's* index a.s. ἀλλότριος), cf. the famous saying of *Anaxarchus* (*Str.* IV. 589) πτίσσει τὸν Ἀναξάρχου θύλακον· Ἀναξάρχον γὰρ οὐ πτίσσεις. See too *Str.* IV. P. 605 ἀλλότρια ἡμεῖς φάμεν τὰ τοῦ κόσμου...ἐπειδὴ μὴ καταμύθημεν ἐν αὐτοῖς τὸν πάντα αἰῶνα, κτήσει ὄντα ἀλλότρια καὶ τῶν κατὰ διαδοχὰν ἐπάρχοντα, *Q. D. S.* 946 P. 1112. (of two kinds of poverty) ὁ μὲν κατὰ πνεῦμα πτωχὸς τὸ ἴδιον, ὁ δὲ κατὰ κόσμον τὸ ἀλλότριον, where see *Segaer*. The word κληρονομία is very rare. In p. 96. 26 ἡ κληρονομία is mentioned as the goal of the Christian course. The usual punctuation is after κληρονομημάτων, in which case we should perhaps read μονῶν, but I think ξένος reads best with τῶν τῇδε alone. In any case the plurals are a little difficult. Perhaps they are meant to imply that the κληρονομία is given in portions.

3. θαυμάζων τὰς ἐντολάς. *Plato* (*Theaet.* 155 D) and *Aristotle* (*Met.* I. 2) make wonder the beginning of philosophy. *Cl.* (above p. 104. 6, where see n., and below p. 146. 2) makes the admiration of the universe the starting point of faith and knowledge. In p. 106. 11 fol. the gnostic is described as keeping his eyes fastened on noble images: here it is the Divine Law which excites his wonder.

5. οἰκείος τοῦ κυρίου καὶ τῶν ἐντολῶν. *Gal.* vi. 10 οἰκείους τῆς πίστεως, *Eph.* iii. 19 οἰκείος τοῦ θεοῦ, above p. 14. 17 οἱ οἰκείοι τῆς προνοίας.

ἐξελεγμένοι ὡς δίκαιοι. Cf. p. 4. 24 ἐξελ. εἰς γνώσιν. Foreseen righteousness is the cause of their election, cf. *Str.* VI. P. 792 βλ. οὐχ ὅτι ἦσαν ἐκλεκτοὶ γινόμενοι ἀπόστολοι κατὰ τι φύσεως ἐξάρετον ἰδίωμα, ἐπεὶ καὶ ὁ Ἰούδας ἐξελέγη σὺν αὐτοῖς, ἀλλ' οἳ τοι τε ἦσαν ἀπόστολοι γενέσθαι, ἐκλεγέντες πρὸς τοῦ καὶ τὰ τέλη προορισμένου, ἰδ. P. 778 καθάπερ προορισμένους καὶ τὰ δι' ὃν πράξει καὶ οὐ τρέφεται, οὕτως καὶ αὐτοὶ προορισίας ἔχει δι' ὃν (ἐκ. ὃν) ἔγνω ὃν ἡγάπησεν. 'All the early Fathers agree that God predestines men to bliss or condemnation, as He foresees their good acts: the foreseeing of these acts is not the cause of them, but the acts are the cause of the foreknowledge.' *Gieseler* in *Hagenberg, Hist. Doctr.* I. p. 270.

6. βασιλικός. Cf. above p. 38. 9 ὁ τῷ ὄντι βασιλικὸς τὴν ψυχὴν καὶ γνωστικὸς, p. 62. 23 οὗτος ὁ β. ἄνθρωπος, οὗτος ἱερὸς ὅσιος τοῦ θεοῦ.

ὁ γνωστικός. The omission of the *ma.* article seems required by the corresponding *ὡς δίκαιος* and by l. 30 below.

10. ἑὶ καὶ ἐσθίων, κ.τ.λ. Potter compares p. 122. 17 f. διὰ καὶ ἐσθίει κ.τ.λ. ἅν ὁ λόγος αἰρῇ. See Index *s.v.* αἰρέω.

11. ἐνίφρους βλέπων. See above p. 62. 28, 132. 30. Potter compares Str. vi. P. 779 *fina*. Ἀκαμπτος ἡδοναῖς ταῖς τε ὕπαρ ταῖς δι' ἐνείρατων· διαίτη γὰρ λητὴ καὶ αὐταρκεία συνειθισμένος, σωφρονικὸς ὑπάρχει.

11, 12. ἀλλὰ καὶ τὰ ἔργα ποιεῖ...καθαρὸς εἰς εὐχὴν πάντοτε. ὁ δὲ καὶ μετ' ἀγγέλων εὐχεται. Cf. for the use of ὁ δὲ, referring to the subject of the preceding sentence, p. 86. 19 f. ἐν παντὶ τοίνυν τόπῳ...εὐξεται· ὁ δὲ καὶ περιπάτῳ χρώμενος...εὐχεται, Herodian iii. 11. 4 οὗτος ὑπερβαλλόντως τὸν Πλαντιανὸν ἐθεράπευε· καὶ πάντων τοῦτο ποιοῦντων, ἐκείνος δὲ πλείονι θρησκείᾳ φέκειτο αὐτόν.

14. ἁγίως φρουράς. Pa. xci. 11, 12.

τὸν τῶν ἁγίων χορὸν συνιστάμενον ἔχει. See above p. 86. 14 διὰ τούτων (εὐχῶν) ἑαυτὸν ἐνοποῖ τῷ θεῷ χορῷ, below p. 138. 31 μετὰ τῶν ὁμοίων διάγει τῷ πνύματι ἐν τοῖς χοροῖς τῶν ἁγίων ἅν ἐπὶ γῆς ἔτι κατέχηται. Orig. *de Orat.* 11 οὐ μόνος ὁ ἀρχιερεὺς τοῖς γησίαις εὐχομένοις συνούχεται, ἀλλὰ καὶ οἱ ἐν οὐρανῷ χαίροντες ἀγγελοι...αἱ τε τῶν προκεκομημένων ἁγίων ψυχαί.

15—18. The *ma.* reading is difficult here. As a makeshift I suggest the omission of καὶ after οἷδε (in which I find I am anticipated by D. in Potter's n. vol. iv. p. 439), the transposition of ἐνέργειαν after οἷδε, and the change of πιστευομένου into ἐπισταμένου on account of the words which follow. By itself, it makes good sense to speak of the joint energy of the believer and of Him in whom he believes (which is quite in accordance with l. 4 μέτοχος ὢν τῆς θείας βουλήσεως, and with p. 72. 16 f., where holiness is said to involve free choice on the part of God and man); but this does not seem to have any connexion with the subsequent distinction between the two kinds of righteousness, that of love, which belongs to the gnostic, that of fear, which belongs to the believer; cf. above p. 100. 7 f.

§ 79. 22. ἀποχὴν κακῶν ἐργάζεται ὁ φόβος. For the contrast between the motives of fear and love, cf. Str. vi. P. 625 ἔργον τοῦ γνωστικοῦ οὐχ ἡ ἀποχὴ τῶν κακῶν (ἐπιβάθρα γὰρ αὕτη προκοπῆς μεγίστης), οὐδὲ μὴν ποιεῖν τι ἀγαθὸν διὰ φόβου...ἀλλ' οὐδὲ δι' ἐλπίδα τιμῆς...μὴ δ' ἡ δι' ἀγάπην εὐποιία, ἡ δι' αὐτὸ τὸ καλόν, αἰρετὴ τῷ γνωστικῷ, above p. 126. 1, n.

25. προσεῖ τις εὐχαῖς. The plural with the article seems to imply the prayers of the Church, as in Acts ii. 42. Catechumens were not allowed to use the Lord's Prayer.

26. εὐχαριστία. Cf. above p. 72. 2 ἡ εὐχ. ἔργον τοῦ γνωστικοῦ, and Isidorus *ap. Cl. Str.* iii. P. 610 ἱνὶ. εἶναι ἡ εὐχαριστία σου εἰς αἰτήσιν ὑποπόση, γάμψου.

12. τὸ σημεῖον. Potter compares *Str.* v. P. 686 *ἴσχει δὲ καὶ ἄλλο αἶνγμα ἢ λυχνία ἢ χρυσὴ τοῦ σημείου τοῦ χριστοῦ, οὐ τῷ σχήματι μόνον, Str.* vi. P. 782 *ἰνί. φασὶν οὖν εἶναι τοῦ μὲν κυριακοῦ σημείου τύπον κατὰ τὸ σχῆμα τὸ τριακοσιστὸν στοιχείον, ἰδ.* P. 783 *ἴσ.*, *Exc. Theod.* P. 979 *τὰ σπέρματα ὁ Ἰησοῦς, διὰ τοῦ σημείου ἐπὶ τῶν ἔμμεν βαστάσας, εἰσάγει εἰς τὸ πλήρωμα.* See also *Joh.* iii. 14, xii. 32, *Q. D. S.* 939 P. *ἴσ.* ὁ σωτὴρ ἀπὸ γενέσεως μέχρι τοῦ σημείου with Segaar's *Excursus* II., *Tert. Cor.* 3 *ἴσ.* *ad omnem aditum et exitum, ad calciatum, ad lavacra, ad mensas, ad lumina, ad cubilia, ad sedilia, quaecunque nos conversatio exerceat, frontem crucis signaculo terimus, Orig. Sch. in Ezek.* c. 9 (a Christian writer regards the Egyptian Tau as symbolical of the cross) καὶ προφητεύσθαι περὶ τοῦ γενομένου ἐν Χριστιανοῖς ἐπὶ τοῦ μετώπου σημείου· ὅπερ ποιῶσιν οἱ πεπιστευκότες πάντες οὕτως οὖν προκαταρχόμενοι πράγματος καὶ μάλιστα ἡ εὐχῶν ἡ ἀγίων ἀνεγνωσμάτων, *Athan. V. Ant.* 23 (apparitions sent by demons disappear) εἰς μάλιστα τῇ πίστει καὶ τῷ σημείῳ τοῦ σταυροῦ ταυτὸν τις περιφράττει, and art. on 'Sign of the Cross' in *Dict. of Chr. Ant.* Probably this use of the word originated in the description of the Brazen Serpent (*Num.* xxi. 9), ἐποίησεν ὄφιν χαλκὸν καὶ ἔστησεν αὐτὸν ἐπὶ σημείου, of which Justin says (*a. Tryph.* 94) ἐκήρυσσε σωτηρίαν τοῖς πιστεύουσιν ἐπὶ τὸν διὰ τοῦ σημείου τοῦτου, τοῦτίστι τοῦ σταυροῦ, θανατοῦσθαι μίλλοντα; cf. also *Isa.* xlix. 22 *ἰδοὺ αἶψα εἰς τὰ ἱθνη τὴν χεῖρά μου καὶ εἰς τὰς νήσους ἀρῶ σύσσημόν μου,* which is referred to the crucifixion by *Ign. Smyrn.* 1, and by *Barnabas* xii. 8. The word combines the ideas of a standard, a watchword, a token.

13. προσπαθίας. See n. on ἀπροσπαθῆς above p. 110. 7.

15. τὸν εἰς δημιουργίαν εὐλασίαν. See n. on ποριστικῶν, p. 30. 39 above.

16. τῆς σωματικῆς ψυχῆς. Cf. *Str.* vi. P. 808, quoted on p. 106. 27 above and the words which follow, διὰ τοῦ σωματικοῦ πνεύματος αἰσθάνεται ὁ ἄνθρωπος, ἐπιθυμεῖ, ἡδέται, ὀργίζεται, τρέφεται, αἰσθάνεται· καὶ δὴ καὶ πρὸς τὰς πράξεις διὰ τούτου πορεύεται τὰ κατ' ἐννοίαν τε καὶ διάνοιαν, καὶ ἐπειδὴν κρατῇ τῶν ἐπιθυμιῶν, βασιλεύει τὸ ἡγεμονικόν, *Exc. Theod.* P. 981, where the οὐράνιος and θεία ψυχὴ is distinguished from the γαῖωδης and ὑλικὴ ψυχὴ, and *Kaye*, p. 138.

17. ἀφηνεῖσθαι. See above p. 92. 27.

19. τὸν θάνατον περιφέρειν. 2 *Cor.* iv. 10 πάντοτε τὴν νέκρωσιν τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματι περιφέροντες.

20. πᾶσιν ἀποταξέμενον. *Luke* xiv. 33 πᾶς ἐξ ὑμῶν ὃς οὐκ ἀποτάσσεται πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν οὐ δύναται μου εἶναι μαθητής.

§ 80. 23. ὁρῶν τοῦ λόγου. Cf. λόγον ὁρῶν *Heliod.* iv. 7. 7, v. 9. 3, *dicō cōitus* *Hor. Sat.* II. 2. 80, *θ. νοήματος* *Xen. Mem.* iv. 3. 18.

24. τὰ τῶν ἀδελφῶν ἀμαρτήματα μερίσσειν ἐσόμενος. *Rom.* ix. 3 *τὴν χάριν γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγγενῶν μου κατὰ σάρκα.*

25. ἑκατόληγον. Strictly used of the public confession of sin by the penitent, then for the whole course of penitential discipline; see art. *a.v.* in *Dict. of Chr. Ant.*

28. τὰ παρ' αὐτῶ καταυθέματα σπέρματα. Cf. *Str.* I. P. 323 (the successors of the Apostles) ἔκον καὶ εἰς ἡμᾶς τὰ προγονικὰ ἐκείνα καὶ ἀποστολικὰ καθήκοντα σπέρματα, and (on the Lord's husbandry) above p. 6. 13 f., p. 122. 18 f.

29, 30. ἀναμάρτητος μῖνος, ἐγκρατὴς 81 γίνεται. It is startling to find sinlessness spoken of as a state preceding self-control; but it is probably to be understood here of the lower stage, *ἐντροχὴ κακῶν*, as opposed to the higher stage, *ἐνέργεια εὐνοίας* (above p. 126. 2), not yet a fixed habit of mind, like *ἐγκράτεια*. Cf. however seems in places to speak as if man could really attain to a sinless perfection here on earth; see above p. 22. 20 n., p. 94. 12, and Kaye, p. 146 n. 1.

30. μετὰ τῶν ἁγίων. Above p. 86. 5.

31. ἐν τοῖς χερσὶ τῶν ἁγίων. Above p. 136. 13, p. 78. 12 n.

p. 140, line 2. οὐ πρῶτος μόνον ἀναστὰς καὶ μέσος ἡμέρας. If we keep ἀναστὰς (and it seems supported by *διανιστάμενος* in Deut. vi. 7), it will refer only to *πρῶτος*. The word ἀναστὰς had occurred to me as applicable at noon also; see p. 68. 28 τὴν ψυχὴν ἐκτερωμένην, with the passages quoted in the n., and Philo 2 M. p. 604 αἱ ψυχαὶ ὅθεν ἁρμήθησαν ἐκείνῃ πάλιν ἀνέπησαν.

πρῶτος occurs in LXX. and N.T. as in Matt. xxi. 18 *πρῶτος ἐξανέγνω εἰς τὴν πᾶν*. It had occurred to me that *μεσημβρίας* might be the true reading for *μέσον ἡμέρας*, as in Ps. lv. 17 *ἐσπέρας καὶ πρωὶ καὶ μεσημβρίας διαγίγνομαι*; but the text is confirmed by Phil. ii. 16 *τίκτα θεοῦ ἄμαρτα μέσον γενεᾶς σκολιᾶς*, Acts xxvii. 27 *κατὰ μέσον τῆς νυκτός*, Xen. *Anab.* I. 8. 8 *ὅθι ἦν μέσον ἡμέρας*, and especially Susanna 7 *ἡνίκα ἀνέτρεχεν ὁ λαὸς μέσον ἡμέρας, εἰσεπορεύετο Ζουσάννα*, Theophr. *Char.* x. *fin.* τὸ μέσον τῆς ἡμέρας ὑπολυμνίζοντες, where Casaubon notes '*Atticum est pro κατὰ τὴν μεσημβρίαν*.' See Lobeck, *Phryn.* pp. 63 and 465. For the thought cf. above p. 62. 12, 86. 10 f., and Deut. vi. 7 *προβιβάζετε αὐτὰ τοὺς υἱοὺς σου καὶ λαλήσετε ἐν αὐτοῖς καθήμενος ἐν οἴκῳ καὶ πορεύομενος ἐν ὁδῷ καὶ κοιταζόμενος καὶ διανυστάμενος*, id. xi. 19.

5. ἴδὼν υἱὸς ἢ τὸ γένος. I understand this, not as excluding daughters, but as justifying the use of the term *υἱός* ('son,' assuming, that is, the child to be of the male sex; otherwise, 'daughter'). For τὸ γένος cf. *Str.* iv. P. 563 *ὁμοίως φιλοσοφῆτιον κἀν ἀνὴρ ἢ γυνὴ τὸ γένος ὑπάρχει*.

6, 7. τὰ ἴσα τὰ δεξιόλεγα. A similar phrase is used of the Cherubim in *Str.* v. 667 *fin.*

9. Job is taken as an example of the gnostic Christian in *Str.* iv. 572 (cf. St James v. 10, 11), where he is compared with the Stoic wise man.

12. ἦν γὰρ...πνευματικός. The words in Job i. 1 are καὶ ἦν ὁ ἄνθρωπος ἐκείνος ἀληθινός, ἀμωμος, δίκαιος, θεοσεβής, ἀπεχόμενος ἀπὸ παντὸς πωροῦ καὶ πράγματος.

13. For the definition of holiness cf. Cic. *N. D.* I. 116 *pietas iustitia adversum deos*, Sext. *Emp. Math.* ix. 123 *ὁσιότης δικαιοσύνη τις πρὸς θεούς*, and *Str.* vi. P. 803 *ἡ δικαιοσύνη ἀνθρωπίνη οὕτω κοινὴ ὑποβάλλεται τῇ ὁσιότητι, οἷα δικαιοσύνη ὑπαρχούσα* (ML. *θεῖαν -φ- -ων*).

l. *προσσημέναι*, a favourite word in late Greek. The metaphorical use, I suppose, derived from the soldering of metals.

l. *ἀπεχθάνεσθαι αὐτοῖς*. Cf. Ael. V. H. II. 21 *ἤρετο τί βουλόμενος εὖτε ἂν ἀπεχθάνεται τῷ πάντων μάλιστα φιλοῦντι αὐτόν*, id. XII. 16 *ἀπήχθετο ἱερεῖ 'Αλέξανδρος ὅτι ἦν πολεμικός*, id. XIV. 16 *οἷκ ἡβούλετο ἀπεχθάνεσθαι τοῖς πρὸς αὐτὸν διελύγετο*. This meaning is not noticed in L. and S. Iannus cites Jos. Ant. XIII. 9. 3 *τῶν Σύρων πρὸς αὐτὸν ἀπεχθανομένων*, *ὡς γὰρ ἦν*, id. 5. 2, and XI. 4. 1.

l. *ἀσφαλῆς*. Heind. on Plato *Soph.* 231 explains 'hic, ut saepe, autus,' citing Xen. *Mem.* III. 1. 6 *τὸν στρατηγὸν εἶναι δεῖ ἀσφαλῆ πεθετικόν*, Eur. *Phoeniss.* 599 *ἀσφαλῆς γὰρ ἐστ' ἀμείνων ἢ θρασὺς γλῆτης*.

l. *συμπεριφορῇ*. See above p. 92. 30 f.

l. *ἡ λῆθη ἢ συμπεριφορῇ διδόντε γίνεται*. I can make no sense of the reading, which probably arose from dittography of η and the consequent elision of the participle into the subjunctive. [Barnard suggests *λῆθη ἢ*, but would CL have used the Ionic form η]

81. 24. *μηδενὸς ἐπιθυμῶν*. As this does not seem very appropriate in context, it had occurred to me that *ἐπιφθονεῖν* should be read *ἐπιθυμῶν*, and *μηδενὶ* for *μηδενός*. It appears however to belong to citation, see Str. IV. P. 602 inii. where Cl. quotes Basilides to the ring effect, *ἐν μέρος ἐκ τοῦ λεγομένου θελήματος τοῦ θεοῦ τὸ ἡγαπηκίνας γὰρ... ἑτέρου δὲ τὸ μηδενὸς ἐπιθυμῶν καὶ τρίτον μισεῖν μηδὲ ἐν*.

l. *μή τι*. See p. 112. 22, 120. 11, 152. 20, 158. 1, 13.

λαῖον εἶναι βουλόμενος. The meaning of the text is again discussed in 4. 20 f.

142, line 1. *τουτίστιν ἐαυτόν*. I think *ὡς* must have been lost before *ἐαυτόν*. Cl. could not have said that Christ was the Father in son.

ἀκούσαντί μου. The original has *διδάξω ὑμᾶς*.

5. *τὴν φρουρὰν ἔχων παρ' ἐαυτοῦ*. This seems to contradict p. 136. 13 *ἔξω ποτὶ τῆς ἁγίας φρουρᾶς γίνεσθαι*. See however p. 112. 12 f., p. 76. and the remarkable sentence in Q. D. S. 957 P. *τῶν μὲν προγγενημένων κίδωσιν ἀφείσω, τῶν δὲ ἐπιόντων αὐτὸς ἕκαστος ἐαυτῷ*, and *Ecl. Proph.* 3 inii. *ὁ μὲν πιστεύσας ἀφείσω ἀμαρτημάτων ἔλαβεν παρὰ τοῦ κυρίου· ἵνα γινώσκει γινόμενος ὅτι μηκέτι ἀμαρτάνων παρ' ἐαυτοῦ τὴν ἀφείσω τῶν ἵνα κομίζονται*.

ὅτι καὶ αἰνέει. The only way in which I can make sense of this suppose it a marginal query by a reader, who stumbled at the previous vi. If it were a statement by Cl. himself, it must surely have run *ὡς καὶ αἰνέει*.

l. *ἀνέφως παρέχεται*. Cf. Matt. vi. 2, 4.

l. 14. *ἐλθέτωσαν... ἐπιστρέψω*. Would not these be more appropriately changed, amendment being concerned with the future, repentance and reunion with the past? For *ἐπιστρέφω* see p. 72. 2, and p. 68. 16.

15. *θεοφορέω*. See p. 132. 1.

§ 82. 19. The Traditions of Matthias are all *Ματθαίαις ἐν τοῖς παραδόξοις παρακρίσιν* (ἀδελφῶν), *θεῖα* τοῦτο πρῶτον τῆς ἐπίστασις γνώσεως *θεοφορέμενος*, ἰσχυρὸν καὶ τὸν Μ. αὐτὸς διδάσκει, οὐραὶ μὲν μαίχουσαν, ἰσχυρὴν πρὸς ἰδεντὸν διδάσκοντα ἐκδιδόντα, *φυγὴν δὲ αὐτοῦ* γνώσεως, below p. 130. 14, where Dindorf quotes VII. 20 *Βασιλεὺς καὶ Ἰσθμῶν... φασὶν εἰρημῶν Μ. ἀπεκρίσθαι, οὗς φασὶν παρὰ τοῦ Σατῆρος αὐτῶν* ἰδέναι ὁ occurs in Str. IV. P. 573, but no doubt *Ματθαίαις* should be Traditions are probably the same as the Gospel in (*Hom. 1 in Luc.*) where after stating that 'ecclesia quæ gelia, hæcreses plurima' he continues 'scio quoddam appellatur secundum Thomam et secundum Mathiam, et ne quid ignorare videremur propter eos qui as putant al cognoverint.' It is also mentioned among spurious i H. E. III. 23. Dr Salmon thinks that it is referred to in Hypotyposes (*Adumbr. in Epist. Joh. 1. P. 1009*) 'Ἰσχυρὴν [quoniam] Joannes ipsum corpus quod erat extrinsecus suam in profunda mista, et ei duritiam carnis nullo : esse sed locum manui præbuisse discipuli.' See his art Traditions of' in *D. of Christ. Biog.* vol. II. p. 563, and p. 447. For the thought of. above p. 62. 2 f.

20. *θεοφορέω* καὶ *θεοφορέμενος*. See Index a. a. and L. the double sense of *θεοφόρος* (Ign. vol. II. p. 31). He con expressions of the Stoics, as of Epictetus (*Disc. II. 8. 12 f.*) *ὡς περιφέρει; ἐν παντὶ φέρει αὐτόν, καὶ μολύνων οὐκ αἰσθάνῃ ε δανοήμασι ῥυπαρὰς δὲ πράττει. καὶ ἀγέλματος μὲν τοῦ θεοῦ πε τολήμασι τι τοῦτων ποιεῖν ἔν ποιεῖ. αὐτοῦ δὲ τοῦ θεοῦ παρὰ τὴν ἑφορέωντος πάντα καὶ ἐπακούοντος οὐκ αἰσχύνη; In our passage of Matthias is to others an *ἀγαλμα θεῖον*, but he himself, the more prevailing witness in the God within him, who is also and inspiring principle of his life. The passive is used by Lucian. and a play of Menander's bore the title *ὁ θεοφορούμενος*. Cf. 1 ὑπὸ πνεύματος ἁγίου φερόμενος ἐλάλησαν ἄγιοι τοῦ θεοῦ ἄνθρωποι, *Ἀπολ. 1. 43* Ἡσαΐας θεοφορούμενος τῷ πνεύματι τῷ προφητικῷ. M. 1. 689 *ὅταν ἐξ ἱεροῦ κατασχεθῇς ὁ νοῦς ὁρμῇ καὶ σπε χρώμενος προίρχηται θεοφορούμενος, ἐκτελεσθῇ τὸν ἄλλον*: he sp of a *θεοφόρητος* *μανία* M. 1. 228, 658, M. 2. 659. Cf. uses the p relation to Plato (*Str. 1. P. 341*).*

23. ἡ γραφή τοῦ παραπορεύοντος τοῖς ἀλλοφύλοις *πνεύματος*. Cf. P. 508 *τὸ ὑποκτεσθῆναι τοῖς πάθεσιν ἐσχάτη δουλεία, ὥστε τὸ κρατεῖν ἐλευθερία μόνη. ἡ γοῦν θεία γραφή τοῖς παραβάταις τὰς ἐντολὰς ποι λέγει τοῖς ἀλλοφύλοις, τοῦτίστιν ἁμαρτίας ἀνοικεῖται τῇ φύσει, δι ἰσχυροτέρων μεταστροφῶν, and Str. III. P. 552. The scripture read*

the passages as 1 Sam. xii. 9 ἐπελάβοντο Κυρίου τοῦ θεοῦ αὐτῶν καὶ το αὐτοὺς...εἰς χεῖρας ἀλλοφύλων, 2 Kings xvii. 17, and Isa. l. 1 ταῖς χεῖρας ἡμῶν ἐπαράθητε. (I think Hervetus wrong in supposing the place to be to the boastful Joseph, sold by his brothers to the *ἡμιθέοι*.) *πεπράσκει* brachylogy for *πεπράσκεισθαι* λίγει.

1. *μή ἐπιβλήθης πρὸς ἐπιθυμίαν ἀλλοτρίαν γυναικί.* Cf. Mt. v. 28 *πᾶς ὁ ἄνθρωπος γυναικα πρὸς τὸ ἐπιθυμῆσαι [αὐτήν]* ἥδη ἐμοίχευσεν αὐτήν, with *and's* n. on the reading in his *Biblical Text of Clement* (Texts and Notes, vol. v. no. 5, p. 6). *ἀλλοτρία* is added from Prov. vii. 5 &c. where it has the meaning 'strange,' not only in the sense of belonging to another but as belonging to a foreign nation, in which prostitution was not hidden as in Israel.

1. 144, line 2. See above p. 48. 2—20.

1. τὸ σπέρμα σείων τὸ Ἀβραάμ. Gal. iii. 29 εἰ δὲ ὑμεῖς Χριστοῦ, ἅρα τοῦ πατρὸς σπέρμα ἐστέ, κατ' ἐπαγγελίαν κληρονόμοι, Rom. iv. 16, 1 John iii. 9 ὁ γεννηθεὶς ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ μένει, p. 138. 28 f. *αἰζῶν τὰ παρ' αὐτῷ κατατιθέμενα σπέρματα ἀναμάρτητος*, Orig. in Joh. xix. 3 ὅσον γὰρ σώζομεν τὰ ἐνσπαρμένα ἡμῶν τῇ ψυχῇ τῆς αἰῶνος σπέρματα, οὐδέπω ἀπελήλυθεν ἀφ' ἡμῶν ὁ λόγος. In Str. vi. 10 *ἴνα* we find the σπέρμα Ἀβραάμ contrasted with the υἱοὶ Ἰακώβ as *ἐλεγκτοί* with the *ἐκλεκτοί*.

1. ἀναπαύμενον τὸν θεόν. Cf. Eccl. Proph. P. 1003 θρόνοι ἂν εἴεν οἱ ἡσυχαστοὶ διὰ τὸ ἀναπαύεσθαι ἐν αὐτοῖς τὸν θεόν, ὡς καὶ ἐν τοῖς πιστεύουσιν ἅπαστες ἔχει τὴν περὶ θεοῦ γνῶσιν, ἐφ' ἣ γνῶσις ἀναπαύεται ὁ θεός, L. P. 329 *μόνη τῷ πιστεύοντι ἐπαναπαύεται τὸ κεφάλαιον τῶν ὄντων*, de Orat. 26 ὁ πρωτότοκος φ' ὁ πατὴρ ὡς θρόνῳ ἐπαναπαύεται, Isa. 16 τὰδε λίγει ὁ ὕψιστος ἐν ὑψηλοῖς κατοικῶν τὸν αἰῶνα, ὕψιστος ἐν ἀναπαύμενος, 2 Sam. xxii. 10 ἐπεκάθισεν ἐπὶ τῷ χειρουβὶμ καὶ ἐπετάσθη, 1. x. 18 δόξα κυρίου ἐπέβη ἐπὶ τὰ χειρουβίμ, Ps. xcix. 1 ὁ καθήμενος ἐπὶ χειρουβίμ.

1. ἐπιφανήσας. For the transitive force see Index.

1. 8. τίμην διὰ τῆς ἐπιστήμης τὸν οὐρανόν. Above p. 64. 27 τὰ νοήματα ἄγιον τίμνει τὸν ὅλον κόσμον. For διὰ τῆς ἐπιστήμης, cf. Str. l. P. 318 ἐντραφέντες γησίαι τοῖς τῆς ἀληθείας λόγοις ἐφόδια ζωῆς αἰδίου λαβόντες οὐρανὸν πτεροῦνται, and above p. 98. 23 (ἡ γνῶσις) εἰς τὸ συγγενεῖς τῆς ἡς θεῶν μετοικεῖ καὶ διαβιβάζει τὰς προκοπὰς τὰς μυστικὰς τὸν ἄνθρωπον, 8 *ἐν εἰς τὸν κορυφαῖον ἀποκαταστήσῃ τῆς ἀναπαύσεως τόπον*.

1. διὰ τὸν τὸν πνευματικὸν οὐρανόν. Cf. above p. 16. 14, 15, 25 f., p. 20. , p. 78. 26 f., p. 98. 23 f., p. 100. 13, p. 118. 11 f.

1. τῶν ἀρχῶν καὶ ξουρίαν. On the celestial hierarchy see nn. on l. 4, 7.

1. πνεύμα τῶν θρόνων τῶν ἀκρων. This may refer to the thrones mentioned *pro* iv. 4 *ἐκκλίνον τοῦ θρόνου θρόνοι εἰκοσι καὶ τέσσαρες, καὶ ἐπὶ τοῖς οὐκ εἶδον τοὺς εἰκοσι καὶ τέσσαρας πρεσβυτέρους καθήμενους*, *id.* xi. 16, 1; or to the Thrones of the celestial hierarchy (see above p. 16. 4 n.)

which come immediately after the Seraphim and Cherubim and before the *ἔξουσιαι* and *ἀρχαί*; or (taking *θρόνος* as a plural of majesty) we may connect it with the promise in Apoc. iii. 21 *δόςσω αὐτῷ καθίσαι ἐπὶ τῷ θρόνῳ μου*; or (which I think the most likely) Cl. combines them all into one vague idea.

10. *ἐπ' ἐκείνῳ ἴμεν, ἡφ' ὃ ἔγνω μένεν*. The simple construction *ἐπ' ἐκείνῳ ἴμ.* ὃ ἔγνω goes through the stages, (1) *ἡφ' ὃ ἔγνω ἴμ.*, (2) *ἡφ' ὃ ἐπ' ἐκείνῳ*, (3) *ἐπ' ἐκείνῳ ἡφ' ὃ*. For the repetition of the preposition with the relative, when it follows the demonstrative, see Q. D. & 944 P. ὃ ἐκείνους εὐρεθασμένους ἐν οἷς εἴλητα, and Lyc. c. *Leocr.* 22 *εἰς αὐτὰ τὴν τιμαρίαν τάξαντες, εἰς ὃ μάλιστα φοβούμενοι τυγχάνουσι*, quoted by Jelf, *Gr.* § 822. The last clause is not easy. What is it which alone the gnostic knows? Does it mean that heaven alone is the true subject-matter of knowledge, all else being a matter of opinion only? This would agree with the description, given in the *Phaedrus* 247, of the *ὑπερουράνιος τόπος*, where alone the soul beholds absolute truth and righteousness, of which only shadows are to be found in this lower world. The aor. *ἔγνω* would then refer to the pre-existent state. The doctrine of pre-existence was certainly held by Origen.

11. *τῇ περιστάσει τὸν ἕψιν*. That is, knowledge (*διὰ τῆς ἐπιστήμης*, l. 7) with sinlessness (p. 142. 27).

12. *ἐκτενέστερος*. See below l. 22, above p. 134. 29.

16. *ἐπὶ τοῦ*. Used of the past cause in p. 98. 3, here of the future effect.

§ 83. 21. *γινόμενον οὐδέν*. As *ὑποπτεύω* takes an acc. I have inserted *οὐδέν* which might easily be lost before *οὐδέ*.

21, 22. *οὐδὲ ἀσχεύεται ταῖς ἐξουσίαις ἐφθῆναι*. See above pp. 134. 29, 138. 3. Comparing Eph. vi. 12 *οὐκ ἔστιν ἡμῖν ἡ πάλῃ πρὸς αἷμα καὶ σάρκα, ἀλλὰ πρὸς τὰς ἀρχάς, πρὸς τὰς ἐξουσίας κ.τ.λ.* and also Apoc. xii. 10 *ἐβλήθη ὁ κατήγων τῶν ἀδελφῶν κ.τ.λ.*, I think the *ἐξουσίαι* here are the accusing angels who oppose the admission of the dying Christian into Paradise. Cf. the quotation from the apocryphal Gospel of Philip in Epiphanius. *Haer.* xxvi. 13 *ἀπεκαλύψεν μοι ὁ κύριος, τί τὴν ψυχὴν δεῖ λέγειν ἐν τῇ ἀνίσει εἰς τὸν οὐρανόν, καὶ πῶς ἐκάστη τῶν ἀνὰ δυνάμεων ἀποκρίνεται*. Origen (*Hom. v. in Ps.* vol. xii. 233 Lomm.) gives a description of this examination of the soul by the powers of darkness 'venit ad unamquamque animam de hoc mundo exeuntem princeps huius mundi et aereae potestates, et requirunt si inveniant in ea aliquid suum: si avaritiam invenerint, suae partis est: si iram, si luxuriam, si invidiam...suae partis est, et ad se eam trahunt.' This passage is quoted along with others of a similar nature in James' very interesting Introduction to the *Testament of Abraham*, p. 19. He considers that the original sources from which Origen drew were the *Assumption of Moses* (quoted in Jude 9) on which he gives the scholium, *ἐβλασφήμει ὁ διάβολος κατὰ Μωϋσῆος, φοβία τοῦτον καλῶν διὰ τὸ παράγει τὸν Ἀγγέλιον κ.τ.λ.*, and the *Testament*, in c. 12 of which the counting up and

lighting of good and evil deeds is described. Such weighing would be similar to one who was acquainted with the Egyptian Books of the

24. ἔμεινον αὐτῷ μετὰ τὴν ἔξοδον γενέσθαι. Cf. the words of Socrates

Apol. § 33) δὴλόν ἐστι τοῦτο ὅτι ἤδη τεθνάναι καὶ ἀπηλλάχθαι πραγμάτων ἔμεινον ἦν μοι. The outlook of the gnostic here described resembles that of the philosopher in the *Phaedo* §§ 29, 32, 33.

25. τὸ ἡδὺ καὶ τὸ συμφέρον. See above p. 86. 26.

26. πρὸς τὸν κόσμον ἰπαινετός. As we read just below (p. 146. 2) ἰπαινετός τὴν κρίσιν (on which see p. 104. 6) it might be thought that ἰπαινετός was more suitable here; but in the following line we have πρὸς τὸν θεόν. The gnostic deserves praise as regards the world's estimate, but to God he cannot be more than εὐάρεστος.

28. πάντα ἐφ' ἑνὸς ἰστανται. I have inserted ἐφ', giving the same construction as we have below p. 148. 9, 10 ἐπὶ τοῦ ἀδικεῖσθαι ἰσταντο τὸν νομοτάκτον. We may compare ἐν ταῖς ναύσι πάντα τὰ πρᾶγματα ἰστανται Aristid. vol. II. p. 279 D. Another way of mending the sentence would be to change ἰστανται into ἡρτῆται.

30. εἰς τὰ ἔα. I suppose this is cited in proof of the preceding. All depends upon Him, for all is His own.

p. 146, line 1. τὴν τῶν κοσμητῶν χρῆσιν. Cf. 1 Cor. vii. 31 οἱ χροῦμενοι τῷ κόσμῳ, ὡς μὴ καταχρόμενοι.

3. προσήκεν. For tense cf. p. 132. 16.

ἰπαινεῖται. Lowth translates *gloriatur*, referring to Pa. xxiv. 2 ἐν

αὐτῷ κυρίῳ ἰπαινεθήσεται ἡ ψυχὴ μου, but this middle use seems to be only found with ἐν, and, as the phrase ἰπαινετός πρὸς τὸν κόσμον occurs a little before in p. 144. 28, it seems better to keep the ordinary passive force, as in p. 188. 25 τὸ ἄκρως τίμιον κατὰ τὴν μόνωσιν ἰπαινεῖται.

3—5. τὸ τέλος εἰς θεωρίαν περαιούται. There seems to be a mixture of two constructions: τὸ τέλος ἐστὶ θεωρία and ἡ ἐνέργεια ἢ κατὰ τὰς ἐντολάς εἰς θεωρίαν περαιούται, cf. below l. 20 ἡ τελείωσις εἰς ἄνδρα τέλειον ἀφικνεῖται. In late Greek περαιόω is confounded with περαίνω, cf. Str. v. P. 734 inii. Ἐπεὶ μὲν οὖν καὶ ὁ πέμπτος ἡμῖν στρατηγεὺς περαιούσθαι, id. vi. P. 787 ὁ αὐτοκρατορὸς λόγος εἰς ὃν περαιούται ὁ νόμος, 'in which the law finds its completion.'

5, 6. 8' ἐπιστήμης τὰ ἐφέδια τῆς θεωρίας καρποῦμενοι. Cf. Str. I. P. 318 cited in n. on p. 144. 7, 8 above.

10, 11. αἰνέσονται τοὺς ὑψηλοὺς προσεξαρμένους τὸν λόγον. For a similar allegorical interpretation see Str. vi. P. 802 ἐπὶ τῶν θυμάτων, φησι, ἀρρέζετε, μεγαλοφρόνως τε ἐκδεχόμενοι καὶ ὑψηγάρως παραδιδόντες.

§ 84. 15. σωματικῶς. Cf. Paed. iii. P. 306 inii. σωματικῶς τὰς ἐποθήκας ἐκθίβομαι.

16. 8...ῃ καὶ δεύτερον. Cf. Joseph. Ant. xvi. 10. 8 τῶν περὶ Ἡρώδην ποσειδῶτος ἐνὸς καὶ δευτέρου, Schmid Attic. Index s.v.

19. τῆς κατὰ τὸν γουστιαῖον ἀπαθείας. This seems to be an instance of

the periphrastic use of *κατά* for the possessive genitive, as in p. 190. 24 τοῦ κατὰ τὰς θυσίας νόμου, see Blass § 42. 2, who quotes Acts xviii. 15 νόμου τοῦ καθ' ἡμᾶς, Eph. i. 15 τὴν καθ' ἡμᾶς πίστιν. For *ἐκδοσίας* see Index s.s.

27. ἀνεπιστημύωνται. Cf. Str. III. P. 544 *ἴνα* δεκά μοι μὴ παραλείψω ἀνεπιστημύωνται ὅτι τὸν αὐτὸν θεὸν ὁ ἀπόστολος κηρύσσει.

p. 148, line 3. The original has οὐκ οἶδαν ὅτι εἰ ἔγραυ.

5. περικοπή. Longinus (in Walz's *Rhet.* II. 696) defines the *περικοπή* as made up ἐκ δύο κώλων καὶ τριῶν. It is used more loosely by Christian writers of the portions of scripture, such as the Epistles and Gospel, appointed to be read in Church, see art. on Lectionary in *Dict. of Chr. Anti.* The word is used by CL below p. 156. 5, Str. III. P. 593 ἀναλίσγονται δὲ καὶ οὗτοι ἐκ τῶν προφητικῶν περικοπῶν λήψεις ἀναθεστέμενοι, ἰδ. ὁ λαός, ἐφ' οὗ εἴρηται ἡ περικοπή... διὰ γὰρ τὸν, P. 547 ἰνῶν. ἐπὶ τῇ προτίρας περικοπῇ "ἰδανατέθηκε" φησὶ "τῷ νόμῳ," ἰδ. ἡ δευτέρα δὲ περικοπή μονογαμίαν ἴσθηται, Str. IV. P. 596 τὰ μὲν ἄλλα φαίνονται ἀποδοφεῖν ἡμῶν ὁ Ἡρακλῆων κατὰ τὴν περικοπὴν ταύτην.

9, 10. ἐπὶ τοῦ ἀδικεῖσθαι ἴσθηται τὸν γνωστικόν. See above p. 144. 29, and Str. II. P. 433 *ἴνα* ἐπὶ τῇ ἐκλογῇ γάττουσι τὴν πίστιν, IV. P. 575 ἰνῶν ὁ σωτὴρ καὶ ἐπὶ τῶν πνευματικῶν καὶ ἐπὶ τῶν αἰσθητῶν τὴν περὶαν ἔταξεν.

15. δεκτέον. Comparing the following sentence, we plainly want a principal verb, answering to ἐμφαίνει. CL probably wrote δεκτέον, for which the scribe carelessly put δεκεῖ: this latter would then be corrected by superposing the letters *ει* *νυ*, which might be taken as a correction of the last syllable.

16. ἀνταδικῆσαι. Potter cites Max. Tyr. *Diag.* XVIII. 5 εἰ τὸ ἀδικεῖν πονηρόν, καὶ τὸ ἀνταδικεῖν ὁμοῖον· οὐ γὰρ τῷ ὑπάρχει πλεονεκτεῖν κατὰ πονηρίαν ὁ ἀδικῶν, ἀλλὰ τῷ ἀμύνεσθαι ἐξισούται κατὰ μαχηρίαν ὁ ἀνταδικῶν. See Anton. VI. 6 ἀριστος τρόπος τοῦ ἀμύνεσθαι τὸ μὴ ἐξομωεῖσθαι with Gataker's n.

§ 85. 24. φρίνας. Cf. Str. VIII. P. 916 ἄνθρωπος ὁ μὲν ὄντως ἄνθρωπος ὁ τὰς κοινὰς φρίνας κεκτημένος, ὁ δὲ ἄγριος καὶ θηριώδης, where κ. φρ. seems to mean *communis sensus*.

25 foll. See the parallel passage in p. 190. 11—18.

26. τοὺς παραζηλεύοντας. Deut. xxxii. 31, 1 Cor. x. 22.

27. διεχθρόνεται. This seems to be the only example of the middle. The active is used in the parallel passage, p. 190. 16, as well as below, p. 150. 19.

28. θεὸς ἐπὶ δικαίους καὶ ἀδίκους τὸν αὐτοῦ ἐπιλάμπει ἥλιον. The original has (ὁ πατὴρ ἡμῶν ὁ ἐν οὐρανοῖς) τὸν ἥλιον αὐτοῦ ἀνατίλλει ἐπὶ πονηροῦ καὶ ἀγαθοῦ, καὶ βρέχει ἐπὶ δικαίους καὶ ἀδίκους. For the different forms in which the quotation appears in CL see Barnard *Biblical Text of C.* p. 8. Another example of this rare causative use of *ἐπὶ* αἰ. occurs in p. 152. 2.

30. βυζιόμενος. On the construction see n. on p. 108. 4.

32. καθ' ἑλπὴν τὴν κοσμικὴν περιβλεψὼν ἰσχυρόντα σπαρασσέντην. So Chrysa. *Hom.* LXL 611 A quoted by AH. on Mt. xviii. 22, οὐκ ἀρθεὶς τούτῳ

23. ἀναδικᾶν. I hardly see the force of εἰς οὐδ' ἔργον εἶνε καὶ λόγῳ with this reading. Surely going to law can only be ἔργον. Should we read ἀναδικᾶν, comparing p. 148. 16?

p. 152, line 2. περιγράφει. The Gospel succeeds to the schooling of the law and draws the line round thought, as well as action. Cf. Aesch. p. 83 *fin.* περιγράφει με ἐκ τῆς παιδείας, Plut. *Str.* 9 (*ap.* Diels p. 562. l) τὴν ἄλλην φυσιολογίαν περιγράφει, μόνον ἀφελόμενον εἶναι λέγων τὸ (ἔργον τοῦ κακοῦ καὶ ἀγαθοῦ).

3. εἴηλον ὅποιοι. H. J. conjectures with much probability ἀρλοῦντι εἶναι.

4. ἀπελοῦσθε, i.e. in baptism.

6. ἔση δύναμις = εἰς οὐ κατὰ δύναμιν, cf. p. 26. 22 τὴν θέλειν οὐκ εἶναι τὴν ἐν δύναμιν ἐξομοιούμενην πρὸς τὸ δεύτερον αἶτιον.

8, 9. ἐπὶ ἀδικίαις τὸ εὐμενὲς ἐπιλαμβάνουσιν. See above p. 148. 28.

11. τρίτη δ' αἰτία represents a third *εἶνε*.

ἀφαι καὶ ἀφελήσεται σοι. Mt. vi. 14 ἐὰν γὰρ ἀφῇτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν ἀφήσει καὶ ὑμῖν ὁ πατήρ ὑμῶν ὁ οὐράνιος. The impersonal passive ἀφελήσεται αὐτῷ is found in James v. 15, in Clem. Rom. I. 13 (where see Lightfoot's n.), Polyc. *Phil.* 2 ἀφίετε καὶ ἀφελήσεται ὑμῖν, and in *Str.* II. P. 476 ἀφίετε ἵνα ἀφελῇ ὑμῖν. See Barnard C.'s *Bibl. Test.* p. 2.

12. βιαζόμενος ὥσπερ τῆς ἐντολῆς δε σωματίαν. Cf. Plut. *V.* p. 726 βιαζόμενος εἰς τὴν οἰκίαν, Lk. xvi. 16 πᾶς εἰς τὴν βασιλείαν βιάζεται. The position of ὥσπερ is unusual.

16. ἀσάρκα. Cf. p. 138. 30.

ἄνω τῆς γῆς. A common construction in late Greek; cf. *Str.* v. P. 696 ἄνω τῶν ὑπερκείμενων αἵρεται, above p. 140. 17 ἐπάνω εἶναι ἀμφὼν, p. 26, l. 4 ὑπεράνω ὡν καθάπερ θηρίων.

§ 87. 17. τῷ ἐνόματι. The original has ἐν τῷ ἐνόματι.

19, 20. τῷ πνεύματι ἀνεκράθητι. See note on p. 138. 7 κατ' ἐνάρεσιν ἔχειν τὴν δύναμιν τοῦ θεοῦ.

20. μή γὰρ οὐ. In late Greek we often find this phrase used as a modest or courteous *ἀρ'* οὐ, e.g. below p. 158. 13 f. μή τι οὖν κέμενων τις οὐ προσίεται ἱατρον; Rom. x. 18 μή οὐκ ἤκουσαν; μενοῦν γε, 1 Cor. ix. 4 μή οὐ ἔχομεν ἐξουσίαν φαγεῖν καὶ πινεῖν; Xen. *Mem.* IV. 2. 12 μή οὖν οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; καὶ νῆ Δι' ἔγωγε τὰ τῆς ἀδικίας· ἵπαι οὐκ ὀλίγα ἐστὶ τοιαῦτα ὀρᾶν, see Blass *Gr.* p. 254. It is commonly said that the interrogative μή expects the answer 'no,' but this must not be taken too literally. In many cases it insinuates the answer 'yes,' as in 1 Cor. xi. 22 μή γὰρ οἰκίας ἔχετε εἰς τὸ ἐσθίειν; Joh. xxi. 5 μή τι προσφέρετον ἔχετε; Xen. *Mem.* IV. 2. 10 τί δὲ βουλόμενος ἀγαθὸς γενέσθαι συλλέγει τὰ γράμματα; ἀρα μή ἱατροί; πολλὰ γὰρ καὶ ἱατρῶν ἐστὶ συγγράμματα. So too μὲν οὐ in Plato *Legg.* III. 676 A μὲν οὐκ ἐνθὺνδε τις ἂν αὐτὴν ῥῆστα κατιδοί; Πέδων; Ὅθεν περ καὶ τὴν τῶν πόλεων ἐπίδοσιν θεατίων. Hence μή, μή τι and μήποτε are often used in the sense of 'perhaps,' as in Plato *Men.* 89 O ἄλλα μή τοῦτο οὐ καλῶς ἀμολογήσαμεν; *Strom.* I. P. 317 μή γὰρ οὐ θεμετὸν οὕτω φρονεῖν, *Str.* III. P. 518 *fin.* μή τι συνέδει τῷ θεῷ ἐπιστάλη, ἄνομα p. 140. 26 f. μή τι ὁ πατήρ οὐ τῆς δι' ἀγγέλων βοηθείας ἐκιδεῖ εἶναι βούλεται τοῦτον, below l. 27 μή τι οἷον σάρκας εἶναι τοῦ ἁγίου σώματος τοῦτον φησὶ; p. 154. 28 μή τι οὖν τίλειαι γίνεσθαι ἀφελόμενον;

21. *ἔξουσιάζεσθαι*. In the original *ὑπό τινος* is added. Cl. here makes the verb govern an infinitive, as in Eccl. v. 18 (and vi. 2) *θεὸς ἔξουσιάζει αὐτὸν φαγεῖν ἀπ' αὐτοῦ*. The passive is found also in Sir. xlvii. 19 *ἐν ἐξουσίᾳ σου ἐν τῷ σώματι σου*, where Grimm approves the translation 'in potestatem redactus es in corpore tuo,' i.e. 'victus libidine mulierum ut illae tibi dominatae fuerint.' In Eccles. the participle *ἐξουσιάζων* occurs often in the sense of 'ruler.' Cf. Achmet *On*. c. 31, p. 26 (in Steph. *Thes.*) *εἰ μὲν ἴσθιν ὑπεξούσιος, ἀπολίσει τὸν ἐξουσιάζοντα αὐτόν*. It would seem that we might translate either 'I will not be commanded' or 'I will not be empowered, or authorized, to act against the Gospel.'

23. *ὁ δὲ θεὸς καταργήσει*. The original has *ὁ δὲ θεὸς καὶ αὐτήν καὶ ταῦτα καταργήσει*, on which Alf's n. is 'viz. at the appearing of the Lord, when we shall be changed from a *σῶμα ψυχικόν* to a *σῶμα πνευματικόν*.' The explanation of Euthym. Zig. seems to be more in accord with Cl., 'κοιλίαν' *οὐ τὴν σωματικὴν γαστέρα ἀλλὰ τὴν γαστριμαργίαν*.

24, 25. *μὴ οὐχὶ ἐκ ἐθέλοντας*. Compare Kühner *Gr.* vol. II. p. 767, *Dem. F. L.* 379 *αἱ πόλεις χαλεπὰ λαβεῖν μὴ οὐ χρόνον καὶ πολιορκίαν, Plato *Lyssis* 212 D οὐκ ἄρ' ἴσθι φίλον τῷ φιλοῦντι οὐδὲν, μὴ οὐκ ἀντιφιλοῦν, Isocr. X. 52, p. 216 τιμῇ τυχεῖν οὐχ ὁλόν τε μὴ οὐ [τὸν] πολὺ τῇ γνώμῃ διαφέροντα, *Strom.* v. P. 730 οὐδὲ τὴν ἄλλην ἴσασιν οἰκονομίαν τῆς ἀληθείας, μὴ οὐ πρὸς αὐτῆς δεδωκέντες, *Protr.* P. 68 *ἥκ. οὐδὲ κεραία παρελεύσεται μία μὴ οὐχὶ ἐπιτελεῖται γενομένη, id.* P. 71 *ἰνι. (ἱμαθον) οὐκ ἂν ἄλλως σωθῆναι, μὴ οὐχὶ...πεπιστευ- αέντας, *Paed.* I. P. 126 οὐ γὰρ τὸ αἷμα ποτε προήσεται φωνήν, μὴ οὐχὶ ὁ λόγος προσέμενος τὸ αἷμα, *Q. D. S.* 941 P. οὐ (ἡρωδὴν) τὸ τῆν ἄλλως ἀπορεῖν χρημάτων μὴ οὐκ ἐπὶ λόγῳ ζωῆς, *Eua. H. E.* II. 2 μὴ ἄλλως τιὰ παρὰ Ῥωμαίους θεοποιεῖσθαι μὴ οὐχὶ ψήφῳ καὶ δόγματι συγκλήτου, *id.* IV. 7 πάντα δρᾶν χρήσαι διδάσκει...ὥς μὴ ἂν ἄλλως ἐκφευγόμενοι...μὴ οὐχὶ πᾶσιν ἀπονειμαντας χρεῖα. Cl.'s use in the present instance is contrary to the rule that *μὴ οὐ* is only found after a preceding negative, but even in classical writers it is sometimes hard to square the rule with the facts, as in the famous *δυσάλγητος γὰρ ἂν εἴην τοιάδε μὴ οὐ κατοικεῖρων ἔδρον*.**

25, 28. *κατὰ τὸ ἐκέλευθεν...κατὰ τὸ προηγεμένον*. See n. on p. 122, 6.

28. *προσενέχοντας*. The contrasted *ζῶσι μὲν* seems to require *προσενέ- χων*, which may have been carelessly assimilated to the preceding participle.

27. *σάρκα*. For the pl. see n. on St James v. 3, and Orig. *Str.* x. (*Lomm.* vol. 17, p. 76) 'neque ergo spiritualis lacesset Christi carnea.'

28. *σῶμα ἢ ἀλλοτριεῖται ἢ ἐκκλησία*. 1 Cor. xii. 12—27, Col. i. 24 *ἐν τῷ τοῦ σώματος αὐτοῦ ὃ ἴσθιν ἢ ἐκκλησία*. The gen. *κυρίου* may be taken either with *σῶμα* or *ἐκκλησία*, perhaps better with the latter. For *ἀλλοτρι- εῖσθαι* see Index and Gal. iv. 24 with Lightfoot's n.

29. *χαρεῖς*. See n. above on p. 78. 11.

τὸ ἔσπευ. See above on p. 2. 5.

p. 154, line 1. *πεντάκις*. See p. 130. 26.

ἀποστρέφει πρὸς τὸν ἰθνηκὸν βίον. Cf. Thuc. I. 75 αἱ ἀποστρέφονται πρὸς τῆς ἐγγύστες, and for ἰθνηκὸν I. 5 below.

§ 88. 4. τὸ αἰρεῖ σῶμα. I Cor. vi. 18 ὁ πορνεύων εἰς τὸ θεῶν σῶμα ἁμαρτάνει. The spiritual fornication, which consists in worshipping another God and transgressing the New Covenant (I. 7), naturally leads to the old Pagan indulgence in the lusts of the flesh (Eph. ii. 1—3).

7 f. ὁ ταύτῃ κολλώμενος τῇ πόρῃ...εἰς σάρκα μίαν...ἄλλο σῶμα γίνεται. I Cor. vi. 18 ὁ κολλώμενος τῇ πόρῃ ἐν σῶμα ἔστιν· ἔσονται γάρ, φησί, ὁ δύο εἰς σάρκα μίαν. The MA. has (II. 7—11) ὁ ταύτῃ κολλώμενος τῇ πόρῃ τῇ παρὰ τὴν διαθήκην ἐνεργεί, [ἄλλο σῶμα γίνεται οὐχ ἕως] εἰς σάρκα μίαν καὶ βίον ἰθνηκὸν καὶ ἄλλην ἐλπίδα· ὁ δὲ κολλώμενος τῷ κυρίῳ ἐν πνεύματι πνευματικὸν σῶμα [τὸ διάφορον τῆς συνέδου γίνος]¹. If my reading is right, the clause εἰς σάρκα μίαν—ἐλπίδα was probably omitted from the text owing to the scribe's eagerness to complete the sentence, then supplied in the margin, and afterwards inserted in the wrong place.

9. ὁ δὲ ἐκ κολλώμενος τῷ κυρίῳ...ἐν πνεύματι, πνευματικὸν σῶμα. The original (I Cor. vi. 17) is ὁ δὲ κ. τ. κ. ἐν πνεύματι ἔστι. Possibly ἐν πνεύματι is a corruption of the last three words.

10. τὸ διάφορον τῆς συνέδου γίνος. I take this as a cognate accusative defining κολλώμενος, cf. Str. II. P. 502 γάμος ἐστὶ συνέδος ἀνδρὸς καὶ γυναικὸς κατὰ νόμον, ib. P. 508 ἡ τῶν ἀλόγων ζών συνέδος. Kaye (p. 151 a.) thinks there may be some reference to the διάφορον σπέρμα of the Valentinians mentioned in *Exc. Theod.* § 41 and that the word μαρτυροῦντες (I. 12) is to be explained by a reference to *Exc. Theod.* § 79 ἡς οὐκ ἀμόρφωτον ἔτι τὸ σπέρμα, θηλείας ἐστὶ τίκον· μαρτυροῦσιν δὲ μετετέθη εἰς ἄνδρα. I should rather say that Cl. uses gnostic terms in a different sense, as St John in his Gospel. The loss of these words from their true place probably arose from the same cause as that in I. 7.

14. προσεχῆς γινόμενος τῷ κυρίῳ. Cf. above p. 76. 22 f., p. 78. 27 f.

τὴν μονὴν τὴν ἐφειλεμένην. Cf. p. 82. 24.

15. ἀπηνθρωμένῳ. Cf. Str. IV. P. 624 σκευαστίον ἀπανηρώσθαι γυναικῶς, and Index s.v.

17, 18. εὖ γὰρ ἐκκελεῖν χρὴ τὸ μυστήριον. Cf. *Protr.* P. 11 τί δ' εἰ σοὶ καταλείγοιμι τὰ μυστήρια; οὐκ ἐξορχήσομαι μὲν...ἀπογυμνάσω δὲ τὴν γαστήρα... καὶ αὐτοὺς τοὺς θεοὺς οἷον ἐπὶ σκηνῆς τοῖς τῆς ἀληθείας ἐκκελεῖσθαι θεοταῖς. The eccyclema was the stage machine for exhibiting an interior to the spectators. It is difficult to see why there is this affectation of mystery. Cl. breaks off in his description of the future blessedness of the gnostics, just as he did in p. 20. 12. What reason was there why this should not be divulged? Is it an imitation of the tone adopted by the initiated in speaking of the mysteries of Eleusis, or rather of St Paul's reticence in 2 Cor. xii. 4?

20, 21. γίνεσθαι τοῖς, quoted above p. 140. 26 f.

¹ The brackets mark the clauses which seem to me to have been misplaced. In my text I have inserted the former after ἐλπίδα, and the latter after κυρίῳ.

22. καταβιόντες, 'living out their life,' not necessarily 'bringing it to a close,' cf. Plut. *Mor.* 603 B ἡ Ἀκαδημία οἰκητήριον ἦν Πλάτωνος καὶ Ἰπποκράτους αὐτόθι σχολάζοντων καὶ καταβιόντων τὸν ἅπαντα χρόνον.

25. οὐδὲν...εἰς ὁμοίωτα θεοῦ παραλαμβάνεται. 'None of these perceptions is accepted as resembling the Divine.' One can scarcely believe that it is Clement who says this, when we remember his repeated references to the gnostic's assimilation to God (pp. 6. 23, 20. 27, 26. 22, 146. 21, 178. 11, 12, *Q. D. S.* 965 P. τοῦτ' ἐστὶ τὸ σπέρμα εἰκὼν καὶ ὁμοίωσις θεοῦ) and even to his deification (see n. on *ισομνία* θεῶ, p. 6. 23).

26, 27. The Stoic doctrine of the identity of divine and human virtue is stated in Cic. *Leg.* i. 25 *virtus eadem in homine ac deo est. Est autem virtus nihil aliud quam in se perfecta et ad summum perducta natura.*

This, which was the common Greek belief, was opposed by Aristotle (*Eth. N. VII.* 1) 'We can no more attribute virtue or vice to God than to a brute,' ἀλλ' ἡ μὲν τιμιώτερον ἀρετῆς, ἡ δὲ ἑτερόν τι γένος κακίας. See also *ib.* x. 8 § 7 where it is argued that the divine activity must consist in *θεωρία*, as it would be absurd to ascribe to God practical virtues, such as courage or temperance or prudence. The later Academy followed Aristotle. Plotinus goes deeper 'If, as Plato says, we are made like to God by virtue, it would seem that we must ascribe virtue to God, but is it in accordance with reason to ascribe to Him the *political* virtues? God is the exemplar of all virtue, and man receives his virtues from Him, but the divine goodness is something beyond virtue. What we term virtues are merely purificatory habits, the object of which is to free the soul from the bondage of the flesh. With God virtue is nature, with man it is effort and discipline' (a brief abstract of *Enn.* i. 2). The Christian Fathers were divided on the subject, Clement, as we see, denying the identity both here and in *Str.* II. P. 501 Ἡσαίος μὴ τὴν αὐτὴν εἶναι ἀρετὴν ἀνθρώπου καὶ θεοῦ παριστάς, ὡς φησὶ (quoting Is. lv. 8, 9 'my thoughts are not your thoughts, &c.'), and *Str.* VI. P. 798 *ἐντὶ. ἡ δὲ ὁμοίωσις οὐχ...ἡ κατ' ἀρετὴν· ἀσεβὴς γὰρ καὶ ἦδε ἡ ἐκδοσις τὴν αὐτὴν ἀρετὴν εἶναι ἀνθρώπου καὶ τοῦ παντοκράτορος θεοῦ... ἐπέλαβες, φησὶν, ἀνομίαν, ὅτι ἴσομαί σοι ὅμοιος*, while Origen affirms it, maintaining that καθ' ἡμᾶς ἡ αὐτὴ ἀρετὴ ἐστὶ τῶν μακαρίων πάντων, ὥστε καὶ ἡ αὐτὴ ἀρετὴ ἀνθρώπου καὶ θεοῦ· διόπερ γενέσθαι τέλει, ὡς ὁ πατὴρ ἡμῶν ὁ εὐδαίμων τέλειός ἐστι, διδασκόμεθα (*Cels.* iv. 29), though elsewhere he condemns the Stoic presumption in claiming for their wise man *equality* of virtue and happiness with God (*Cels.* vi. 48). There can be no doubt that the Christian Revelation proceeds throughout on the supposition of the real identity of goodness in God and man, and that this lies at the very heart of the doctrine of the Incarnation. Our idea of the goodness of God is simply goodness as we know it in man, but stripped of its association with human weakness. See further my n. on Cic. *N. D.* III. 38, and Bigg, *Christian Platonists*, p. 65.

29. ἀδύνατον...γενέσθαι τινὲς τῶμων. It is plain that we cannot accept Cl's explanation of the difficulty contained in these words; nor, I think, can we accept Alford's suggestion, that the verb is rather prophetic than

imperative. It stands on the same footing as *ἀγαπήσεις* ('thou shalt love'), and *οὐ φανερώμεν* in v. 21 ('thou shalt not make manifest'). The assertion is the same as that contained in the Prayer, that the standard of heaven is the true man is never to rest satisfied with any perfection here. And how this is to be brought about is explained in *ὅτι πληροῦσθαι οὐκ εἰς τὸ πλεονεξῆσαι τοῦ θεοῦ, εἰς μέτρον τοῦ Χριστοῦ*. Compare above p. 140. 26 f. where the

p. 154, line 5. *τῆς περιουσίας*. See above p. 143.
6. *ἐλαφρῶς*. See p. 43. 2 *τὸ ἥπρην διχῶς ἐκλαφρῶς*.

§ 39. 11—13. *συνεπιλαβόμενοι—αἰδέσθαι*. The Academy laid great stress on the variety of opinion; were wrong, cf. Cic. *N. D.* l. 1 *tam variae sunt doctrimae tamque discrepantes sententiae ut magno argumentum esse incipientiam, prudenterque Academicos a rebus cohibuisse*, where see n. The same argument was used in the school of medicine. See Sext. *Emp. P. H.* l. 14. 148.

12. *οἱ περὶ τὴν ἑλληνικήν διδασκαλίαν αἰδέσθαι*. We have here an allusion to 2 Cor. xi. 4 *οἱ μὲν γὰρ ὑμᾶς ἐκτρέφουσιν ἐν οὐκ ἐκτρέφοντες... ἡ διδαγὴν ἑτέραν ἢ τὴν ἐν ἐπιστολῇ*. For *περὶ* cf. above p. 54. 24 *τὴν περὶ τῶν νόμων* points in which the charges brought against the Christians resembled those brought by the heathen and the Jews founded in ignorance of facts and misinterpretation below § 38.

15. *τὸν ἕως σωματικῶς*. This, then, was not in the Miscellany. See Introduction.

16. *προσάγουσιν*. Cf. Orig. *Col.* iv. 4 *ὅτι ἐπεὶ ἡμῖν ὁ Κρίστος, Philoc.* II. p. 24 *λυτῶσαν τὰς προσερχομένας ἀπορίας*.

18. *παραινέειν*. This verb is used in the passive and prostration as in Xen. *Mem.* III. 13. 6 *παραινέθη*, Plat. *Symp.* p. 207 B *ἔτοιμά εἰσιν ὑπὲρ τοῦτων καὶ διαμαρτυροῖς ἰσχυροτάτοις καὶ ὑπεραποδύσκειν, καὶ αὐτὰ τῷ λογισμῷ ἐκτρέφειν*, quoted with many other exx. by Ruijs. We find also the reflexive use in the same sense in Philo *οὐδεὶς προσενέγκασθαι τροφὰς ὑπέμεινεν, ἀλλ' ἑσυχὴ αἰτούς*. As *παραινέειν* is used intransitively, for the 'to persist,' 'to extend,' 'to continue' (and similar) *καταρτίζειν*, it seems not impossible that it may be 'to faint.' I think therefore that it is unnecessary to say *παραινέθειν*, of which no example is cited.

25. *τῷ πατρὶ τὸ μέγα*. The original has *ὁ πατήρ τοῦ οὐρανοῦ*.

28. περὶ τῷ καλῷ μέρει ἔνετα. This reads like a quotation. Momus, the god of fault-finding and mockery, may naturally stand for criticism and caricature of any kind. I have not however found any exact parallel for the latter use, which seems the most appropriate here. The heretical sects are a caricature of the true Church, resembling it as tares resemble wheat, and intended by the enemy to bring it into discredit. Taking the word in the more common sense of 'blame,' we may understand it of jealous fault-finding aroused by the sight of superior excellence; as in the 50th fable of Babrius, where Zeus, Possidon and Athens, striving *τίς καλὸν τι ποιήσει*, appoint Momus to be umpire; but he has nothing but blame for their creations. So the heretics criticize the law of God, whether revealed in nature or in the Bible.

§ 90. p. 158, lines 1—3. *οἱ παραβαλῆ...ἀφεξέμεθα*. For this form of conditional sentence see Index *s.v.* 'Optative.'

6. τὸν ἐκκλησιαστικὸν κανόνα γνωστικός, *Str.* VI. P. 803 κ. *ἐκκ.* ἡ συμφῶνία καὶ ἡ συμφωνία νόμον τε καὶ προφητῶν τῇ κατὰ τὴν τοῦ κυρίου παρουσίαν παραδομένη διαθήκη, Kaye, p. 216, n. 4, and Westcott's excellent account of the word in App. A of his *Canon of the N.T.*

8. ὁμολογίαν, i.e. I suppose the baptismal confession, cf. 1 Tim. vi. 12 ὁμολόγησας τὴν καλὴν ὁμολογίαν.

10. ἐν πλάτει. Cf. Dion. H. *Comp. Verb.* XXI. ἔστι τῶν ἐν πλάτει θεωρουμένων, *ib.* XXIV. ὁρᾶται δὲ οὐ κατὰ ἀπαρτισμόν, ἀλλ' ἐν πλάτει ('non perfectionis absolutae ratione habita, sed in genere').

12. οἱ ἱατροὶ ἐναντίας δόξας κικτήμενοι. On the medical sects of antiquity see art. 'Medicina' in Smith's *D. of Ant.*, and cf. Galen VIII. 657 K. θάπτον ἂν τις τοὺς ἀπὸ Μωϋσοῦ καὶ Χριστοῦ μεταδιδάξειεν ἢ τοὺς ταῖς αἰρέσεσι προστετηκότας ἱατροὺς τε καὶ φιλοσόφους.

13, 14. μή τι οὖν οὐ προσέεται. See above on p. 152. 20.

16. εἰδῶλον ἔμπλεως. Plato *Phaed.* 66 c ἂν τινες νόσοι προσπίσωσιν, ἐμποδίζουσιν τὴν τοῦ ὄντος θήραν· ἐρώτων δὲ καὶ ἐπιθυμιῶν καὶ φόβων καὶ εἰδῶλων παντοδαπῶν καὶ φλυαρίας ἐμπίπλησιν ἡμᾶς πολλῆς.

18. διὰ τοὺς δόκιμους αἱ αἰρέσεις. The original has δεῖ γὰρ καὶ αἰρέσεις ἐν ὑμῖν εἶναι, ἵνα οἱ δόκιμοι φανεροὶ γίνωνται ἐν ὑμῖν.

19. δόκιμους ἦτοι τοὺς ἐλεγκτικώτερον προσέοντας. Such as the Bermans are described in the Acts.

20. τῇ κυριακῇ διδασκαλίᾳ. Cf. p. 148. 22 ἡ τοῦ κυρίου διδασκαλία. Below p. 190. 15 we read of ἡ τῶν ἀποστόλων διδασκαλία.

21—23. This remarkable saying of the Lord is referred to by Cl. in *Str.* I. P. 425 ἡ γραφὴ παραινεί "γίνεσθε δὲ δόκιμοι τραπεζίται," τὰ μὲν ἀποδοκιμάζοντες, τὸ δὲ καλὸν κατέχοντες, *Str.* II. P. 436 ἔστι γὰρ δόκιμον νόμισμα καὶ ἄλλο κίβδηλον, ὅπερ οὐδὲν ἑλαττον ἀπατᾷ τοὺς ἰδιώτας, οὐ μὴν τοὺς ἀργυραμοιβούς, οἱ ἴσασι μαθόντες τὸ τε παρακεχαργμῖνον καὶ τὸ δόκιμον χωρίζαν...οὕτως ἐ ἀργυραμοιβὸς τῷ ἰδιώτῃ τοῦτο μόνον, ὅτι κίβδηλόν ἐστι τὸ νόμισμα, φησί· τὸ δὲ πᾶς, μόνος δὲ τραπεζίτην γινώσκων καὶ ὁ ἐπὶ τοῦτο

διειφόμενος μαθεῖναι, *Str.* vi. P. 780 τρέφεω οὐκ ἔχει τὴν τῶν ἀργυραεβίων οὐδὲ μὴν τὸ κροτήριον τὸν λόγον. καὶ πᾶς ἐπὶ τραπέζῃτες εὖτος, δοκιμάσει μὴ δυνάμενος καὶ δεακρίσαι τὸ ἐκίβδηλον νόμισμα τοῦ παραχαράγματος; Comparing the last quotation, I think that Resch is right here in reading ἐκίβδηλον and contrasting it with παραχαράγματος. Otherwise the contrast will lie between τὸ ἐκίβδηλον and τὸ κύριον, and ἐπὶ τοῦ παραχαράγματος would denote the flaw in the workmanship which betrays the forgery. Origen (*in Joh. tom.* xix.) connects it with 1 Th. v. 21 as well as with a word of Christ's (probably Mt. xxv. 27). In *Constit. Apost.* II. 36 it is limited to the judgment of the priests, to whom alone the commission was given γίνεσθε τραπέζῃται δόκμοι. Apparently the earliest reference is found in the Clementine Homilies II. 51, III. 50, XVIII. 20, or in Apelles (fl. c. 150 A.D.) *ap.* Eriphan. *Haer.* XLIV. c. 2 οὕτως γάρ, φησὶν, ἔφη ἐν τῇ εὐαγγελίῳ 'γ. δ. τρ.' χρῶ γάρ, φησὶν, ἐπὶ πάσης γραφῆς ἀναλέγων τὰ χρῆματα Dionysius of Alexandria (a disciple of Origen's) makes use of it to justify his inquiry into the tenets of the heretics (Eua. *H. E.* VII. 7). He believed himself called to this work by a vision, which he obeyed, ὡς ἐπιστολικῇ φωνῇ συντρέχον, τῇ λεγούσῃ πρὸς τοὺς δυνατωτέρους 'γ. δ. τρ.' Further information will be found in Fabricius *Cod. Apocr. N. T.* p. 330 ff., *Staise Thea.* v. τραπέζῃτες, Heinichen *Exc.* ix. ad Eua. *H. E.* VII. 7 (vol. III. p. 389), Nicholson *Gospel acc. to the Hebrews*, p. 157 ff., Resch *Agaphia*, pp. 105, 116 ff., Ropes *die Sprüche Jesu* pp. 141 ff.

§ 91. p. 160, line 2. περὶ τὸν θεὸν καταγίνεται. Cf. *Protr.* P. 79 καὶ ὁ βίος τοσαύτη σπουδῇ περὶ τὴν ὕλην καταγίνεται, *Paed.* I. P. 101 περὶ τὸν ἀνθρώπον ἡ πᾶσα σπουδῇ καταγίνεται.

3, 4. ἐπαποδύειν τῷ πόνῳ. Cf. *Paed.* I. P. 112 *ἴνα* ἴδῃσι δ' ἡμῖν πρὸς τοὺς φιλεγκλήμονας ἐπαποδύσασθαι. The first instance of the metaphorical use seems to be Arist. *Lys.* 615 ἀλλ' ἐπαποδύμεθ' ἄνδρες τούτῳ τῷ πόνῳ. It is common in late Greek, esp. in Philo, see *xxx.* in Siegfried p. 78.

8, 9. καταληπτικῇ θεωρίᾳ. See above p. 20. 25. The Stoics held that we could distinguish truth from falsehood intuitively by an infallible criterion, termed by Chrysippus καταληπτικὴ φαντασία, an impression in which the mind grasps reality, or, as it was also explained, which seizes the mind by a kind of irresistible shock¹: this is followed by *συγκατάθεσις*, a declaration to ourselves that the impression is true. Cf. probably substitutes θεωρία for φαντασία in order to give prominence to the activity of the mind. In p. 20. 25 he uses θεωρία of the beatific vision of the pure in heart.

10, 11. εἰσεὶ μὲς τῆς βασιλείης. Cf. above p. 128. 10 f.

¹ On the history of the word and its ambiguous signification, see Stein *Erkenntnistheorie d. Stoa* II. 154—186. καταλαμβάνειν, as a rule, has for its subject the mind, and for its object that which is presented to the mind, as in Plato *Phaedr.* 250D καταλαμβάνειν αὐτὸ διὰ τῆς ἀναγκαστικῆς αἰσθήσεως, Arist. *de Mundo* 391a 15 ἡ ψυχὴ θεῖν ψυχῆς ἐκμαρτυρεῖ τὰ θεῖα καταλαμβάνουσα, Epict. *Fragmenta* 1 (p. 404 Sch.) ταῦτα χαίρων εἶναι εὐτυχὲς μὲν ἀκατάληπτόν ἐστι τῷ ἀνθρώπῳ γινώσκον, εἰ δὲ καὶ τὰ μέλματα θεῖα τοῖς θεοῖς καταληπτά, ἀλλ' οὐκ εἰς ἑτέρας καταλαμβάνονται;

17. *θηρᾶν*. Zahn *Forsch.* III. p. 163 illustrates Cl.'s fondness for metaphors derived from the chase by instancing *Paed.* II. § 114 *θηρᾶν*, *Str.* II. § 5 *δοσθήσαντες*, VII. § 23 &c. It is of course borrowed from Plato, cf. *Rep.* IV. 432.

18, 19. *συναναφέονται πᾶσι*. Cf. *Str.* VI. P. 774 *ἰνῆ, αἱ αἰρέσεις παρ' ἡμῶν συναναφέονται τῇ γονίμῃ πυρῇ*. The word *πᾶσι*, as defined by Theoph. *H. Pl.* I. 3. 1, includes corn (*πᾶσι τὰ ἀπὸ ρίζης φυλλοφόρον προῖον ἀστέλεχες, οὐδ' ὁ καυλὸς σπυρροφόρος, οἷον ὁ σίτος καὶ τὰ λάχανα*), and so it is used by Cl. *Paed.* II. P. 233 *ἄγρος ὁ κόσμος, καὶ πᾶσι ἡμεῖς οἱ τῇ χάριτι δροσιζόμενοι τοῦ θεοῦ...χόρτος δὲ ὁ χυδαῖος ἀλληγορεῖται ὄχλος...εἰς οὐδὲν ἀλλ' ἢ εἰς ἐπίκκαυρα εὐθετος*. But elsewhere Cl. uses it of woods, as in *Str.* II. P. 479 *ῥα. τὰς συναναβαλλούσας τῇ γονίμῃ καρπῷ ματαίας τῆς ἐννοίας πᾶσι* and *Str.* I. P. 325 (the ground must be cleared) *ἂν ὁ τε τῶν ἀκανθῶν καὶ τῆς πᾶσι ἀπόσης*. These are also called *ἄγρια βοτάναι* *Str.* VI. P. 770, and *βοτάναι* simply by Ign. *Eph.* x., where see Lightf.

21, 22. *τῆς ἀληθείας τὴν ἀκολουθίαν*. Cf. below p. 170. 28 *τῆς ἀκολουθίας τῶν σφετέρων δογμάτων καταφρονούσιν*, *Str.* I. P. 426 *τὴν ἀκολουθίαν τῆς θείας διδασκαλίας θηρώμενοι*, below p. 180. 29, Sext. *Emp. Math.* VIII. 268 (man differs from brutes) *λόγῳ τε καὶ μεταβατικῇ φαντασίᾳ καὶ ἐν τῇ ἀκολουθίᾳ* (i.e. in *facultate colligendi aliquid et consecutiones perpericiendi*) but this is limited to τὰ φαινόμενα, in regard to which he has *τηρητικὴν τινὰ ἀκολουθίαν καθ' ἣν μνημονεύειν τίνα μετὰ τίνων τεθεώρηται, καὶ τίνα πρὸ τίνων, καὶ τίνα μετὰ τίνα, ἐκ τῆς τῶν προτέρων ὑποπτώσεως ἀνανοεῖται τὰ λοιπὰ*.

23. *ἔαν*. The participle used for finite verb, as often in Cl.

24. *τὸ μαχόμενον*. Contrasted with τοῦ ἀκολουθοῦ below, as in Epict. *Ench.* 62. 1 *τὴ ἀκολουθία, τὴ μάχῃ, τὴ ἀληθείᾳ, τὴ ψεύδει*;

25. *τῶν ἀληθῶν*. Like *ἀγαθῶν, τεινῶν* and even *βάτερων* for *ὁ ἕτερος* *Str.* I. P. 322, *θάτερον* for *τὸν ἕτερον* *Protr.* P. 24, *θατίραν* for *τὴν ἑτέραν* *Paed.* II. P. 236.

§ 92. 32. *ἀναπολόγητος ἡ κρίσις*. The original has *ἀναπολόγητος εἰ... πᾶσι ὁ κρίνων· ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον σεαυτὸν κατακρίνεις*.

πότερον ἀναρροῦσιν ἀπόδειξι; This was done by the later Academica, esp. Arcesilaus and Carneades, who held that neither the reason nor the senses were to be trusted. For the arguments by which demonstration was overthrown see Cic. *Acad.* II. 91 foll. and Sext. *Emp. Math.* Bk VIII.

p. 162, line 4. *ἐκ' αὐτῶν τῶν γραφῶν ἀποδεικτικῶς*. See below p. 168. 12 f. *τῇ τοῦ κυρίου φωνῇ πιστούμεθα τὸ ζητούμενον, ἢ μόνῃ ἀπόδειξις οὕσα τευχάνει*.

§ 6. *ὅτι μόνῃ τῇ ἀληθείᾳ καὶ τῇ ἀρχαίᾳ ἐκκλησίᾳ*. It is a mere truism to say, with the MS., that *ἐν μόνῃ τῇ ἀληθείᾳ* is to be found the most exact knowledge. For the reading *ἀληθεί* cf. p. 188. 17 *ἢ προγενεσιότῃ καὶ ἀληθεσιότῃ ἐκκλησίᾳ*, and I. 21 *μίαν εἶναι τὴν ἀληθῆ ἐκκλησίαν, τὴν τῷ ὄντι ἀρχαίαν*, p. 176. 20 f. *οἱ ἐν τῇ ἐπιστήμῃ ἢ ἐκκλησίᾳ ἢ ἀληθείᾳ*, also above p. 4. 15 *τὴν ἀρχαιοτάτην φιλοσοφίαν*. The repetition of the article with the

second epithet is not uncommon in Cl., cf. *Str.* I. P. 342 quoted in the a on διδασκαλίας I. 14 below.

9, 10. οἱ δοξαστοὶ καλοῦνται. Cf. below p. 172. 12 ἐπὶ δεξιότητι ἐπηρμένοι, *Prov.* κxvi. 12, 1 *Cor.* iii. 18 εἰ τις δοκεῖ σοφὸς εἶναι ἐν ἑνὶ τῷ αἰῶνι τούτῳ, μωρὸς γενήσθω ἵνα γίνηται σοφός. *Clara.* also uses the term δοκησισοφός, as in *Protr.* P. 58 ἡ πρὸς τῶν δοκησισοφῶν τούτων καταγγελλομένη ἀθεία, *Str.* I. P. 347 *fr.*, P. 370, and οἰρησισοφός *Str.* II. P. 484 and 456.

12. ἀναπαύεσθαι νομίζοντες. Cf. *Plut. Mor.* 694 D τὰ τῶν προσβόντων ἐπιχειρήματα (the arguments of the ancients) τοῖς μὲν ἀργούσι εἰς ἀνάπαι.

14. διὰ τοῦ ἐλέγχου. See below p. 172. 18 διαπληγίζονται διὰ τοῦ ἐλέγχου, p. 174. 14 τὰς προφητείας εἰργασίαν τῆς ἐκκλησίας ἐφορῶνται δ' ἐλεγχον καὶ νοουσίαν (= κατέγνωσιν here), *Protr.* P. 14 *init.* τὰ σύμβολα τῆς μησίως κινήσει γλῶττα καὶ μὴ γλασσίωσιν ἑμὶν διὰ τοῦ ἐλέγχου.

διδασκαλίας. So *Str.* I. P. 342 *fr.* ὁ τοῦ προφητικοῦ καὶ τοῦ διδασκαλικοῦ πνεύματος τὰς ἐντέχνους ἀπατρεῖ πρὸς σαφήνειαν διδασκαλίας.

16, 17. παρακαλουθῶντες αὐτοῖς ἐν. Cf. *Epict. Diss.* III. 5. 4 παρακαλουθεὶς σεαυτὸν ὅτι ἀποβάλλεις τινὰ δόγματα.

17, 18. ἐπιχειρήμασι σκοτίζουσι τὴν ἀλήθειαν. *Arist. Top.* VIII. 11, p. 162. 15 ἔστι δὲ φιλοσοφία συλλογισμὸς ἐποδεικτικὸς, ἐπιχείρημα δὲ συλλογισμὸς διαλεκτικός, σόφισμα δὲ συλλογισμὸς ἐριστικός, thus explained by Trendelenburg (*Log. Arist.* p. 100), *verum rationis et experientio aggradi (ἐπιχειρῶν) dialecticis est, ἔστι δ' ἡ διαλεκτικὴ πειραστικὴ περὶ ὧν ἡ σοφία γνωριστικὴ, ἡ δὲ σοφιστικὴ φαινόμενη, οὗσα δ' οὐ* (*Met.* III. 2. 20). Cf. also *Schw.* on *Epict. Diss.* I. 8. 1 ἐπιχείρημα est quodlibet genus argumenti quo aggradiatur adversarium, *Ernesti Lex. Techn. Gr.* a.v., *Dion. H.* p. 723. I. 10 ψυχρὸν καὶ ἀπίθανον ἐπιχειρήσῃ εἰσάγει, βιαζόμενος τὸ κακούργητατον τῶν ἐπιχειρημάτων ποιεῖν πιθανώτατον, where it seems to have the force of σόφισμα, as in the text. See *Index* and *Str.* II. P. 454 quoted below on p. 168. 5. For *scot.* compare *Paed.* II. P. 214 οὐ πεφώτισται τὸν σκοτισμένον, οὐκ εἶδεν τὸν θεόν.

20. πρὸς ἀντιδασταλήν. See *Index* a.v.

22. τινὰ ἀποσπένδαντες. Below p. 168. 24 f. ἐκλεγόμενοι...ἀλίως σπαράδην ἀπανθιζόμενοι φωνάς.

24. διατριβῆς. Cf. *Gell.* I. 26 'interrogavi in diatriba Taurum, an sapiens irascereetur,' XVII. 20 'recens in diatribam accersitus eram,' *Str.* I. P. 340 ἡ θρυλουμένη κατὰ τὰς διατριβὰς διαλεκτικὴ.

§ 93. 26. ποιεῖν ἐπὶ τοῖς καλλίστοις. So in *Plut.* V. 913 διαγωνίσασθαι ἐπὶ τοῖς μεγίστοις ἀθλοῖς.

29. κοινὰ τινὰ κριτήρια. Cf. *Str.* II. P. 455 *init.* ἐν ἧμιν γὰρ αὐτοῖς τρία κριτήρια μνηστέα, αἰσθησις μὲν αἰσθητῶν, λεγόμενον δὲ ὀνομάτων καὶ ἡμάτων ὁ λόγος, νοητῶν δὲ νοῦς, below p. 168. 12 ἀληθῶν καὶ ψευδῶν κριτήρια, p. 168. 2 τῇ κυριακῇ γραφῇ χρώμεθα κριτήριον. The Stoics were the first to give importance to the criterion as the foundation of their philosophy, see *Zeller* IV. p. 80 f. and esp. *Stein Erkenntnistheorie d. Stoa*, pp. 260—276.

p. 164, lines 3—5. Comparing below p. 176. 19 f. τριῶν οὐδὲν διαλέσται

τῆς ψυχῆς, ἀγνοίας, οἰήσεως, ἐπιστήμης, of which οἴσις is said to be the mark of the heretics, and ἐπιστήμη of the true Church; it is strange that here Cl. is content to assign to the Christian a lower stage, intermediate to ἐπιστήμη and δοξασοφία. Yet in *Str.* VI. P. 825 it is said that ἐπιστήμη belongs to the gnostic alone, ἡ τῷ ὄντι ἐπιστήμη. ἦν φαρμακόν μόνον ἔχειν τὸν γνῶστικόν, κατὰληψις ἐστὶ βεβαία διὰ λόγων ἀληθῶν καὶ βεβαίων ἐπὶ τὴν τῆς αἰτίας γνῶσιν ἀνάγουσα, see above p. 26. 26 f., 100. 3 f., below p. 168. 12 f. We must suppose therefore, that, though Cl. here seems to speak as if Christians generally were only to aim at the mean between knowledge and conceit, he is really contemplating the case of an imperfect Christian, who has indeed received the Gospel, but is still in danger of turning back (II. 8, 9), because he finds the entrance difficult. That the Stoics made a similar classification appears from Sextus Emp. *Math.* VII. 151 τρία γὰρ εἶναι φασιν ἐκείνοι τὰ συζυγούντα ἀλλήλοις, ἐπιστήμην καὶ δόξαν καὶ τὴν ἐν μεθορίῳ τούτων τεταγμένην κατὰληψιν. ὅν ἐπιστήμην μὲν εἶναι τὴν ἀσφαλῆ καὶ βεβαίαν καὶ ἀμετάθετον ὑπὸ λόγου κατὰληψιν, δόξαν δὲ τὴν ἀσθενῆ καὶ ψευδῇ συγκατάθεσιν, κατὰληψιν δὲ τὴν μεταξὺ τούτων, ἥτις ἐστὶ καταληπτικῆς φαντασίας συγκατάθεσις...ὅν τὴν ἐπιστήμην ἐν μόνοις ὑφίστασθαι τοῖς σοφοῖς, τὴν δὲ δόξαν ἐν μόνοις τοῖς φαύλοις, τὴν δὲ κατὰληψιν κοινὴν ἀμφοτέρων εἶναι. Probably Cl. makes πίστις (= ὁρθὴ δόξα) his mean between the extremes.

3, 4. μέγιστον τὸ τὴν αἴσιν ἀποθέσθαι. Above p. 158. 31 the heretics are said to have οἴσιν ἀληθείας. The aim of the Socratic method was to get rid of this οἴσις. It is condemned in two sayings ascribed to Heraclitus: οἴσις ἰερὰ νόσος, οἴσις προκοπῆς ἐγκοπὴ προκοπῆς¹, also by Epictetus *Disc.* II. 17. 1 τί πρῶτόν ἐστιν ἔργον φιλοσοφούντος; ἀποβαλεῖν οἴσιν· ἀμήχανον γὰρ ἃ τίς εἶδεναι οἶσιν ταῦτα ἄρξασθαι μάθαιεν.

6. ἀνάπαυσιν. Above p. 98. 26, *Paed.* I. P. 115 *βλ.* τελείωσις ἐπαγγελίας, πύρας γνώσεως ἢ ἀνάπαυσιν.

7. The original has στενὴ ἡ πύλη καὶ τεθλιμμένη ἡ ὁδός.

8. ἔπαξ εὐαγγελισθεῖς. Cf. Heb. vi. 4 τοὺς ἀπαξ φωτισθέντας, and iv. 6 οἱ πρότερον εὐαγγελισθέντες.

τὸ σωτήριον, φησὶν, ἐν ᾧ ἄρα ἐπύγνῃ. The sentence is evidently incomplete, there being no government for τὸ σωτήριον. From the word φησὶν it would seem that it forms part of a quotation. I suggest that this may have been Mt. xiii. 20 οὗτός ἐστιν ὁ τὸν λόγον ἀκούων (= εὐαγγελισθεῖς), καὶ οὕτως (= ἐν ᾧ ἄρα ἐπύγνῃ) μετὰ χαρᾶς λαμβάνων αὐτόν, ...γενόμενης δὲ θλίψεως ἢ διωγμοῦ οὕτως σκανδαλίζεται, and that Cl. wrote ἐν ᾧ ἄρα ἐπύγνῃ μετὰ χαρᾶς λαβών, cf. Mt. xxiv. 44 ὃς οὐ δοκεῖτε ἄρα ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται, and 1 Tim. iv. 3 ἐπεγνωκέναι τὴν ἀλήθειαν. For τὸ σωτήριον see Lk. ii. 30, iii. 6.

9. μὴ ἐπιστρέψατο εἰς τὰ ὀπίσω. The original has ὁ ἐν τῷ ἔργῳ ἐμπίσθι μὴ ἐπιστρέψατο εἰς τὰ ὀπίσω. μετμενούμενος τῆς γυναικὸς Λάτ.

10. εἰς τὸν πρότερον βίον, i.e. before his conversion from heathenism, cf. Eph. i. 7. 22 ἀποθέσθαι ὑμᾶς κατὰ τὴν προτίραν ἀναστροφὴν τὸν παλαιὸν ἄθρονον, 1 Pet. i. 14.

¹ They are both classed as spurious in Bywater's ed. p. 51.

τοῖς αἰσθητοῖς προσανέχοντα. See above p. 152. 26, below p. 170. 1 τοῖς ἐνόμασι μόνοις προσανέχουσι. L. and S. lose the force of the word, which is rightly given in Rost and Palm 'seine Gedanken auf etwas richten.'

11. παλινθεράμενα. So in *Str.* vi. P. 777 ἐπὶ τὰ κοσμητικά π. ἐργασί, but below p. 168. 21 of a return from heresy to the Church.

12. θνήσκουσι γὰρ ἀμαρτίῃ. There is no authority for the word θνήσκουσι, which I venture to read here in place of the unmeaning θνήσκουσι of the m. There is a certain resemblance between heresy and paganism, cf. *Str.* iii. P. 538 where he compares the asceticism of some heretics with that of certain Gentiles, ἄλλοι ἐγκατανοόμενοι καθάπερ τὰ πλείοντα τῶν ἄλλων ἰδίῃ, and again, in reference to the Antinomian tenets of some of the followers of Basilides, P. 510 *scilicet* μὴ τοῖνυν, ἐπεδιδόμενοι τὰ ἔσχατα τοῦ Χριστοῦ καὶ τῶν ἐν ἱθυσίν ἀκαταστάτων ἀκολαστότερον βιοῦντες, βλασφημίαν τῷ ἰσχυρῷ προστριβίσθων, *Str.* i. P. 375 ὁ παρεκτραπείς ἐκ τῆς κατ' ἀλήθειαν θρησκείας, συνεκρυνεῖ αὐτοῖς εἰς τὰ ἰδιώτικα, also p. 154. 5 ὁ ἰδιώτικος ἐν ἐκκλησίᾳ παλινθεράμενος.

15. ἀνακτίζοντα. Cf. *Str.* iv. P. 631 *scilicet* ἡ ἐκ τῆς διαθήκης ἀνάστασις καὶ ἀνανέωσις.

τιθησόμενον, used with a middle force here, as well as in *Paed.* i. P. 122, ii. P. 174, but with passive force in P. 124 *scilicet* τῷ γυνὲ γέλλαντι εὐθεὶς μὴ ἀποκυθίσιντες τιθηνοίμεθα, and in Hippocrates.

ἐξαλεγμένον. Cf. p. 132. 21.

17—19. The original has εἰδεὶς ἐπιβαλὼν τὴν χεῖρα αὐτοῦ ἐπ' Ἄρστην καὶ βλάψων εἰς τὰ ὀπίσω εὐθεὶς ἴστω εἰς τὴν βασιλείαν τοῦ θεοῦ, see Bernard *Biblical Text of C.* p. 42.

20—23. This sentence has no relation to what goes before, but merely prepares the way for the comparison between the Virgin Mother and the Scriptures. I think therefore we should read ἀλλ' ὡς τοῖς πολλοῖς. ὡς ἵσκειν, which would easily give rise to the m. reading by the scribe's eye passing from the 1st to the 2nd ὡς, and the subsequent insertion of τοῖς πολλοῖς in the wrong place. The δι which follows τοιαῦτα I take as marking the apodosis. This construction is very common in later Gr., cf. Jacobs Aelian *N. A. praef.* xxvi. f., W. Schmid *Att.* vol. i. 183, 425, iii. 333 f., Klotz-Devar ii. 369 f., and see exx. fr. Cl. in n. on p. 86. 21, p. 116. 4, 5, also *Paed.* i. P. 137 ἐξὸν αὐτῷ ἀπολέσαι ἡμᾶς...δὲ δι' ὑπὲρ ἡμῶν καὶ πίπονθιν.

20, 21. τοῖς πολλοῖς δεκατὶ λεχθὲ ἀνα. On the belief in the miraculous birth, as well as the miraculous conception of our Lord (affirmed in the 79th canon of the Council in *Trullo* towards the end of the 7th century), see my *Introduction* to S. James p. xxxii foll. It is plain from Cl.'s words that it was due to an apocryphal Gospel, and was not generally accepted when he wrote. λεχθὲ lit. 'confined to her bed.' See *Paed.* i. P. 123 ὁ θαύματος μυστικοῦ...μία μόνη γίνεται μήτηρ παρθένος—ἐκκλησίαν ἡμεῖς φιλῶν αὐτὴν καλεῖν—γάλα οὐκ ἔσχεν...ὅτι μόνη μὴ γέγονεν γυνή, παρθένος δὲ ἄρα καὶ μήτηρ ἴστω, and *Text. de Virg.* Vol. 6, *de Carne Christi* c. 23 αἱ σάργεσς ἐκκορπί, in partu suo puperis ipse partefacti corporis loco...Apostolus non eo

virgine, sed ex muliere editum Filium Dei pronuntiavit, agnovit adaptatas vulvae nuptialem passionem.

22. *μαισθιδέν φασί τινες παρθένον εἰρηθῆναι.* This is stated in the *Protevangelium* xix. xi. (also in Pseudo-Matthew p. 379 Thilo), where Salome is introduced first as saying to the midwife (ἡ κύριος ὁ θεός, εἰ μὴ κατανοήσω, οὐ μὴ πιστεύσω ὅτι παρθένος ἐγέννησεν, and then as punished for her unbelief by the burning of her hand.

§ 94. 24. αἱ κυριακαὶ γραφαί. The same phrase is used p. 2. 21.

25. *ἐπικρίψεις.* Cf. *Str.* vi. P. 803 διὰ πολλὰς αἰτίας ἐπικρίπτονται τὸν τοῦν αἱ γραφαί, *ib.* P. 805 (in the case of Greek writings) αἱ καλούμεναι τῶν τρόπων ἐξαλλαγὰς τὰς ἐπικρίψεις ποιοῦνται; and, for the comparison of the mysteries involved in Scripture and in the life of Christ (*ib.* P. 803 *fin.*), *παραβολικὸς ὁ χαρακτήρ ὑπάρχει τῶν γραφῶν, διότι καὶ ὁ κύριος οὐκ ἐν κοσμητικῷ ὡς κοσμητικὸς εἰς ἀνθρώπους ἦλθεν κ.τ.λ.*, and P. 804 (the economy of the Incarnation is like a parable to him who hears) τὸν υἱὸν τοῦ θεοῦ σάρκα ἀντληφότα καὶ ἐν μήτρᾳ παρθένου κυοφορηθέντα.

26. *τέτοκεν καὶ οὐ τέτοκεν.* Cf. *Tert. de Carn. Chr.* c. 23 *agnoscimus signum contradicibile, conceptum et partum virginis Mariae; de quo Academicī isti* (the followers of Marcion) '*Peperit et non peperit*,'... *legimus apud Ezechielem de vacca illa quas peperit et non peperit.* There is nothing like this in the canonical Ezekiel, and the reference is probably to some lost apocryphal work. See Zahn *Forck.* vol. vi. p. 309. Allusion is made to it in Epiphanius. *Haer.* xxx. c. 30 'Ἰδοὺ γάρ, φησὶν, ἡ παρθένος ἐν γαστρὶ ἔξει καὶ ρίξεται υἱόν· οὐκ εἶπεν, 'Ἰδοὺ ἡ γυνή. καὶ πάλιν ἐν ἐτέρῳ τόπῳ λέγει, Καὶ ρίξεται ἡ δάμαλις, καὶ ἐροῦσιν, Οὐ τέτοκεν κ.τ.λ.

27. *ἐκ συνδυασμοῦ.* Aristotle's usual phrase for sexual union.

p. 168, line 1. *παραπύπτονται.* See above p. 132. 4 f., below p. 172. 12 *παρεπύπνυντο τὰς γραφάς*, and Index s.v.

3. *τῷ αἰρουμένῳ λόγῳ.* See p. 106. 20, p. 122. 19, p. 136. 9.

4. *πίστεως.* See Index to Cope's ed. of *Arist. Rhet.*

5. *βιάζονται τὴν γραφήν.* So p. 170. 13 below; cf. *Str.* iii. P. 529 *ἰνί. αἱ διαστρέφοντες τὰς γραφάς πρὸς τὰς ἰδίας ἡδονάς, καὶ τινων προσφιδῶν καὶ στυγμῶν μεταθίσει τὰ παραγγελθέντα σωφρόνως βιαζόμενοι πρὸς ἡδοναθείας τὰς ἑαυτῶν, ib.* P. 539 *βιαζόμενοι τινας ὀλίγας γραφάς.* Cf. 2 Pet. iii. 16.

6. *ψυχικῆς εὐτονίας.* Cf. *Epict. Diss.* ii. 15. 2 *θέλω γὰρ εἶναι τόνους ἐν σώματι, ἀλλ' ὥς ὑγιαίνοντι... ἂν δέ μοι φρενιτικοὺς τόνους ἔχων ἐνδεικνύη...* τοῦτο οὐκ εἰσὶ τόνου, ἀλλ' ἀτονία. ἕτερον τρόπον τοιοῦτόν τι καὶ ἐπὶ τῆς ψυχῆς πάσχουσιν...(8) οὐ θέλεις τὸ κρίμα σκίψασθαι πότερον ὑγίης ἢ οὐχ ὑγίης, καὶ οὕτω λακόν ἐποικοδομεῖν αὐτῇ τὴν εὐτονίαν, see above n. on ἀτονία p. 80. 23. The beginning of § 93 shows why εὐτονία is needed.

8. *τὸν κανόνα τῆς ἀληθείας.* See on p. 70. 25, p. 158. 6.

9. *παρ' αὐτῆς τῆς ἀληθείας,* i.e. the Word, as stated below in ll. 29, 30 and p. 168. 7.

10, 11. *καὶ τοὶ πλείους σφάλλονται.* Should we read *καὶ*? The v. is

sometimes followed by the simple dative, instrumental, modal, or causal.

12. ἀληθῶν καὶ ψευδῶν κριτήριον συγγε
Heb. v. 14 τὰ αἰσθητήρια γεγυμνασμένα ἔχον
κακοῦ.

§ 95. 15. ἔξ ἀνθρώπου. The singular *s* below (l. 22) ἔξ ἀνθρώπου θεὸς ἀποτελεῖται, could only mean 'one of mankind.'

18. ἀναλακτίσας τὴν ἐκκλησιαστικὴν πα
τοὺς αἱρετικούς κενοῦς τῶν τοῦ Χριστοῦ παρι
ἡμεῖς διὰ τῆς τοῦ κυρίου παραδόσεως εἰσμεν,
γίγονε τῶν ἀποστόλων, ὥσπερ διδασκαλία, οὗτ
τῶν ἁγίων παραδόσεων. The *v. ἀναλ.* is *ve*
and Deut. xxxii. 15 Ἰακώβ ἀπελάκτισεν, *Ac*
Protr. P. 143 εἰδὼς τὴν ἀναισχυρίαν τοῦ ἐκκ
σαντος.

19. ἀποσκιρτήσας. See *Str.* II. P. 446 *d*
de Merc. Cond. 23 ἡ μνήμη τῆς ἐλευθερίας ἀπο

22. τὸν βίον ἐπιστρέψας τῇ ἀληθείᾳ. Τὶ
ἐπιστρέφω is either *eis* or *ἐπὶ* (as in p. 170.
Jud. xix. 3 τοῦ ἐπιστρέψαι αὐτὴν αὐτῇ. I as
the reading proposed by Hervetus, as it se
and so to prepare us for the startling statem

23. θεὸς ἀποτελεῖται. See above n. on *p*
with the effect of Circe's bewitchment.

26. πολυτρόπως καὶ πολυμερῶς. In the
where too it is God who speaks, first thr
through the Son.

ἡγούμενον τῆς γνώσεως. Cf. *Str.* VI. P. 73
above p. 136. 28 f. τοῦτου δὲ ἡγείται τὸ εὐληφέ

27, 28. τὴν ἀρχὴν...φυλαχθεῖη. Potter
ἀρχὴ δ' ἐστὶν ἀποδείξεως πρότασις ἄμεσος· *i*
There seems to be some confusion in the w
Christ as our guide to knowledge and then o

29. πιστὸς τῇ κυριακῇ γραφῇ. One
πιστεύων, but cf. Plato *Legg.* VII. 824 B *ν*.
πιστόν. One who puts his faith in the divi
the heretics, as worthy to be trusted himself

30. ἐκόντως ἀν...ἐνεργούμενος. The reas
because one who submits himself to the *te*
moved to act in Christ's spirit for the good
is impossible, and Potter's correction *ἐνεργ*
admissible, spoils the meaning. For the
p. 64. 14.

p. 168, line 1. τῶν πραγμάτων. Cf. abov
M. C.

κριτήριον. Above p. 166. 12. That which is still under examination is still undecided, and cannot therefore be used as a criterion or first principle.

3, 4. *πίστα περιλαβόντες*. Cf. Plut. *V.* 497 (*Luc.* 9) *περιλαβὼν τῇ διανοίᾳ τὸ μῖλλον*, Polyb. II. 52. 5 π. *τὴν ἀρχὴν ταῖς ἐλπίσι*. The word is constantly confused with the *περιβαλόντες* of the ms., which in the active has no such meaning as is here required. For faith as the ground of knowledge compare *Str.* II. P. 432 *ἡ. πίστις πρόληψις ἐκούσιός ἐστι, θεοσεβείας συγκατάθεσις, "ἐλπίζομένων ὑπόστασις, πραγμάτων ἔλεγχος οὐ βλεπομένων,"* *ib.* P. 434 *ὁ πιστεύσας ταῖς γραφαῖς, τὴν κρίσιν βαβαίαν ἔχων, ἀποδείξει ἀσπιρρητον τὴν τοῦ τὰς γραφῶν διδωρημένου φωνὴν λαμβάνει θεοῦ. οὐκ ἐν' αὐτῇ πίστις γίνεται δι' ἀποδείξεως ἀχωρομένη, ib.* P. 454 *ἡ δοξαστικὴ ἀπόδειξις ἀνθρωπινὴ τέ ἐστι καὶ πρὸς τῶν ῥητορικῶν γινόμενη ἐπιχειρημάτων ἢ καὶ διαλεκτικῶν συλλογισμῶν. ἢ γὰρ ἀνωτάτῃ ἀπόδειξις ἐπιστημονικὴν πίστιν ἐντίθῃσι διὰ τῆς τῶν γραφῶν παραθέσεως κ.τ.λ.*

ἐκ περιουσίας. See Index s.v.

5, 6. *παρ' αὐτῆς τῆς ἀρχῆς παρὶ τῆς ἀρχῆς*. Thus, we must believe in the existence of God before we can believe in a revelation from Him; but from the revelation we get far stronger proofs for our original belief.

8. *ἀνταποφαινεσθαι*. Cf. *Str.* VIII. P. 915 *ἔξεστι καὶ τὸν ἀντικαθιστάμενον ἐπ' ἴσῃ ἀνταποφαινεσθαι ὁ βούλεται, ἀλλὰ πιστώσασθαι χρὴ τὸ λεχθέν*. The last clause is repeated below l. 11.

11, 12. *τῇ τοῦ κυρίου φωνῇ*. See above p. 166. 29, and P. 434 quoted above on ll. 3, 4.

14. *ἀπογευσάμενοι μόνον*. *Paed.* II. P. 179 *ἰνιζ. ἄρτου μόνον ἀπογευσάμενοι ἀνεχίσθων πάμπαν τοῦ ποτοῦ*.

16. *γνώμονες τῆς ἀληθείας*. See n. on *γνωματεύουσα* above p. 110. 18, *Eua. Pr. Ev.* XI. 18. 1 *θεὸν ἑαυτοῦ γνώμονα γενόμενον τῷ λόγῳ*.

19. *ἐκτυποῦσι*. *Str.* VIII. P. 927 *ἡ. τρία ἐστὶ περὶ τὴν φωνήν, τὰ τε ἐνόματα σύμβολα ὄντα τῶν νοημάτων, δεύτερον δὲ τὰ νοήματα ὁμοιώματα καὶ ἐκτυπώματα τῶν ὑποκειμένων ὄντα· τρίτον δὲ τὰ ὑποκείμενα πράγματα, ἀφ' ὧν ἡμῖν τὰ νοήματα ἐκτυποῦνται*, Plut. *Mor.* 404 B *κηρὸν μὲν εἰ καὶ χρυσὸν... ἔσται τε ἄλλα πλαττομένης οὐσίας εἴδη δέχεται μὲν ἰδίαν μίαν ἐκτυπομένης ὁμοειδέτης, ἄλλο δὲ ἄλλην ἀφ' ἑαυτοῦ τῷ μμήματι διαφορὰν προστίθῃσι*. For the thought cf. *Diog. L.* VII. 21 *ἄλλως θεωρεῖται ὑπὸ τεχνίτου εἰκῶν, καὶ ἄλλως ὑπὸ ἀνέχοντος* with Menage's n.

20, 21. *ἀπ' αὐτῶν παρὶ αὐτῶν τῶν γραφῶν*. Cf. below p. 182. 7.

§ 96. 23. *οἱ τὰς αἰρίδας μετέντες*. The same phrase occurs *Str.* I. P. 340, III. P. 547 and below p. 166. 8, cf. *Str.* I. P. 330 *οἱ τὰς βαταίσουσιν μετέντες τέχνας*, III. P. 536 *οἱ τὴν ἀκόλαστον μετέντες κουναίαν*.

24, 25. *τὸ σῶμα καὶ τὸ ἔφος*. Aristotle (*Rhet.* I. 1. 3) uses *σῶμα* τῆς *πίστεως* for 'the substance of proof' as distinguished from appeals to feeling &c. It is used in an opposite sense in *Str.* VI. P. 289 *ἰνιζ. οἱ μὲν τὸ σῶμα τῶν γραφῶν, τὰς λέξεις καὶ τὰ ἐνόματα, προσβάλλουσιν, οἱ δὲ τὰς διανοίας καὶ τὰ ὑπὸ τῶν ἐνομάτων δηλουμένα διαρῶσι*. For *ἔφος* cf. Longin. I. 4 *τὴν τῶν*

πραγμάτων τάξιν οὐκ ἐξ ἑνὸς οὐδ' ἐκ δυοῖν, ἐκ δὲ τοῦ Θεοῦ τῶν λόγων ἴσως ἐκφραζομένην ὁρῶμεν.

27. ἀπαυθίσταται. The same word is used of the heretics known as Antitactae in *Str.* III. P. 528 ἀναλίσκονται δὲ καὶ οὕτως ὅτι τῶν γραφῶν περιουσιῶν λίξεις ἀπαυθίσταται καὶ συγκατεύσαντες κακῶς, κατ' ἄλληλῃς ἐρημίνας ἐξ εὐθείας λαβόντες.

p. 170, line 1. προσεστέχοναι. See above 164. 10.

6, 7. τί τῷ κυρίῳ πρέπου. This would be the principle followed in interpreting the anthropomorphic language of the O.T.

12. τὸ τῆς φιλευνίας πλεονέκτημα. Cf. *Str.* II. P. 424 (Basiliides held that) φύσεως πλεονέκτημα ἢ πίστις, ib. P. 423 (the Valentinians) τὴν μὴ πίστιν τοῖς ἀπλοῖς ἀποκρίναντες ἡμῖν, αὐτοῖς δὲ τὴν γνώσιν, τοῖς φύσι συζωμένοις κατὰ τὴν τοῦ διαφέροντος πλεονεξίαν σπέρματα.

13. <μή> βεβλήμεναι τὰς γραφάς. See p. 163. 5. Cf. explains the way in which the heretics treat the Scriptures, (1) by their fear of losing their position, if they acknowledged that they were in the wrong, and (2) by the necessity of claiming the support of Scripture, which could only be done by forcing the senses.

14. φέρονται ἐκνεγκάν. For φέ. c. inf. see above p. 64. 23, 1 Kings xii. 18 ὁ βασιλεὺς ἐφθασεν ἀναβῆναι, Jannaris *Gr.* § 2121.

17—20. ἐπεκρίνουν τὰ μὴ μὴ προσέσθαι...τὰ δὲ ἡμᾶς αὐτοὺς...διαβόλουν. The more regular construction would be τὰ μὴ μὴ προσέσθαι, τὰ δὲ διαβόλλοντες.

18, 19. ὡς ἄλλης γεγονότας φύσεως. See quotations on l. 12 above, also *Str.* IV. 639 ξίτην τὴν ἐκλογὴν τοῦ κόσμου ὁ Βασιλεὺς λέγει ὡς ἂν ὑπεράνω μὲν φύσει οὖσαν, and Kaye p. 154 f.

19. συνείναι. There seems no reason to change this to συνείναι. The acc. inf. is also found in *Str.* I. P. 336 συνείναι τὰ ἐν τῇ πίστει λεγόμενα (where D. reads συνείναι after Hoerschel), II. P. 437 τὸ δὲ κατακοῦσαι συνείναι ἔστιν, *Str.* IV. P. 583 οὕτε κολάσεις συνείναι βούλονται, *Plat. Crat.* 414 D μὴδ' ἴνα ἀνθρώπων συνείναι ὅ τί ποτε βούλεται τὸ ὄνομα, *Anton.* v. 6 fin. where Schultz would read συνείναι. Cf. too *Str.* I. P. 337 χρὴ μετεῖναι τὸ διλογικεῖν εἶδος.

§ 97. 24. ἐπιόντας, 'going over,' cf. *Luc. Harm.* 1 ἐπὶ τὴν τῇ μνήμῃ πάντα, *Str.* v. P. 733 εἰ τὰς λίξεις ἐπιόμεν αὐτῶν, *Str.* VI. P. 737 τὰ πρὸς ἀρχῶν τοῖς Ἕλλησιν ἐρημίνας ἐπιόντες, *Heliod. Aet.* II. 6 δὲ Θεοῦ ἀνελθόντες ἐπειρωτὸς τι τῶν ἐγγεγραμμένων ἐπίναι.

28. τῆς ἀκολουθίας. See above p. 160. 23 and Index s.v.

29. προφητείας. On the importance attached to prophecy, see above l. 17 f. and p. 2. 11, below p. 174. 14.

30. ἀρροῦνται ἐκείνοι τὸ εἶξαι...ἢ τὸ πρὸς τοῦ κυρίου ἀρρίνουν. For the omission of μάλλον with ἢ, cf. below p. 160. 30, above p. 112. 22. Potter cites *Iren.* III. 2 cum autem ad eam iterum traditionem, quae est ab apostolis, quae per successiones presbyterorum in ecclesiis custoditur, provocamus eos; adversantur traditioni, dicentes se non solum presbyteria, sed etiam apostolis existentes superiores, sinceram invenisse veritatem.

Apostolos enim admiscuisse ea quae sunt legalia Salvatoris verbis; et non solum apostolos, sed etiam ipsum Dominum modo quidem a Demiurgo, modo autem a Medietate, interdum autem a Summitate fecisse sermones; se vero indubitate et incontaminate et sincere abconditum scire mysterium.

31. ἐπάρχαν ὑπεργέταρον. Perhaps 'to be *a-priori* the more probable.'

p. 172, lines 5, 6. τοῖς ἐν μέσῳ ἐντυχόντες. Cf. Schmid L 141, 300, IV. 651, Polyb. Schw. Lex. a.v., n. on ἐντευξίς above p. 86. 11.

8. ἐξίβησαν τὴν ἀλήθειαν. Cf. Arist. Pol. IV. 11. 16 οἱ τὸ μέσον ἐκβαίνοντες καὶ αὐτοὺς ἀγνοοῦσι τὴν πολιτείαν, Plato Polit. 295 D μὴ ἐκβαίνειν τὰ ἀρχαία.

12. περιεψέσαντο τὰς γραφάς. See above p. 166. 1.

§ 96. 17. τῶλος ἀκολουθεῖν ἐκπορίζεσθαι. I have suggested ἐκπονούμενοι (cf. Str. VI. P. 795 οὐκ ἐξέπότησαν περιγενέσθαι πιστοί, Longus Past. prooem. τέτταρας βίβλους ἐξεπονησάμην) as I know no instance of an inf. following ἐκπορίζομαι, or of its being used of an unsuccessful attempt; for, I presume, we are not to suppose that the gnostics could really succeed in proving the connexion between their premisses and conclusions.

18. διαπληκτίζονται. See an excellent note of Holden's on Plut. Timoleon 14.

διὰ τοὺς ἀλλήλους. See above p. 162. 14.

20. ἐπὶ φιλοτιμίας ὑπομένοντες. I explain the transposition of the words ἐπὶ φιλοτιμίας in the MS. by the scribe's passing unconsciously from the first to the second ὑπέρ, and the insertion of the marginal correction in a wrong place.

21. πάντα κἀλων κινεῖσθαι. The proverb is also used in the form π. κ. ἐξίσαι, as in Arist. Eg. 756, and Eur. Med. 278.

24, 25. πρωτοκαθεδρίας...πρωτοκλισίαν. See Mt. xiii. 6 φιλοῦσι τὴν πρωτοκλισίαν ἐν τοῖς δείπνοις καὶ τὰς πρωτοκαθεδρίας ἐν ταῖς συναγωγαῖς. The MS. has τὴν συμποτικὴν διὰ τῆς ψευδανύμου. I have omitted διὰ as an unmeaning repetition of the διὰ before ἦν.

25. τῆς ψευδανύμου ἀγάπης. Cf. Paed. II. 165 (τὰ βρώματα) ἐξ ὧν ὁ σαρκικός...ἀπὴρτῆται βίος, ὃν ἀγάπην τινεὶ τολμῶσι καλεῖν...δειπνάρια τῶα κνίσσῃ καὶ ζωμῶν ἀποκνέοντα...τὴν ἀγάπην τὴν ἡγιασμένην κυθριδίους καὶ ζωμοῦ ῥύσει καθυβρίζοντες, ποτὶ τε καὶ τρυφῇ καὶ καπνῷ βλασφημοῦντες τοῦτομα, σφάλλονται τῆς ὑπολήψεως, τὴν ἐπαγγελίαν τοῦ θεοῦ δειπναρίους ἐξενεῖσθαι προσδοκῆσαντες...τὰς τοιαύτας δὲ ἐστιάσεις ὁ κύριος ἀγάπας οὐ κέλευεν, id. 166 ἀγάπῃ δὲ τῷ ὄντι ἐπουράνιός ἐστι τροφή, ἐστιάσεις λογική,... χαλεπώτατον δὲ πάντων πτωμάτων τὴν ἀπώτατον ἀγάπην ἀναθεῖν ἐξ οὐρανοῦ ἐπὶ τοὺς ζωμοὺς ῥίπτεσθαι χαμαί,...οὐκ ἀγάπῃ τὸ δειπνον, δαίγμα δὲ ἐντολας κωνωνικῆς (directions for its use are given in P. 167), Str. III. P. 514 (of the followers of Carpocrates) τοῦτους φασὶν εἰς τὰ δείπνα ἀβροαζομένους (οὗ γὰρ ἀγάπην εἶπομεν ὃν ἔργω τὴν συνελουσιν αὐτῶν), where he goes on to impute to them the enormities which were falsely laid to the charge of Christians generally by the heathen. The name occurs in Jude 12, 2 Pet. ii. 12 ἐντροφέοντες ἐν ταῖς ἀγάπαις αὐτῶν (where some MSs. have ἐκείναις). In both

of these passages, as well as in 1 Cor. xi. 20—24, reference is made to the abuses to which the Agape was liable. It is described by Tert. *Apol.* 2. See Lightf. on Ign. vol. I. p. 386, vol. II. p. 312 f., Suicer *Thes.* II, Plumptre's art. in *Dict. of Chr. Ant.*, Bigg *Christian Platonists*, pp. 105—106.

§ 99. p. 174, line 8. *τεταραγμένος*. *τάραξις* is a technical term for a special inflammation of the eye.

9. *θαλασθεα*. See above p. 150. 24.

10. *τὰ ἐν παρὶ*. See above p. 120. 29.

11, 12. *τὰς ἐγγύας ἀλλοικεῖσθαι*. Cf. Arist. *Eg.* 864 *ὅτι γὰρ εἰ τὰ ἐγγύας θηρόμενοι πίπουσιν. ὅταν μὲν ἡ λίμνη καταστῇ, λαμβάνουσιν αἰὲν· εἰ δ' ἄνω τε καὶ κάτω τὸν βέρβορον κυκῶσιν, αἰροῦσι*, and the reference is *Nub.* 559.

15. 8. *ἄεχον*. Cf. above p. 162. 14 *(τήσους ἐκτρεπόμενοι διὰ τοὺς ἐλίχτους, p. 172. 18 διαπληκτίζονται διὰ τοὺς ἐλίχτους, Protr. P. 14 καὶ κινήσει γίλστα διὰ τοὺς ἐλίχτους.*

16. *συγκατίνουσι*. Cf. *Str.* III. P. 628 (of the Antitactas) quoted in 2 on p. 168. 27 above, and *βρωμάτων συγκατίνουσι* above p. 64. 1, where see 2.

17. *μή προσέσθαι τὰς γραφάς*. Above p. 170. 17.

22. *τῶν τοῦ Χριστοῦ παραδόσεων*. See above p. 166. 18 n.

23. *πικρίζοντων...δογμάτων*. So I read in place of *πικρίζοντας*, as an epithet is wanted for *δογμάτων*. The verb is used of a species of honey by Strabo p. 498.

24. *ἐξάρχοντας δογμάτων*. Potter quotes *ἐξάρχων παντὸς δόγματος*, 'auctorem fieri senatus-consultorum,' from Plut. V. 1056.

§ 100. p. 176, line 2. *οἷος ὁ λόγος τοιοῦτος καὶ ὁ βίος*. Quoted also in *Str.* III. P. 531 *τὰ γὰρ τῆς πολιτείας ἐλέγχει σαφῶς τοὺς ἰσχυράτους τὰς ἐντολάς, ὅπῃ οἷος ὁ λόγος τοῖος ὁ βίος*, and more fully in *Protr.* P. 96 *οἷα· εἰ δὲ πως ἔχει τὰ ἡμέτερα τῶν Χριστοῦ ἐπαδῶν· οἷα μὲν αἱ βουλαι, τοῖαι καὶ αἱ λόγοι, ὅποιοι δὲ οἱ λόγοι, τοιαῖδε καὶ αἱ πράξεις, καὶ ὅποια τὰ ἔργα, τοιοῦτος ὁ βίος*, where Potter cites Philo M. 2, p. 421 *ἐὰν γὰρ οἷα τὰ βουλευόμενα, τοιοῦτοι οἱ λόγοι, καὶ οἷα τὰ λεγόμενα, τοιαῖδε αἱ πράξεις ὅσω...εὐδαιμονία κρατεῖ*. Seneca speaks of it as an old proverb (*Ep.* 114. 1) *audire vulgo soles quod apud Graecos in proverbium cessit 'talis hominibus fuit oratio, qualis vita.'* See too Eua. *H. E.* VI. 3 (of Origen) *τὰ κατὰ πράξιν ἔργα αὐτῶν κατορθώματα εὖ μάλα θαυμαστά περιεῖχεν. οἷον γοῦν τὸν λόγον, τοιοῦτος, φασί, τὸν τρόπον, καὶ οἷον τὸν τρόπον, τοιοῦτος καὶ τὸν λόγον ἐπεδείκνυντο*, Philo M. 2 p. 85 (of Moses) *πρώτῳ ἐκέλευθα τοῖς λεγομένοις, ἵ' οἷος ὁ λόγος, τοιοῦτος ὁ βίος, καὶ οἷος ὁ βίος, τοιοῦτος ὁ λόγος ἐξετάζοντα, καθάπερ ἐν ἔργῳ συνηχοῦντες*. [Add Cic. *Tusc.* v. 47 (Socrates) *sic discebatur: qualis cuiusque animi affectus esset, talem esse hominem; qualis autem homo ipse esset, talem eius esse orationem; orationi autem facta similia, factis vitam*, *Diag.* L. I. 58 (Σόλων) *Πλεγε τὸν μὲν λόγον εἰδῶλον εἶναι τῶν ἔργων*, *Schol. in Hermog.* (ap. Wals *Rhet.* vol. v. p. 534) *Σωκράτης εἰσέθεν λόγον· οἷος ὁ βίος τοιοῦτος ὁ λόγος, καὶ οἷος ὁ λόγος τοιοῦτος αἱ πράξεις*, *Publ. Syr. Append.* 186

Ribbeck, pa-Senec. *de Moribus* 72, Cowell, Art. on 'Thought, Word, and Deed' in *J. of Phil.* vol. III. p. 215, where this ethical division is traced back to the Brahmins and to the O. T. J. E. B. Mayor.] The same form is still used in the prayer, 'Grant, O Lord, that what we speak with our lips, we may believe in our hearts, and what we believe in our hearts, we may practise in our lives.' I am informed by Mr W. H. Frere that it is found in mediaeval pontificals for the ordination of a singer, and I have since read words to the same effect in the forms of Ordination for the Lector, Ostiarius, and Cantor contained in the *Pontificale Romanum*. Bingham (*Ant. Bk* III. ch. 7) cites the last as taken from Conc. Carth. IV. can. 10, 'vide ut quod ore cantas corde credas, et quod corde credis operibus comprobas': and so *Dict. of Chr. Ant.* s.v. *cantor*.

3, 4. ἔπειθαι τῷ θεῷ ἐξ ἀρχῆς τὰ πάντα εἶδεν περαινόντι. Plato *Legg.* IV. 714 E ὁ θεός, ὡς περ καὶ ὁ παλαιὸς λόγος, ἀρχὴν τε καὶ τελευτὴν καὶ μέσα τῶν ὄντων ἀπάντων ἔχων εἰδεία (αἱ εἰδεία) περαίνει κατὰ φύσιν περιπορευόμενος· τῷ δὲ δεῖ ξυτίπεται δίκη τῶν ἀπολειπομένων τοῦ θείου νόμου τιμωρός· ἥς ὁ μὲν εὐδαιμονήσῃσι μέλλων ἐχόμενος ξυτίπεται ταπεινός καὶ κεκοσμημένος, quoted again in *Protr.* P. 60, and *Str.* II. P. 499. See Stallb. *in loc.*, where a whole catena of quotations are given, including Anton. x. 11 οὐδὲν ἄλλο βούλεται ἢ εἰδείαν περαίνειν διὰ τοῦ νόμου, καὶ εἰδείαν περαινόντι ἔπεισθαι τῷ θεῷ.

4, 5. ἐπὶν δὲ παραβῇ...τὸν θεόν. For ἐπὶν see Klotz-Devar II. 546; for the acc. θεόν Dion. H. *Ant.* I. 23 μαντευόμενοι τίνα θεὸν παραβάντες τὰδε πείσχουσι, and Herod. vi. 12.

7. προχέροντες τὰς φαντασίας τὰς λογικὰς ποιητίων. Cf. Epict. *Diss.* II. 18. 23 f. ταῦτα ἀντιτιθεῖς νικήσεις τὴν φαντασίαν, οὐχ ἐλευσθήσῃ ὑπ' αὐτῆς. τὸ πρῶτον δ' ὑπὸ τῆς ὀξύτητος μὴ συναρπασθῆς, ἀλλ' εἰπὲ 'Ἐκδεξάι με μικρόν, φαντασία· ἄφες ἴδω τίς εἶ καὶ περὶ τίνος, ἄφες σὶ δοκιμάσῃ ...ἀλλὰ μέλλον ἄλλην τινὰ ἀντεπάγαγε καλὴν καὶ γενναίαν φαντασίαν καὶ ταύτην τὴν ῥυπαρὰν ἐκβαλε, *ib.* III. 10. 1 ἐκάστου δόγματος ὅταν ἡ χρεῖα παρῇ, πρόχειρον αὐτὸ ἔχειν δεῖ, *ib.* 18 δύο γὰρ ταῦτα πρόχειρα ἔχειν δεῖ· ὅτι ἔξω τῆς προαιρέσεως οὐδὲν ἔστιν οὔτε ἀγαθὸν οὔτε κακόν, καὶ ὅτι οὐ δεῖ προηγεῖσθαι τῶν πραγμάτων, ἀλλ' ἐπακολουθεῖν, *ib.* 17. 6 πρόχειρον ἔχετε ὅτι νόμος οὗτος φυσικὸς τὸν κρείττονα τοῦ χειρότερος πλὴν ἔχειν, *ib.* 24. 115 ταῦτα (e.g. τὰ ἀγαθὰ ἔξω μὴ (ἡγίται) ἔχων δεῖ ἐν χειρὶ καὶ τριβὼν αὐτὸς παρὰ σιαντῷ καὶ πρόχειρα ποιῶν, οὐδέποτε δεήσει τοῦ παραμυθουμένου, τοῦ ἐπικραινύντος, IV. 3. 1, 4. 39, 12. 15, Anton. III. 13 ὡς περ οἱ λατροὶ δεῖ τὰ ὄργανα καὶ σιδήρια πρόχειρα ἔχουσιν πρὸς τὰ αἰφνίδια τῶν θεραπειμάτων· οὕτω τὰ δόγματα σὺ ἵπταμα ἔχει, *ib.* v. 16 οἷα ἂν πολλάκις φαντασθῆς, τοιαύτη σοι ἵσταται ἢ διάνοια· βάπτεται γὰρ ὑπὸ τῶν φαντασιῶν ἢ ψυχῇ. βάπτε οὖν αὐτὴν τῇ συνεχείᾳ τῶν τοιοῦτων φαντασιῶν, ὅλον, ὅτι ὅπου ζῇν ἐστὶ, ἐκεῖ καὶ εὖ ζῇν. The definition of λογικὴ φαντασία given in Sext. *Emp. Math.* VIII. 70 is φαντασία καθ' ἣν τὸ φαντασθῆν ἐστι λόγῳ παραστήσας.

8, 9. γέγονεν χυδαῖος. The passage referred to is Exod. i. 7 οἱ υἱοὶ Ἰσραὴλ χυδαῖοι ἐγένοντο 'increased abundantly.' Cl. applies the word in another sense, as in *Raed.* II. P. 232 πῶς ἡμεῖς οἱ τῇ χρεῖττι δροσιζόμενοι τοῦ

θεοῦ... χρότος δι' ὃ χυδαῖος ἀλλογραφεῖται ὅχλος... ὃ φιλόσοφος καὶ φιλόσοφος αἰ πάντα μᾶλλον ἢ φιλαλήθης, Str. VI. P. 761 *ἀντ.* Ἐλλήνων τοὺς θεωρητικούς τῶν χυδαίων ἀνθρώπων διακρίνει. We are told that this latter one belongs to late Greek (see Eustath. *χυδαῖος παλαιὰ λέξις* οὐ σπουδαῖ σμῖνοι, νῦν δι' οὐ σπουδαῖ), but the word itself is unknown to classical writers.

11. μαχόμενα δόγματα. See above p. 170. 28 τῆς ἀκολουθίας τῶν σφετέρων δογμάτων καταφρονέουσι, and below l. 16 καὶ ἐναντία τυχόντες, καὶ (for μαχόμενα) p. 170. 15.

12. ἀρηνοποιεῖς τῶν δογμάτων. The phrase is taken from Mt. v. 9 μακάριοι οἱ εἰρηνοποιοί, and modified with reference to the previous clause: cf. Str. IV. P. 581 *μακ.* οἱ εἰρ. τὸν ἀπιστοπραγγοῦντα νέμει τῷ φρονέοντι τῷ τοῦ ἡμῶν... τὸ ἀσπασίαντες κ.τ.λ.

13. κατεφθόσκει τοὺς φοβερούς. Cf. Str. VI. P. 785 ἐν τῷ παρὰ τὴν ψάλλειν ἀλλήλους προπύοντες, κατεφθόσκει ἡμῶν τὸ ἐπιθυμητικὸν καὶ τὸ θεὸν δοξάζοντες. In speaking of those 'who are easily startled from their want of experience,' Cl. probably refers to novices who stumbled at the anthropomorphic language of the O.T.

14, 15. τὴν ἀλήθειαν διὰ τῆς ἀκολουθίας τῶν διαθηκῶν σαφηνίζοντα. See below p. 190. 1-5, Str. VI. P. 803 κανὼν δι' ἐκκλησιαστικὰς ἢ συναγὰς νέμει καὶ προφητῶν τῇ κατὰ τὴν τοῦ κυρίου παρουσίας παραδομένην διαθήκῃ. Many of the Gnostics opposed the Old Testament to the New.

17. αἰσθητὰ γὰρ ἐστὶ. Cf. Protr. P. 85 τὸ αἰσθητὸν τῆς συνήτης ὑπομένειν οὐ καρτερεῖται.

19. τριῶν ἐκτὸς διαβάσεων τῆς ψυχῆς. See above p. 164. 3-5. Plato makes δόξα the mean between ἐπιστήμη and ἀγνοία (*Rep.* v. 477 foll.).

§ 101. 22-24. H. J. compares *Εὐκ.* VII. 5, p. 1146 b. 29 *ἵνα* γὰρ πιστεύουσιν οὐδὲν ἦντο οἷς δοξάζουσιν ἢ ἔτεροι οἷς ἐπίστανται.

28. παρανομία ἡλεκτεῖται. A metaphor from the law-courts, see *Dict. of Ant.* under *Paranoias Graphē*.

καὶ μῖντοι μαμαθήκαμεν ἄλλο εἶναι ἡδονήν. I account for the *ms.* reading, καίτοι μεμ. ἄλλο μῖντοι, by supposing that *μῖν* had been carelessly omitted after *καί* by the copyist, and the correction *μῖντοι* (for *ταῖς*) written in the margin, and wrongly inserted after *ἄλλο*. There is certainly no opposition between this sentence and what precedes, to justify *καίτοι*. The phrase *καὶ μῖντοι* introduces a second set of characteristic differences between the heathen, the Church and the heretica. Dindorf keeps to the *ms.*, only changing *μῖντοι* into *μῖν* *τ.* But there is no more reason for *μῖν* *τ.* after the first *ἄλλο*, than after the third in l. 30. On *καὶ μῖντοι* see Klotz-Devar II. 649, Schmid *Atticismus* II. 307, III. 339.

29, 30. ἦν τοῖς ἔθνεσιν... ἦν τοῖς αἰρέσεσιν. The *ἐν* inserted in the *ms.* after each *ἦν* is unmeaning, and seems to me to have been carelessly written for *ἦν* by the scribe in the first instance. I suppose the correction to have been made in the margin, and wrongly added in the text.

30. προσηκόντων. I see no sense in the *ms.* *προσηκόντων*, which is

mis translated 'quae in haeresibus praeponitur' in Potter's ed. For *προσ-
αφες* compare Jos. B. J. *prooem.* 4 (let the reader) τὰ μὲν πρῶτα τῇ
ἐπιτομῇ προσκρινέτω, τὰς δ' εὐφρόσυναις τῷ γράφοντι.

χαρὰν. This along with *εὐφροσύνη* was regarded by the Stoics as an
ἐπιγίννημα of virtue (Laert. vii. 97), and, as such, contrasted with *ἡδονή*,
cf. Sen. *Epist.* 59. I scio voluptatem rem infamem esse, et gaudium nisi
sapienti non contingere. Est enim animi elatio suis bonis verisque fidentia...
Gaudio iunctum est non desinere neo in contrarium verti. Suidas s. v.
εὐφροσύνη and the Stoics the definitions *χαρὰ εὐλογος ἱπαρσις*,
εὐφροσύνη ἡ διὰ λόγων ἡδονή. The N. T. use is marked by the same lofty
character, cf. Joh. xv. 11 ταῦτα λελάληκα ὑμῖν ἵνα ἡ χαρὰ ἣ ἐμὴ ἐν ὑμῖν μείνῃ,
Gal. v. 22, and for *εὐφρ.* Acts ii. 28 πληρώσεις με εὐφροσύνης μετὰ τοῦ
προσέπου σου.

p. 178, line 1. *προσοικιστίον*. Cf. Strabo v. 244 τὸν τόπον τοῖς
Καρμερίοις προσοικιστί.

εὐφροσύνην. Above p. 20. 22, p. 116. 1.

2, 3. *ἐὰν πρόσχη τις*, κ.τ.λ. I am indebted to H. J. for references
(taken from Pape-Benseler's *Eigennamen*) on Crobylus and Archelaus in
the following list. The former reference is to Ael. V. H. iv. 16, where we
find a corresponding list: *ἐὰν προσίχη τις Καλλία, φιλοσόφην αὐτὸν
ἐργάσαντα ὁ Καλλίας· ἐὰν Ἰσμενίη, αὐλητὴν· ἀλαζόνα, ἐὰν Ἀλκιβιάδῃ· ὀφιο-
ποιόν, ἐὰν Κρωβέλλῃ* κ.τ.λ. Aelian appears to have been a younger
contemporary of Cl. Probably both copied from some earlier writer.
Anyhow it is a queer list, combining the most obscure with the most
famous names, and all to no purpose. The conclusion would have been
just as indubitable, though no names had been mentioned. The same
curious lapse from common sense is shown in the futile argumentation of
§ 37, p. 65 above.

3. *Ἰσχωράχῃ*. I suppose Cl. is thinking of the account which Ischo-
machus gives to Socrates of his work at his farm (Xen. *Oec.* xi.).

4. *Λάμπῃ*. Potter quotes Plut. (*Mor.* 787 A) Λ. ὁ ναύκληρος, ἐρωτηθεὶς
πῶς ἐκτίσαστο τὸν πλοῦτον, Οὐ χαλεπῶς, ἔφη, τὸν μέγαν, τὸν δὲ βραχὺν ἐπιπλέοντα
καὶ βραδέως. See also *ib.* p. 234 F πρὸς τὸν μακαρίζοντα Λάμπῃν τὸν
Αἰγυγίην, ὅστις ἰδὼκει πλουσιώτατος εἶναι ναυκλήρια πολλὰ ἔχων, Λάκων
εἶπεν Οὐ πρόσχῃς εὐδαιμονίᾳ ἐκ σκαιῶν ἐπισητημένη.

Χαριδέρμῃ. The famous condottiere of whom we read in the speeches of
Demosthenes.

5. *Σίμων*. Potter quotes Plin. *H. N.* xxxiv. 8 to the effect that S. was
the first to write on the subject, and Xen. *de re Eq.* 1 συνέγραψε μὲν οὖν
καὶ Σίμων περὶ ἱππικῆς, δε καὶ τὸν κατὰ τὸ Ἑλληνιστὶν Ἀθήνησιν ἱππικὸν
χρᾶσιν ἀνέθηκε καὶ ἐν τῷ βιβλίῳ τὰ ἑαυτοῦ ἔργα ἐτίπασεν. Xen. adds that
he has taken much from him for his own treatise.

Πάριον. Cf. Pa.-Plut. *Proo. Alex.* cxxiv. τὸ Πάρδιος σκέλος. ὁ Π.
ἀσπληγὲς Ἀθήνησι χαλᾷς, καὶ καρποδοίμενος ἐπὶ χαλότητι.

Κρωβέλλῃ. Nothing further seems to be known about him. It is very

improbable that he was the comic poet. Perizonius, on Aelian quoted above, suggests that Cr. may be the informer, who, when Plato undertook the defence of Chabrias, threatened him with the fate of Socrates (D. Laert. III. 24).

6. Ἀρχαῖος. Hegesander (ap. Athen. I. 34 c) says that he was highly esteemed by Antiochus the Great.

7. Πέρρων ἱριστικός. P. died about 270 B.C., see Zeller IV. 480 foll. For ἱριστ. see Arist. Rhet. I. 11. 15 ἐπεὶ τὸ νικᾶν ἡδύ, ἀνάγκη καὶ τὰς ταύτας ἡδίας εἶναι τὰς μαχητικὰς καὶ ἱριστικὰς...καὶ περὶ τὰς ἐκπαιδευμένους δι παιδίας ὁμοίας...ὁδὸ καὶ ἡ δικαιοσύνη καὶ ἡ ἱριστικὴ ἡδία τοῖς εὐδαιμόνους, where Cope quotes the definition from Top. VIII. 12, p. 162 b ἱριστικοὶ αἱ ἐν τῶν φαινομένων ἐνδόξων, μὴ ὄντων δέ, συλλογιστικοὶ ἢ φαινόμενοι συλλογιστικοί: cf. Stron. I. P. 339 ἡ δὲ σοφιστικὴ τέχνη δύναμις ἐστὶ φανταστικὴ διὰ λόγων, δοξῶν ἱμπερατικὴ ψευδῶν ὡς ἀληθῶν· παρέχει γὰρ πρὸς μὲν τοῦθ' ἐν ῥητορικῇ, πρὸς τὸ ἀγωνιστικὸν δὲ τὴν ἱριστικὴν, id. P. 340 τοιοῦτοι οἱ ἱριστικοὶ οὗτοι, εἴτε αἰρήσεις μετέωροι εἴτε καὶ διαλεκτικὰ συνθεσίων τεχνύδρια, id. P. 343 βλ. τὴν δὲ ἱριστικὴν καὶ σοφιστικὴν τέχνην παραφύσιν παντελῶς.

8. διαλεκτικόν. Aristotle uses the word of one who reasons from probabilities, esp. in the way of question and answer, as contrasted with the continuous oration of the rhetorician. Hence the term ἐρώτημα, interrogatio used for argument generally. In Str. I. P. 424 βλ. CL uses the term in its higher Platonic meaning, ἡ κατὰ Πλάτωνα διαλεκτικὴ τῆς τῶν ὄντων δηλώσεως εὑρετικὴ τίς ἐστιν ἐπιστήμη, id. P. 425 ἡ ἀληθὲς διαλεκτικὴ...ὑπερναβαίνει περὶ τὴν πάντων κρατίστην οὐσίαν...ἐπιστήμην τῶν θείων καὶ οὐρανίων ἐπαγγελλομένη.

10. τῇ δοθείσῃ ἐκ' αὐτοῦ προφητεῖα. A remarkable phrase. We should rather have expected ἐκ' αὐτοῦ δι' ἄλλων. Probably it refers to the office of Christ as the Logos, through whom the Father manifests Himself. In that case προφητεῖα would probably have its original sense of 'telling forth,' not of 'telling beforehand.' We can hardly suppose that CL is here thinking of the life of Christ as typical of what man is to be.

11. ἐν σαρκὶ περιτελὴν θεός. See n. on p. 6. 23 above.

14. θεωπεύοντες γραφάς. See Prot. P. 71 where the words are given as a quotation from the Apostle.

15, 16. ἀρχαὶ ἁμαρτίας, ἄγνοια καὶ ἀσθένεια. CL above p. 16. 16 ἐν' ἀσθενείας κακοί, p. 26. 2 κακῶν αἰτίαν καὶ ὅλης αὖν τις ἀσθένεια ἐκτελέσει καὶ τὰς ἀβουλήτους τῆς ἀγνοίας ὁρμάς, also Str. II. P. 462 τὸ δὲ ἁμαρτάνειν ἐκ τοῦ ἀγνοεῖν κρίνεται ὅτι χρὴ ποιεῖν συνίσταται, ἢ τῷ ἀδυνατεῖν ποιεῖν, ὥστε ἀμύλει καὶ βλάβη περιπίπτει τις, ἥτοι ἀγνοήσας ἢ ἀδυνατήσας ὑπερβῆναι δι' ἀσθενείαν σώματος. We find something like this in Plato, Legg. IX. 863 τρίτον μὲν ἄγνοιαν λήγων αὖν τις τῶν ἁμαρτημάτων αἰτίαν οὐκ ἐν ψεύδει, where the two former causes are the incapacity to resist pleasure and anger. CL (after St James i. 14) substitutes ἐκδημία for these.

17. The gen. is a little awkward in consequence of the ἐφ' ἡμῶν, which

intervenes between it and what seems to be its governing nouns. Should we read ἐφ' ἡμῶν 'in our case'?

23. ἐλασθέν. See below p. 192. 25 καταλαίανειν ἐλασθ.

§ 102. 24. τῇ γένει = γενικῶς, cf. *Str.* I. P. 349 ἀλλήλοις ἀνόμοια εἶναι δοκαί, τῇ γένει γε ὅλη τῇ ἀληθείᾳ ὁμολογούντα, *Plut. Mor.* 954 D πᾶσα γῆ τῇ γένει στυφειν καὶ ψύχειν πέφυκε. For the thought compare *Str.* II. P. 443 ἰαί. διπλοῦ τοίνυν ὄντος τοῦ τῆς κακίας εἶδους, τοῦ μὲν μετὰ ἀπάτης καὶ τοῦ λαυθάνειν, τοῦ δὲ μετὰ βίας ἄγοντος, ὁ θεῖος λόγος κίεραγεν πάντας συλλήβδην καλῶν...ὅτι ἐφ' ἡμῶν τὸ πείθεσθαι καὶ μὴ, ὥς μὴ ἔχειν ἄγονιαν προφασίσασθαι τινες...τοῖς μὲν γὰρ ὁμοῦ τῷ θέλειν καὶ τὸ δύνασθαι πάρεστιν, ἐκ συνασκήσεως ῥιζηκόσι τούτο καὶ κεκαθαμένοις.

28, 29. ἐκ πίστει τε καὶ φόβου παιδαγωγουμένη. ἔμφω δ' εἰς ἀγάπην συναίξουσιν. Cf. *Str.* II. P. 458 προηγείται μὲν πίστις, φόβος δὲ οἰκοδομαί, τελειῶ δὲ ἡ ἀγάπη. A gloss is quoted in Stephanus for the intransitive use of συναίξω, which seems more appropriate here, though usually Cl. makes it transitive. See however *Str.* VI. P. 736 ὁ παιδαγωγὸς ἡμῖν ἐν τρισὶ διαιρούμενος βίβλοις τὴν ἐκ παίδων ἀγωγὴν τε καὶ τροφήν παρίστανεν, τούτῳ ἐκ κατηχέσεως συναίξουσιν τῇ πίστει πολιτείαν, translated in Potter's ed. *ostendit institutionem a pueritia, hoc est, vitas rationem quas ex catechesi per fidem incrementum accipit*. The simple verb is often intransitive in later Greek, as in p. 118. 7 (ἀγάπη) φιλον τὸν γνωστικὸν ἀπεργάζεται εἰς μέτρον ἡλικίας αὐξήσαντα, and so the compound ὑπεραυξάνω in 2 Th. i. 3.

29, 30. τέλος τὸ γε ἑνταῦθα διττόν. The distinction between the practical and contemplative life may be traced back to the βίος πολιτικός and θεωρητικός, and the ἡθικαὶ καὶ διανοητικαὶ ἀρεταὶ of Aristotle (*Eth. N.* I. 5. 2, and 12. 30) and to the φύλακες καὶ ἐπικούρου of Plato's *Republic*.

p. 180, lines 4, 5. τοῦ καινῶς μὲν λεγομένου ἀρχαιοτάτου δι' ἔσματος. The original has θυμὸς αὐτοῖς...ὥσει ἀσπίδος καφῆς...ἥτις οὐκ εἰσακούσεται φωνὴν ἐπεδόντων. Cf. *Protr.* P. 6 τὸ ἔσμα τὸ σωτήριον μὴ καινὸν οὕτως ὑπολάβη...πρὸ ἐσφόρου γὰρ ἦν, where the Gospel is compared to the strain of Orpheus.

5. παιδευθέν πρὸς τοῦ θεοῦ τὰς πρὸ τῆς κρίσεως νοουσίας ὑπομένοντας. 1 Cor. xi. 32 κρινόμενοι δὲ ὑπὸ τοῦ κυρίου παιδευόμεθα ἵνα μὴ σὺν τῷ κόσμῳ κατακριθῶμεν.

10. μαρκαί, as opposed to the παντελὴς κρίσις mentioned above, cf. below p. 184. 19.

12. καταλισθέντες. On the tendency in later Greek to change forms in -ων into -αν, see Jannaris § 900.

14. θεὸς δι' οὗ τιμαρτῶνται. H. J. compares Plato *Prot.* 324 οὐδεὶς κολάζει τοὺς ἀδικούντας, πρὸς τούτῳ τὸν νοῦν ἔχων καὶ τούτου ἕνεκα ὅτι ἡδίκησεν, ὅς τις μὴ ὥσπερ θηρίον ἀλόγιστον τιμαρτῶνται· ὁ δὲ μετὰ λόγου ἐπιχειρῶν κολάζειν αὐτὸν παρεληλυθότος ἕνεκα ἀδικήματος τιμαρτῶνται—οὐ γὰρ ἂν τὸ γε πραχθεὶν ἀγίνετον θεῷ—ἀλλὰ τοῦ μάλιστα χάριν ἵνα μὴ αὐτὸς ἀδικήσῃ μήτε αὐτὸς οὔτε μήτε ἄλλος ὁ τοῦτον ἰδὼν κολασθέντα. For the distinction between κολασσις and τιμαρτία see also *Psalm.* I. 140 ἰαί. κολάζειν μὲν τὸν θεὸν

ἀν ἐμολογήσασιν τοὺς ἀπίστους· ἡ γὰρ κολάσις ἐπ' ἀγαθῶ καὶ ἐπ' ἀφάρκῃ τοῦ κολαζομένου, ὅστις γὰρ ἐπαυρόσεται ἀνταπείνωντος· τιμαρτίσθαι δὲ μὴ βούλεσθαι. τιμαρτία δὲ ἔστιν ἀνταπέδοσις κακοῦ ἐπὶ τῷ τιμαρτούντι σφύρον ἀναπεμπομένη. οὐκ ἀν δὲ ἐπιθυμήσει τιμαρτίσθαι ὁ ἐπὶ τῷ ἐπιπρεφέοντι ἡμᾶς προστύχουσι διδάσκων. This is in accordance with Cl.'s general teaching (see above on p. 20. 7 and Index s.v. 'Punishment'), but a contrary statement is quoted by Huber (*Philos. der Kynikermis*, p. 149) from a fragment said to belong to the treatise *Περὶ Ψυχῆ* (P. 1030), ἀθάνατοι πᾶσαι αἱ ψυχαὶ καὶ τῶν ἀσεβῶν, αἵς ἔμεινον ἢ μὴ ἀφθάρτουσι ὅσα κολαζόμεναι γὰρ ἐπὶ τοῦ ἀσεβήσαντος κυρτὸς ἐπερίενε τιμαρτία καὶ μὴ θνήσκουσα ἐπὶ κακῷ τῷ (αἱ τὸ) ἰαντῶν τίλος λαβεῖν οὐκ ἔχουσιν (preserved by Maximus *Locis Comm.* p. 656).

16. κολάζει μέντοι. See Klotz-Devar I. p. 125 and Arist. *Pol.* III. 4. 9 οὐκ ἡ αὐτὴ ἀπλῶς ἀρετὴ πολλῶν καὶ ἀνδρείς, τινὲς μέντοι πολλῶν.

17. ἀποτρέφει βουλόμενος. See Plat. *Protag.* 324 ἀποτροφεῖ ὅσα κολάζει.

18. τῆς αἰς τὰς αἰρέσεις ἐκπτώσεως. Cf. *Pseud.* I. P. 29 ἡ ἀλυσίς τῆς αἰς τὴν συνήθειαν τῶν ἀμαρτημάτων ἐκπτώσεως, Diog. L. VII. 115 αἰς ἐπὶ τοῦ σώματος ἐκπτώσεως τινὲς λέγονται, οἷον κατέρρουσι καὶ διάρρουσι, οὕτω αἰσὶ τῆς ψυχῆς εἰσὶν ἐκκαταφορίαι.

§ 103. 27. φλυαρεῖν ἐπιχαροῦν. The common meaning of φλ. seems out of place here. Can it mean 'to be witty'? Cf. Plut. *Mor.* 573 π βατραχομαχίαν ἐν ἔπαισι παίζων καὶ φλυαρῶν ἔγραφε. In 3 Joh. 10 it has a transitive force, λόγοις πονηροῖς φλυαρῶν ἡμᾶς.

28, 29. σφίσις αὐτοῖς τὰ μέγιστα συγκαροῦνται. Cf. Plato *Legg.* I. 906 συγκαυρήκαμεν ἡμῖν αὐτοῖς τὸν οὐρανὸν πολλῶν εἶναι μεστὸν ἀγαθῶν (quoted by Cl. in *Str.* v. P. 702), Xen. *Hier.* I. 16 συγκαρῶ σοι τοὺς ἐταίρους ἡδίστους εἶναι.

30. πονήσαντες. On this form see W. Schmid *Att.* IV. 692.

τὴν ἀκολουθίαν. Does this refer to the consistency of the truth, as in p. 160. 21, 22; or is it general, implying the absence of consistency in the heresies, as in p. 170. 28?

31. ἡ μετέπειτα. For the omission of μᾶλλον, cf. Lk. xv. 7 χαρὰ ἔστιν ἐπὶ ἐνὶ ἀμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐννενηκοταετηνείᾳ δικαίῳ, εἰ. xvii. 2 λυσιστελεῖ αὐτῷ εἰ ἔρριπται εἰς τὴν θάλασσαν ἢ ἵνα σκανδαλίῃ ἓνα, Moulton-Winer pp. 301, 302, and above p. 112. 22 μὴ τι οὐδ' ἢ δι' ἄγνοιαν συνίσταται ἡ δειλία; p. 170. 30, *Str.* II. P. 434 ἰαί. τὴν γνώσιν μακρῷ δὲ κεχαρισμένῳ τῆς πίστεως ἢ τὸ πνευματικὸν τοῦ λογικοῦ λήγουσιν.

p. 182, lines 2, 3. ἀποτέμνουσαν <καὶ> καίουσιν. Cf. *Pseud.* I. P. 126 *ἴα. ὅστις δὲ οἰοῖται χειρουργία τῶν τῆς ψυχῆς παθῶν ὁ φλεγγος... ἂν χρὴ διαλέγχειν*

¹ Allusion is made to a future treatise with this title in *Str.* II. P. 496, εἰ. III. P. 516, εἰ. v. P. 699, but the fragment is entirely inconsistent with Clement's known views, and, in fact, as Zahn has shown (*Forchh.* vol. III. p. 65), it is taken from the Clementine Homilies, XI. 11.

δαμνοῦντα τῇ τομῇ, where Potter cites Tert. *adv. Marc.* II. 16 Quid enim si medicum dicas esse debere, ferramenta vero eius accusare, quod secant et inurant et amputant et constrictant? See also Str. I. P. 422 τῆς μὲν τοῦ σώματος ὑγείας ἔνεκα καὶ τομὰς καὶ καύσεις καὶ φαρμακοσσίας ὑφιστάμεθα, καὶ ὁ ταῦτα προσάγων σωτήρ τε καὶ ἱατρός καλεῖται, ... τῆς δὲ ψυχῆς ἔνεκα οὐχ ἑρπίως ὑποστησόμεθα;

3. ὑπεχέτω τὰ ὅσα τῆς ψυχῆς. Cf. Aelian *N. A.* VIII. 17 ὅψυχον σχολῇ μαρθάνειν, οἷος ὑπέχων τὰ ὅσα ἀκούειν, where Jacobe quotes *ib.* XII. 44 ὁ δὲ ὑπέχει τὰ ὅσα καὶ θίλγεται, Synes. *de Prov.* 90 Α τῷ πατρὶ ὑπέχει τὰ ὅσα, Themist. *Or.* xv. p. 184 D. See also Dio Chr. I. p. 661 λόγῳ τὰς ἀκοὰς ὑπέχουσι. There is therefore no reason for D.'s ὑπεχέτω.

4, 5. ῥηθιμῶν ἐπαγόμενοι seems rather like a contradiction in terms. I suppose Cl. means 'from their love of ease.'

5. ἐργαζόμενοι. Cf. Plat. *Asiocl.* 366 ἡ ψυχὴ τὸν οὐράνιον ποθεῖ καὶ σύμφυλον αἰθέρα, τῆς ἐκείσε διαίτης καὶ χορείας ἐργαζομένη.

6. καινοτομῶν βιάζοντα. For inf. with β. see above p. 108. 4, below p. 188. 27.

7, 8. For the self-demonstration of Scripture see above p. 168. 6 and 21.

9. συναρπάζοντες. Cf. p. 84. 24 τὰ πᾶν συναρπάζειν πρὸς τὴν τελειότητα τῆς σωτηρίας, where H. suggests *συναίρεται*. Perhaps we should read *συναρπάζοντες* here: or was there a confusion between the two verbs in late Greek, as between *παραίνομαι* and *παραίω* (on which see p. 146. 4)?

10. τὰ προσφύη τοῖς θεωρητέοις λόγοις. Cf. Plato *Philos.* 67 c νοῦς ἡδονῆς προσφύιστερον πέφανται τῇ τοῦ νικῶντος ἰδέῃ, Dion. H. p. 820 λέγειν τοῖς πρᾶγμασι προσφύη.

12. παραδεδομένα. The pf. seems required instead of the present part. of the ms. See below l. 21 *προπαραδεδομένα*.

ἐκόντες εἶναι. It is usually said that this phrase is limited to negative sentences, but D. refers to Phryn. p. 274 f. where Lobeck gives many ex. of the neglect of the rule in later Greek. Cf. also Theodoret, *Gr. Aff.* p. 176. 22 ταῦτα ὁ Πορφύριος εἶπεν καὶ ἄλλα ὅσα, ἃ ἐκὼν εἶναι παρέλιπον.

σοφίζοντα. Cf. Str. III. P. 547 σοφίζεται τὴν ἀλήθειαν δι' ἀληθοῦς ψεύδους κατασκευάζων.

13. παρεγγαρήσεων, 'cavillatio' *gl. Philox.*¹ Cf. Str. VI. P. 762 τὰ δυσβάστακτα φορτία αὐτοῖς (ms. αὐτοῖς) διὰ τῆς ἀνθρωπίνης παρεγγαρήσεως ἐπαναθίμενοι, verb used by Plut. V. 276 εἰ μὴ τις βούλοιο παρεγγαχεῖν ὅτι κ.τ.λ., Str. I. P. 376 ἡ κυρία αὕτη ἀλήθεια ἀπαρεγγαίρητος, ἣν παρὰ τῷ νήφ τοῦ θεοῦ παιδευόμεθα. For the simple v. compare Plut. *Mor.* 687 D ἰδοὺ ταῦτα πθανῶς μὲν ἐγγαίρησθαι, πρὸς δὲ τὸ μέγιστον ἐναντιοῦσθαι τῆς φύσεως ὁδός. Philo M. 2, p. 677 (commenting on the word ἐγγαίρητος in Exod. xx. 25) explains it to mean οἱ τὴν φύσιν παρεγγαχεῖν τολμῶντες καὶ τὰ ἔργα τῆς φύσεως ἐγγαίρημασιν ἰδίως μεταμορφοῦντες.

13, 14. ἐπιστάμενοι ὅλα παραδέσσειν. Arist. *Top.* VIII. p. 157 b 2 ἐπιστάμενοι τῷ καθόλου.

¹ The word is wrongly explained in L. & S.

17. *Μαρκίανος*. Also mentioned in *Str.* II. P. 449, III. P. 515, 515, 520, 522, IV. P. 584, 593.

Προβίανος. See above p. 70. 16 n.

§ 104. 25. *ὁρθοτομίαν τῶν δογμάτων*. Potter cites *Eua. H. E.* IV. 3 τῆς ἀποστολικῆς ὁρθοτομίας, where Valensius refers to 2 Tim. II. 15 ὁρτομούντα τὸν λόγον τῆς ἀληθείας. Cf. *Prov.* III. 6 ἵνα ὁρτοτομήῃ τὰς ἐδόξαι σου.

27. *ἀναπαυόμενος*. I can make no sense of this, and think it possible the true reading may be *παραπαυόμενος*. The latter verb is a favourite with Cl. in the sense of 'to help along,' see below p. 192. 16 τὸν βασιλῆα υἱοῦ πρὸς τὸν πατέρα παραπαύουσεν οὐκ ἔχουσιν, *Protr.* P. 7 inii. παρὰ τοῦ Χριστοῦ τὸ εἶ (ἦν ἐκδοσκόμηναι εἰς αἶδιον (ὡς) παραπαυόμεθα, also *Antea.* II. 17 τί οὐ τὸ παραπαύειν δυνάμενον; φιλοσοφία.

30. *ἀλλ' οὐ πάντων*. In the original *ἀλλ' οὐκ ἐν πᾶσι*.

p. 184, lines 1—6. The original has οὐ θέλω γὰρ ὑμᾶς ἀγνοεῖν, ἀλλὰ φέρεται ὅτι [οἱ πατέρες ὑμῶν] πάντες ὑπὸ τὴν νεφέλην ἦσαν καὶ [πάντες διὰ τὴν θαλάσσης διήλθον, καὶ πάντες εἰς τὸν Μωυσῆν ἔβαπτίσαντο ἐν τῇ νεφέλῃ καὶ ἐν τῇ θαλάσσῃ, καὶ πάντες τὸ αὐτὸ] πνευματικὸν βρῶμα ἔφαγον, καὶ [πάντες τὸ αὐτὸ] πνευματικὸν ποτιον πόμα, [ἔπινον γὰρ ἐκ πνευματικῆς ἀπολοθούσης πέτρας, ἡ πέτρα δὲ ἦν ὁ Χριστός]. ἀλλ' οὐκ ἐν τοῖς πλείοσιν αὐτῶν ἠνέκαθεν [ὁ θεός]¹.

3. *κατασκευάζων*. Cf. *Philo M.* 2, p. 619 κατασκευάζει τὸ πρῶτον οὐρανόν, ἰδ. πρὸς τὴν τοῦ τρίτου κατασκευὴν κεφαλαιῶν χρωσται λόγῳ τοῦδε, *Epist. Dias.* II. 20. 22 κατασκευάσω σοι ὅτι κ.τ.λ.

7. τί με λέγετε κύριε. Quoted above p. 130. 10 f. The reading in *Lk.* vi. 46 is τί με καλεῖτε Κύριε [κύριε], καὶ οὐ ποιεῖτε ὁ λόγος; For ὁ λόγος Cl. substitutes words from *Mt.* vii. 21. See *Barnard Biblical Text of Cl.* p. 41.

9. πόμα δέξαν οὐκ ἐπιστάμενον. Cf. *John* iv. 14 ὅς ἐ' ἂν πῶς ἐκ τοῦ ὕδατος οὐ ἐγὼ δώσω αὐτῷ, οὐ μὴ διεψήσῃ εἰς τὸν αἰῶνα κ.τ.λ.

10. ὕδαρ ζωῆς. *Rev.* xxi. 6, xxii. 17, vii. 17.

ἡ γνώσις ἀρρῆται φυσιοῦν. 1 *Cor.* viii. 1 ἡ γνώσις φυσιοῦ, ἡ δὲ ἀγάπη οἰκοδομεῖ, where there can be no doubt of the meaning of the word, any more than in 1 *Cor.* iv. 6 ἵνα μὴ φυσιοῦσθε κατὰ τοῦ ἑτέρου, 18, 19 ἐφυσιοῦσθάν τινας...γνώσομαι οὐ τὸν λόγον τῶν πεφυσιαμένων, ἀλλὰ τὴν δύναμιν, ἰδ. v. 2 ὑμεῖς πεφυσιαμένοι ἐστέ, ἰδ. xiii. 4 ἡ ἀγάπη οὐ φυσιοῦται, *Col.* ii. 18 εἰς τὴν φυσιοῦμενος ὑπὸ τοῦ νοῦς τῆς σαρκὸς αὐτοῦ. The sense is connected with φύσις and φυσίω, of which we have exx. in *Isa.* liv. 16 χαλεκὸς φυσίω ἀνθρακας, *Wisdom* xi. 18 θῆρες κυρπνέον φυσῶντες ἀσθμα, and (metaphorically used) in *Xen. Mem.* i. 2. 25 ἐπαρμένω ἐπὶ πλοῦτον, πεφυσσμένω δ' ἐπὶ δυνάμει. The form φυσίω is similarly used in both senses. There is however another use of φυσίω which is connected with φύσις, cf. above p. 80. 28, *Arist. Categ.* 8 (p. 9 a. 2) διέδοσιν διὰ χρόνου πλείους ἢ τὴν φύσιν.

¹ Words in square brackets are omitted by Cl., those in spaced type are altered.

μένη καὶ ἀνίαντος, *Simplic. ad Epict.* p. 219 Schw. ὁ δὲ διὰ τῆς φαντασίας συνθεσμός φησὶ καὶ ἡμᾶς οὕτως ἔχειν ('makes it natural to us to be so'). Elsewhere Cl. uses the word in the same sense as S. Paul, cf. *Paed.* I. P. 129 σφᾶς τελείους τινεὶ τολμᾶσι καλεῖν, ὑπὲρ τὸν ἀπόστολον φρονούντες, φησίουμένοι τε καὶ φρουαττόμενοι, P. 108 *fn.* ἡμεῖς τοὺς παραφυσώντας εἰς φυσίωσιν φυλαξάμενοι τῶν αἰρέσεων ἀνέμου, P. 112 *fn.* οἱ εἰς γῶσιν πεφυσιώμενοι, *Str.* I. P. 347 *fn.* καὶ γνώσσομαι, φησὶν, οὐ τὸν λόγον τῶν πεφυσιωμένων, ἀλλὰ τὴν δύναμιν, τοὺς δοκησιδόφους καὶ αἰσμένους εἶναι, οὐκ ὄντας δέ, σοφοὺς ἐπιγραπίζων γράφει, so *Ignat. Magn.* 12, *Trall.* 4, 7, *Smyrn.* 6, *Polyc.* 4.

§ 106. 17. ἡ σοφία ἐνεφυσίωσεν τὰ ἐντὶς τέκνα. The LXX. of Sir. iv. 11 has ἡ σοφία νιότι αὐτῆς ἀνύψωσι, where Itala has 'filiis suis vitam inspirat,' which Lansen thinks may represent an original ἐψύχωσεν (taken from n. in Potter's ed.). The word occurs in 1 Eedr. ix. 48 ἀνέγνωσκον τὸν νόμον ἐμφυσιοῦντες ἅμα τὴν ἀνάγνωσιν, which Ball translates 'breathing into them withal the reading, i.e. inspiring the hearers therewith,' and also in v. 55 ἐνεφυσιώθησαν ἐν τοῖς ῥήμασι οἱ ἐδιδάχθησαν. In classical writers the verb is used in the sense 'implant,' 'instil,' cf. *Xen. Lac.* iii. 4 τὸ αἰδεῖσθαι ἐμφυσῶσαι βουλόμενος αὐτοῖς. The cognate ἐμφυσᾶν is found in *Ezek.* xxi. 31 ἐν πυρὶ ὀργῆς μου ἐμφυσήσω ἐπὶ σε, *Job* iv. 21 ἐνεφύσησε γὰρ αὐτοῖς, καὶ ἐξηράνθησαν, 1 *Kings* xvii. 21 ἐνεφύσησε τῷ παιδαρίῳ τρίς. Clearchus (*ap. Ath.* 225 D) uses it in a metaphorical sense τῇ κολακείᾳ ἐμφυσώμενος, and Cl. has ἐμφύσημα of inspiration (*Str.* iv. P. 603 *fn.*) τοῦτ' ἐστὶ τὸ ἐμφ. τοῦ διαφέροντος πνεύματος καὶ καθόλου δ' ἐμπνείται τῇ ψυχῇ.

19. ταῖς μερικαῖς. Above p. 180. 10 we have μερικαὶ τινεὶ παιδείαι. If the reading in the text is correct, the phrase must have become so common as to admit of curtailment by the omission of the noun.

22. ὑπεσπρόντων. Cf. *Paed.* II. P. 187 *init.* ταχὺ εἰς ἀταξίαν ὑποσύρεται γυνή.

27. τὰς γραφὰς συνίστα. *Lik.* xxiv. 45 διήνοιξεν αὐτῶν τὸν νοῦν τοῦ συνίστα τὰς γραφὰς.

p. 186, line 4. Ἰουδαία ἐξομολόγησις ἐρμηνεύεται. Cf. *Str.* I. P. 335 *init.* ὁ φιλομαθὴς Ἰούδας—δυνατὸς δὲ ἐρμηνεύεται—πρὸς τὴν θάμαρ ἐξέκλεινεν, σέζων τὴν πρὸς τὸν θεὸν ὁμολογίαν, where Potter cites *Philo M.* 1, p. 349. 24 Ἰούδας, δε ἐρμηνεύεται κυρίῳ ἐξομολόγησις, *ib.* p. 59. 44 τοῦ μὲν ἐξομολογουμένου Ἰούδας σύμβολον, *Constit. Ap.* II. 60, where Cotelerius notes 'passim auctores Judam de confessione et laude interpretantur.' The significance of the name appears in its use in *Gen.* xxix. 35 (Λεία) ἔτεκεν υἱόν, καὶ εἶπε, Νῦν ἔτι τοῦτο ἐξομολογήσομαι κυρίῳ· διὰ τοῦτο ἐκάλεσε τὸ ὄνομα αὐτοῦ Ἰούδαν, cf. *ib.* xlix. 8.

5. οὐ μαχεύσας—ὡς σπανέν. The original has οὐ φονεύσεις after μαχεύσεις and οὐ ψευδομαρτυρήσεις after κλέψεις. The best mss. have σπανέν agreeing with the corrector in L.

8. οἱ τὰς αἰρέσεις μετόντες. The same phrase occurs in p. 168. 24.

9. μοιχεύαν τὴν ἀλήθειαν. Cf. *Str.* III. P. 55 γενεὰν εἰπὼν μοιχαλίδα, διδάσκει μὴ ἐγνωκότας νόμους μοιχεύειν τὸν νόμον, *ib.* VI. P. 816 μοιχεία δ' ἐστὶ ἐκκλησιαστικὴν καὶ ἀληθῆ γνώσιν καὶ τὴν περὶ τὴν προσήκουσαν ἔρχεται ψευδῇ δόξαν κ.τ.λ., and τὴν πορνείαν above p. 154. 4 π. εἰς τὴν ἐκκλησίαν, p. ἡταίρηκεν ὑμῖν τὰ ὄψα, πεπορνεύκασιν οἱ ὀφθαλμοὶ τῆς συμπλοκῆς αἱ ὄψεις ὑμῖν μεμοιχέκασιν, *Jer.* II τὸν λίθον.

κλέπτειν τὸν κανόνα τῆς ἐκκλησίας. Cf. above τ. νόμον, *Synes. Epist.* 283 δεινὸν ἢ εὖνοια κλέειν, p. 73 *fin.* τοῖς ἀνόμοις κλέπτειν τὰ πράγματα. On

16. δολιοῦσιν. The original has the irregular

§ 106. 19. ἐξάρχοντες. See above p. 174. 24

20. οὔτε αὐτοὶ εἰσάσιν. The original has κτείναντες τὸν οὐρανὸν ἐμπροσθεν τῶν ἀνθρώπων· ὑμεῖς γὰρ οὐκ εἰσερχομένους ἀφίετε εἰσελθεῖν.

22. κλειν. This, the Attic, form is found in κλεινὸν Δαυεῖδ, *ib.* XX. 1; but in *Lk.* XI. 52 we have and in *Mt.* XVI. 19 δώσω σοι τὰς κλειδας τῆς βασιλείας. *antikleida* l. 24 below.

24. ἀντικλεῖδα, 'a vice-key,' like ἀντιβασιλεύς. X. c. 4 παρὰ τοῖς νεωτέροις καὶ ἀντικλεῖδες εἰρηναῖαι. force by Serap. Aegypt. (*Migne Patr. Gr.* vol. παλαι αἰρούμενος τῇ ἡδονῇ ἀντικλεῖδα τὴν σωφροσύνην αὐλαίαν. The MS. αὐλαίαν means 'a curtis by a key and is altogether out of place here: αὐλή, regular word for the main entrance from the street (αὐλή) of the house, cf. *Herodian* II. 5. 3 ἕκαστος, λιπὼν ἢ ἐπὶ τῇ αὐλείῳ ἢ ἐπὶ ταῖς λοιπαῖς εἰσοδοῖς παραφράττοντες πάσας εἰσοδοὺς, εἴ τινες ἦσαν λαοῖς δημοσίοις καὶ αὐλείοις χρώμενοι, *Joh.* X. 1 ὁ μὴ εἰσέλθῃς τὴν αὐλήν τῶν προβάτων ἀλλὰ ἀναβαίνειν ἀλλαχόθεν ληστῆς. Cl. refers to the same passage of S. *Joh.* continues ὅπως ἡμῖν ἀθρόας τῶν οὐρανῶν ἀναπετάσῃ λόγου πύλαι, πίστει ἀνοιγνύμεναι κλειδί.

24—26. δι' ἧς...ὥσπερ ἡμεῖς...εἰσμεν. The construction from εἰσάσιν to εἰσμεν by the intervening ὥσπερ which is very common with οὐχ ὥσπερ, cf. l. p. 1079.

26. παρὰ τὸν ἀνατιμόντα. Cf. *Philo M.* 1 πολυσχιδεῖς ἀνατίμων ὁδοὺς διὰ γῆς ἔρχεται, *ib.* 2, λεωφόρους ὁδοὺς ἀνατεμεῖν, *ib.* 2, p. 2 ἐλπίδα οἷα λανθάνει καὶ ἀνοίγει ψυχῇ, *Plut. Mor.* 617 Α δίδει τὸν τύφον ἀποκλείοντες εἰσάγειν τῇ παραθύρῳ μετ

27. ἐπερβαίνοντες τὴν ἀλήθειαν. See above p. 172. 7.

28. μυσταγωγία. Cf. *Str.* IV. P. 637 *fin.* ἡμᾶς ὁ σωτὴρ μυσταγωγεί, *ib.* v. P. 693 ὡς θέμις τοῖς ἐκεί μυσταγωγεῖν τὰς ἐξελεγχμένας ψυχάς, *ib.* P. 727 (from Menander) ἀπαντὶ δαίμων ἀνδρὶ συμπαρίσταται εὐθύς γενομένη μυσταγωγὸς τοῦ βίου ἀγαθός. On the Christian use of language belonging to the Mysteries see Lob. *Agf.* p. 32 f., Anrich *Das antike Mysterienwesen* pp. 154—162.

29. μεταγενεσίτης. See below p. 188. 18.

p. 188, line 1. τὰς ἀνθρωπίνας συνηλώσεις. The word *σ.* is also used in *Paed.* II. P. 175 and 167.

6. κάτω. Used in later Gr. of time, as *ἄνω* in earlier Gr., cf. Aristid. XIX. p. 453 πᾶς ὁ τῶν κάτω δυναστῶν κατάλογος, cited with other exx. by Schmid (*Att.* II. p. 220, III. p. 245). For the date of heresy cf. Euseb. *H. E.* III. 32 (commenting on Hegesippus) μέχρι τῶν τότε χρόνων (the martyrdom of Symeon under Trajan) παρθένος καθαρὰ καὶ ἀδιάφθορος ἔμεινεν ἡ ἐκκλησία... ὡς δὲ ὁ ἱερεὺς τῶν ἀποστόλων χορὸς διάφορον εὐληφεί τοῦ βίου τέλος, παρεληλύθει τε ἡ γενεὰ ἐκείνη τῶν αὐταῖς ἀκοαῖς τῆς ἐνθίου σοφίας ἑπακούσαι κατηξιωμένων, τηλικαῦτα τῆς ἀθίου πλάνης τὴν ἀρχὴν ἐλάβανεν ἡ σύστασις κ.τ.λ. The notices in the Epistles and the Apocalypse seem to show the existence of heresy at an earlier date, and Simon Magus and Cerinthus are certainly prior to Basilides, as indeed is admitted below II. 10—16. For Basilides see Hort's art. in *D. of Chr. Biog.* I. p. 269.

10. Γλαυκίας. Only mentioned here.

11. Πέτρον ἑρμηνεία. This office is generally ascribed to S. Mark, see Papias *ap.* Eus. *H. E.* III. 39 Μάρκος μὲν, ἑρμηνευτὴς Πέτρον γενόμενος, ὅσα ἐμνημόνευσεν, ἀκριβῶς ἔγραψεν, but Jerome thinks that he employed more than one interpreter (*Ep. ad Hed.* cxx. 11) duae epistolae quae feruntur Petri stilo inter se et caractere discrepant structuraque verborum. Ex quo intellegimus pro necessitate rerum diversis eum usum interpretibus.

Ὁταλάντινον. See art. by Lipsius in *D. of Chr. Biog.* III. pp. 1076—1099.

12. Θεοδᾶ διηκούσαν. For the use of the *v.* Potter compares Diog. L. II. 5. 3 Ζωκράτης διήκουσεν Ἀρχελάου τοῦ φυσικοῦ (quoted in *Str.* I. P. 352 *fin.*), *ib.* II. 12. 1 (the sons of Crito) διήκουσαν Ζωκράτους. Nothing is known of Theodas. Zahn (*Forach.* III. 125) suggests that it may be another form of Theodotus, from whom Cl. has made excerpts, but Lipsius *l.c.* shows that this is improbable.

§ 107. 13. Μάρκος γάρ. This is Gieseler's emendation adopted by Hort. The reading *Μαρκίον* followed by *μεθ' οὗ* (or even, as emended by Dodwell, *μεθ' οὗ*) Σίμων Πέτρον ἐπήκουσεν is in flagrant contradiction to the chronology, since Justin Martyr and Irenaeus both witness that Marcion flourished about 154. 'Mark the Evangelist was older than either Glaucias or Theodas, even though we should allow that these were disciples of the Apostles. He was older also than Simon, who undoubtedly heard S. Peter.' γάρ is here used like *nam* in passing on from one instance

to another, see my note on *Cic. N. D.* I. 27 and above p. 32. 2. Gmelin supports his emendation by a reference to *Greg. Naz. Orat.* xiv. p. 44, where Μάρκον (the Gnostic) should be substituted for Μαρκελιανόν.

16. ἐπέκεινεν. The same correction (ἐπ. for ἐπ.) is made by Zahn in *Str.* I. P. 324 τὸ πνεῦμα ἐκείνου τὸ κεκαρτερμένον οὐ καταξιάσθην ἐκείνου. I am not sure that it is required in either case.

19. ἐπεβεβηκίας τῷ χρόνῳ. I am not aware of any other instance in which ἐπεβ. is used generally of posteriority in time: Cf. mostly uses it of subjects to be dealt with in later chapters, cf. *Str.* I. P. 206 οὐκ ἐπὶ δὲ δὴν ἐποβάντες δείξομεν.

κεκαρτερημένοι. Cf. above p. 162. 6.

20. παραχαρχάσεις. Cf. above παραχάρματα p. 153. 22.

22. οἱ κατὰ πρόθεσιν δίκαιοι. Cf. *Roem.* viii. 28 τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν.

23. ἐγκαταλέγονται. Cf. *Protr.* P. 35 δαίμονες δευτέρως ἐγκαταλέγονται τῷ ζῆνι, *Str.* I. P. 350 ἢν. Ἀκουσίλαος ἐγκατέλειπεν τοῖς ἐπὶ σοφίᾳ, ἢ P. 43 τοῖς νόμοις ἐγκαταλέγονται, *Luc. de Parac.* 3 παραστικῶν τοῖς ἄλλοις ἔχουσιν ἐγκαταλέξομεν.

24, 25. κατὰ τὴν μόνωσιν ἑνωμένοι. See n. on p. 190. 8—10 ἡ ἐξὸς τῆς ἐκκλησίας κατὰ τὴν μονάδα ἐστίν.

26. τῇ τοῦ ἐνὸς φύσει συγκεληρῶσθαι ἐκκλησία ἡ μία. Cf. *Ael. N. A.* xv. 28 σκῶπας ('owls') συγκεληρῶσθαι σιωπῇ, where Jacobs quotes *Max. Tyr.* I. 4 συγκεληρῶσθαι ἡ ψυχὴ τοιοῦτ' πάθει, ἢ. xvi. 9 ψυχὴ χρηστοῦ δαίμονος συγκλ., other exx. in W. Schmid *Att.* II. 151, III. 152.

p. 190, line 2. ἐς ἐνότητά πύσσεως κ.τ.λ. Cf. *Eph.* iv. 3—6, and *Collect for Unity in the Accession Service.*

3. 4. κατὰ τὰς οἰκείας διαθήκας, μᾶλλον δὲ κατὰ τὴν διαθήκην τὴν μίαν. Cf. *Str.* vi. P. 793 μία μὲν γὰρ τῷ ὄντι διαθήκη ἡ σωτήριος, ἀπὸ καταβολῆς κόσμου ἐς ἡμᾶς δέχουσα κατὰ διαφόρους γενεάς τε καὶ χρόνους, διάφορος εἶναι τὴν δόσιν ὑποληφθεῖσα, above p. 176. 14.

9. κατὰ τὴν μονάδα ἐστίν. Cf. above p. 80. 16 n. on τὴν μίαν ἐκείνου ζῆνι, p. 118. 4 f. διὰ τὴν τοῦ ἀρίστου θεραπείαν, ὃ δὲ τῷ ἐνὶ χαρακτηρίζεται, φίλον (ἡ ἀγάπη) τὸν γνωστικὸν ἀπεργάζεται, *Protr.* P. 72 σπεύσωμεν εἰς σωτηρίαν...εἰς μίαν ἀγάπην συναχθῆναι οἱ πολλοί, κατὰ τὴν τῆς μοναδικῆς οὐσίας ἑνωσιν σπεύσωμεν ἀγαθοεργούμενοι ἀναλόγως, ἐνότητά δώκομεν τὴν ἀγαθὴν ἐκζητοῦντες μονάδα· ἡ δὲ ἐκ πολλῶν ἑνωσις ἐκ πολυφωνίας...ἀρμονίαν λαβούσα θεϊκὴν μία γίνεται συμφωνία, ἐνὶ χορευτῇ τῷ λόγῳ ἑνωμένη, *Str.* v. P. 689. In *Str.* III. P. 512 ἰνὶ it is said that Epiphaneos, the son of Carpocrates, καθηγγήσατο τῆς μοναδικῆς γνώσεως. The term seems to have been borrowed from the Pythagoreans, see *Plac. Phil.* I. 7 (Diels p. 308) Πυθαγόρας τῶν ἀρχῶν τὴν μονάδα θεὸν καὶ τάγαθόν, φησι ἐστίν ἡ τοῦ ἐνὸς φύσις, αὐτὸς ὁ νοῦς· τὴν δ' ἀρίστην δυνάδα δαίμονα καὶ τὸ κακόν, περὶ ᾧ ὄντι τὸ ἑλικόν πλῆθος.

§ 108. 12, 13. ἐς τὴν ἐνὸς Ὁταλάντιον. One would rather expect οἱ, as three distinct schools are spoken of.

14. τὴν Μαθίον αἰχῶσι προσάγειν δέξαν. From a passage of Hippolytus cited in the n. on p. 142. 19 it would seem that this refers only to Basilides and his followers. For προσάγ. cf. Plut. *Mor.* 1049 B τὸν Εὐραπίδην μάστιγα προσάγειν.

17. Περαιτικοί. The founders of the sect (a branch of the Ophites) are said to have been Εὐφράτης ὁ Περαιτικός καὶ Κέλβης ὁ Καρύστιος (Hippol. v. 13). The second name is also given as Ἀκίμβης (*ib.* iv. 2), and Ἀδέμης (*ib.* x. 10 and Theod. *Haer.* i. 17). For Euphrates see *D. of Chr. Biog.* ii. p. 296, where it is said that the name may have taken its origin from the phrase Ἀβραμ ὁ περάτης (Gen. xiv. 13), which was understood to mean 'one who came from the other side of the Euphrates,' as explained by Jul. Africanus in Routh's *Reliquiae* ii. 244 ('Εβραῖοι γὰρ οἱ περάται ἐρμηνεύονται, διαπεράσαντος Εὐφράτην Ἀβραάμ). A mystical interpretation is given to this in Eua. *Pr. Ev.* vii. 8. 15 Περαιτικοὶ τινες ἐρμηνεύονται, τὴν ἀπὸ τῶν τῆδε ἐπὶ τὴν τοῦ τῶν ὁλων θεοῦ διάβασιν τε καὶ θεωρίαν στείλαμενοι...καὶ πέραν τῶν σαρκὸς ἰδόντων ἐπὶ τὸν θεοσεβῆ βίον διαβεβηκότες ἀναγράφονται. Similarly Hippol. v. 16 Αἰγυπτίων...τὸ σῶμα νομίζουσι, καὶ περάσαι τὴν θάλασσαν τὴν Ἐρυθράν, τοῦτίστι τῆς φθορᾶς τὸ ὕδωρ...καὶ γενίσθαι πέραν τῆς Ἐρυθρᾶς θαλάσσης...καὶ ἰλθεῖν εἰς τὴν ἔρημον, τοῦτίστιν ἔξω γενίσσεως γενίσθαι. It would seem therefore that Cl. was unfortunate in taking this sect as an example of a geographical name. Perhaps he may have supposed them to belong to the Trans-Jordanic Peraea.

ἡ τῶν Φρυγῶν. Montanus was born in Phrygia; and Pepusa, the sacred city of his followers, was situated in the same province. See Salmon's art. in *D. of Chr. Biog.* iii. 935, and *Str.* iv. P. 606 init., vi. P. 773 ὅπερ ἐπὶ τῶν προφητεύειν νῦν δὴ λεγομένων παρρηρηγιῶν, and above p. 114. 18, where the allusion is probably to them.

18. Ἐγκρατιῶν. They were ascetics who boasted of their ἐγκράτεια. Cl. mentions them also in *Paed.* ii. P. 186, *Str.* i. P. 359, and speaks of their leader Tatian in *Str.* iii. P. 458, 550, 551 *fin.*, *Ecl. Proph.* 999. They are called Ἐγκρατεῖς by Irenaeus, Ἐγκρατίται by Hippolytus, see Salmon in *D. of Chr. Biog.* ii. 118.

19. Σογμάτων ἰδιαιτέων. Cf. *Str.* v. P. 675 *fin.* ἐν τῷ περὶ τῆς Ὀρφίως ποιήσεως τὰ ἰδιαιτέα (peculiar phrases) ἐκτιθίμενος.

Δοκτιῶν. 'Quia Christum δοκήσει, specie sola, humanam naturam induisse docebant' Potter. In *Str.* iii. P. 552 Cl. quotes from εἰς τῆς δοκήσεως ἐξάρχων Ἰούλιος Κασσιανός, cf. P. 558 *fin.* Docetic doctrine was not confined to this particular sect, see Salmon's art. on 'Docetae' and 'Docetism' in *D. of Chr. Biog.* i. 865—870. Even Cl. himself comes very near it in *Str.* vi. P. 775, cf. *Adumbr.* in *Joh.* p. 1009. The form Δοκτιῶν is found in Hippolytus and others.

20. Αἱματιῶν. This seems to be the only mention of them. The name may have referred to the substitution of blood for wine in the Eucharist, which was laid to the charge of some heretics, cf. Pa. xvi. 4 'their drink-offerings of blood will I not offer.'

ἀπὸ τοῦτοῦτον [καὶ] ἐν τοῦτοῦτον. I can make no sense of this, and

propose to omit καί and read ὑποστάσεων. A similar substitution is suggested by Kicsling in Iambl. V. P. c. 8, p. 84 ἀνα τὴν τοῦ πατρὸς καὶ τῆς μητρὸς ὑπόθεσιν λαβεῖν. For the meaning of ὑπόθεν. cf. Suidas s.v. φῶς λέγεσθαι οἷον ἢ ἀγγελιοτή· ὑποστάσεις δὲ αἱ ἰδὲ καὶ ἐκάστου προσωνυμία, ἦσαν Μιχαὴλ καὶ Γαβριὴλ. ὡσαύτως φῶς ἢ ἀνθρωπότης· ὑποστάσεις δὲ Πάτρι καὶ Παύλῳ. The meaning of the passage will then agree with Epiphanius. Pan. I. 3. 37 οἱ Ὀφίται τὰς προφάσεις εἰλήφασιν ἀπὸ τῆς τοῦ Νικολάου αἰρέσεως· Ὀφίται δὲ καλοῦνται δι' ἐν δοξάζουσιν εἶφιν. See art. 'Ophites' in *D. of Chr. Biog.* iv. 79—88.

21. Καταναταί. See Salmon in *D. of Chr. Biog.* I. 380, where they are said to have been a branch of the Ophites, who, regarding the Creator as evil, reversed all the moral judgments of the O.T. and held that the Serpent was the vehicle employed by Wisdom to free man from his bondage to the Demiurge, and that the death of Abel at the hands of Cain proved that the power from which the latter sprang was higher than that from which the former was derived.

23. Σιμωνιστῶν. Spoken of as οἱ ἀμφὶ τὸν Σίμωνα in *Str.* II. P. 456 *fm.*, above p. 188. 15. See art. 'Simon Magus' in *D. of Chr. Biog.* iv. 691—698.

Ἐννοχηναί. The name embodies the common belief that promiscuous sexual intercourse was practised at the nightly meetings of the Carpocratians and other heretics, see *D. of Chr. Biog.* s.v.

§ 109. ἐνῆν. See Index.

τοῖς φιλοθεάμοις. Cf. Plato quoted in *Str.* I. P. 373, II. P. 443 *init.*, v. P. 654 *init.* τοὺς δὲ ἀθηναίους φιλοσόφους τίνας λέγεις; τοὺς τῆς ἀληθείας, ἦν δ' ἐγώ, φιλοθεάμονας. Standing alone, the word is used by Plato for 'lovers of sight-seeing,' but frequently by Philo in the higher sense, e.g. M. I, p. 376 τοῖς φιλοθεάμοις καὶ τὰ ἀσώματα ὄραν γλυχομένους, *ib.* p. 566 ὁ θεὸς (τὴν σοφίαν) ταῖς εὐφύσεσι καὶ φιλοθεάμοις ἐνωθεν ἐκτετραχέζει διανοήματα, other exx. in Siegfried p. 128.

24. ὁ κατὰ τὰς θυσίας νόμος—ὁ τῶν θυσιῶν ν., cf. above p. 146. 19 τῆς κατὰ τὸν γνωστικὸν ἀπαθείας, Diod. I. 65 τὴν δὲ τῆς εὐσεβείας ἐπερβελην συλλογίσαι· ἂν τις ἐκ τῆς κατὰ τὴν ἀρχὴν ἀποθέσεως, Aelian V. H. III. 36 αἰνιττόμενος τὸν καθ' αὐτὸν κίνδυνον ('ipsius periculum'), *ib.* II. 41 ἡ Πλάτωνος δόξα καὶ ὁ τῆς κατ' αὐτὸν ἀρετῆς λόγος εἰς Ἀρκάδας ἐφίκετο, Aets xvii. 26 οἱ καθ' ὑμᾶς ποιηταί, *ib.* xviii. 15 νόμος ὁ καθ' ὑμᾶς, *ib.* xiv. 14 τὰ κατὰ τὸν Παῦλον, Winer *Gr.* p. 241.

26. χυδαίων. Cf. above p. 176. 9.

p. 192, line 2 καταπαύσεσθαι. The future, stating the writer's intention, seems more appropriate here (as below p. 196. 5) than the subjunctive; and the long and short vowels are constantly confounded in the MS.

τὰ μὲν διχηλοῦντα α.γ.λ. Cf. Lev. xi. 3 πᾶν κτήνος διχηλοῦν ὁπλὴν καὶ ὀνυχιστῆρας ὀνυχίζον δύο χηλῶν καὶ ἀνάγον μαρτυρικὸν...τοῦτα φέγεσθε, quoted by Barnabas x. 11 in the form φέγεσθε πᾶν διχηλοῦν καὶ μαρτυρικόν, and explained as follows, εἰ οὖν λέγει; καλλῶσθε...κατὰ τὸν μαρτυρικόν

ὁ θλαβὸν διάσταλμα ῥήματος ἐν τῇ καρδίᾳ...μετὰ τῶν...ἀναμνησκόμενον τὸν λόγον κυρίου. τί δὲ τὸ διχηλοῦν; ὅτι ὁ δίκαιος καὶ ἐν τούτῳ τῷ κόσμῳ περιπατεῖ καὶ τὸν ὄγον αἰὼνα ἐκδέχεται. Reference is made to this passage of Barn. in *Str.* v. P. 677, *Pasch.* III. P. 296 πᾶν γὰρ διχηλοῦν καὶ μαρτυκόμενον καθαρὸν ἐστίν, ὅτι τὸ διχηλοῦν δικαιοσύνην ἐμφαίνει τὴν ἑσπερίαν, μαρτυκόμενον τὴν οἰκίαν δικαιοσύνης τροφήν, τὸν λόγον, ἔκτοσθεν μὲν εἰσάγοντα κατὰ ταῦτα τῇ τροφῇ διὰ κατηχήσεως, ἔνδοθεν δὲ ἀναμνησκόμενον ὥσπερ ἐκ κοιλίας τῆς διανοίας εἰς ἀνάμνησιν λογικὴν κ.τ.λ. Philo gives a different account of διχηλοῦν (*M.* 1, p. 320) μαρτυκᾷ δὲ ὁ δίκαιος τὴν πνευματικὴν τροφήν ἀπὸ στόματος ἔχων, τὸν λόγον. καὶ διχηλεῖ ἢ δικαιοσύνη, εἰσάγουσα αὐτὰυτὰ ἀγιάζουσα καὶ εἰς τὸν μέλλοντα παραπέμπονσα αἰῶνα. ὥσπερ τὸ μαρτυκόμενον τὴν προκαταβληθείσαν ὑπαναπλίσουσαν αὐτὴς ἐπιτελεῖν τροφήν, οὕτως ἡ ψυχὴ τοῦ φιλομαθοῦς, ἐπειδὴν τινα δι' ἀκοῆς διέξῃται θεωρήματα, λήθῃ μὲν αὐτὰ οὐ παραδίδωσιν, ἡρεμήσασα δὲ καθ' ἑαυτὴν ἔκαστα μεθ' ἡσυχίας τῆς πάσης ἀναπολεῖ...μνήμη δ' οὐ πᾶσα ἀγαθόν, ἀλλ' ἢ ἐπὶ μόνοις τοῖς ἀγαθοῖς...ὅ ἐνεκα πρὸς τελευτήτα χρεια τοῦ διχηλεῖν, ἵνα τοῦ μνημονικοῦ δίχα τρηθέντος ὁ λόγος διὰ στόματος ῥέων...διαστειλῇ τό τε ὠφέλιμος καὶ τὸ πικρὸν μνήμης γίνουσι εἶδος κ.τ.λ., *ib.* p. 321 *ἵνα* διχηλήσει μὲν, διαστειλεῖν καὶ διακρίνειν ἔκαστα δυνάμενος, οὐ μαρτυρηθήσεται δὲ ὡς ὠφέλιμος χρῆσθαι τροφῇ κατὰ τὰς ὑπομνήσεις. Much the same account is found in Aristæus (at the end of Havercamp's Josephus vol. II. p. 117): *μαρτυκισμός* signifies recollection, *διχηλία* signifies discrimination. Origen (in *Levit. hom.* VII. 6) gives a somewhat different explanation: 'revocat ruminatorem qui ea, quae secundum litteram legit, revocat ad sensum spirituales...sed, si mediteris legem divinam...actus autem tui non sint tales ut habeas discretionem vitae praesentis et futuri...non dividis...nec angustam viam a via spatiosa discernis.' Cf. here is in close agreement with Iren. v. 8. 3, as will be seen by the quotations which follow.

4, 5. ὡς ἂν εἰς πατέρα καὶ εἰς υἱὸν διὰ τῆς πίστεως τῶν δικαίων τὴν πορείαν ποιούμενων. Cf. Iren. *l.c.* 'qui sunt ergo mundi? qui in Patrem et Filium similiter iter firmiter faciunt.'

6. αὕτη γὰρ ἡ τῶν διχηλοῦντων ἰδραΐτης. Cf. Iren. *l.c.* 'haec est enim firmitas eorum qui duplicis sunt ungulae,' above p. 80 *μεταπατήτως* βιοῦν ἀκούοντι διὰ τὴν τῆς γνώμης μονότονον ἰδραΐτητα, p. 88. 9 *ἰδραίφ* βίῃ καὶ λόγῳ.

7. τῶν τὰ λόγια τοῦ θεοῦ νύκτωρ καὶ μεθ' ἡμέραν μελετῶντων. Cf. Ps. i. 2 ἐν τῷ νόμῳ αὐτοῦ μελετήσῃ ἡμέρας καὶ νυκτός, and Iren. *l.c.* 'et eloquia Dei meditantur die ac nocte.' The art. τῶν seems inappropriate here: comparing Iren., I am disposed to read καὶ in its place.

8. ἀναμνησκόμενον. The verb is literally 'to reckon up on the fingers,' then to 'ponder over,' cf. Ruhnken *Tim.* *v.v.* where exx. of the middle are quoted from Plato and Max. Tyr. (*Diss.* XVI. p. 187 *ἀναμνησάμενος τῇ μνήμῃ τὰ τοῦ νοῦ θεάματα*), and of the active fr. by later writers, e.g. Heliod. III. 137 ὥσπερ εἰ που γνωρίζοντες ἡ, ἰδόντες πρότερον, τοῖς μνήμας ἀναμνησκόντες.

9. ἢ καὶ συνάσκησιν κ.τ.λ. If the reading is right, we must either

take *προφῆαν* (l. 5) to be the antecedent to *ἦν* (which seems hardly possible), or we must suppose that *δ* (viz. τὸ μελετᾶν καὶ ἀναπεριεργάζεσθαι) is attracted to the following *συνάσκειν*. The attraction of the gender to the predicative noun is common enough (see Jelf § 821. 3); in this instance it would be to the noun in an appositional clause. There is also a difficulty in *καί*: what else is implied besides *συνάσκειν*? Perhaps *τροφῆν* (which appears in Philo's explanation) may have been lost after *ἦν*.

10. ἀλλήγοροι. For construction cf. above p. 152. 28 ὅμα ἀλλήγοροι ἢ ἐκκλησία, *Paed.* II. P. 186 τὸν λόγον τὸν περὶ πολλῶν ἔχοντες... ἔχον ἀλλήγοροι ὅμα (ὁ κύριος).

11. ὅσα μῆτι ἐκέρων μῆτι τὸ ἔτερον τούτων ἔχῃ. Apparently an awkward phrase for ὅσους τὸ ἔτερον ἐπιλείπει. Or is ἐκέρων used here for ἀμφῶς? see *Plut. Mor.* 1072 c φαίνεται πρὸ τῆς ἐτέρας ἀναγκαζόμενος διὰ τὴν ἐτέραν διόκειν, ἀπολειπόμενος δὲ ἐκατέρας. But then we should have expected something to mark the climax, such as *μῆτ' ὅν τὸ ἔτερον*. For the thought cf. *Iren. l.c.* 'immunda autem quae neque duplicem ungulam habent, neque ruminant.'

12. ἀφορίζῃ. Rare use, see *Lk.* vi. 22.

13. τοὺς Ἰουδαίους αἰτίσασθαι κ.τ.λ. Cf. *Iren. l.c.* 'quae autem ruminant quidem, non habent autem ungulam duplicem, et ipsae immunda; haec Judaeorum est imaginaria descriptio, qui quidem eloquia Dei in ore habent, stabilitatem autem radicis suae non infigunt in Patre et in Filio.' Both here and above (II. 4, 5) Irenaeus' interpretation seems to me to come nearer to the original figure, and therefore to be anterior to Cl.'s more guarded and reverent explanation.

17. ὅθεν καὶ ἀισθητόν κ.τ.λ. Cf. *Iren. l.c.* 'propter hoc autem et lubricum est genus ipsorum: etenim quae sunt unius ungulae animalia facile labuntur; firmiter autem sunt quae duplicem quidem ungulam habent, succedentibus invicem ungulis fissis secundum iter; et altera ungula subbaiulat aliam.'

18. τῇ διελείῃ. Used in a different sense above p. 80. 17.

20—27. Cf. *Iren. l.c.* 'immunda autem similiter quae duplicem ungulam habent, non autem ruminant; haec est autem omnium videlicet haereticorum ostensio et eorum qui non meditantur eloquia Dei neque operibus iustitiae adornantur... Qui enim sunt tales in Patrem quidem et Filium dicunt se credere, nunquam autem meditantur eloquia Dei, quemadmodum oportet, neque iustitiae operibus sunt adornati.'

24. λεπτοουργεῖν. Used properly of any fine or delicate work, cf. *Plut. Mor.* 997 where Lycurgus is said to have permitted the use of saws and axes, but forbidden that of chisels καὶ ὅσα λεπτοουργεῖν πέφυκεν, *Paed.* II. P. 234 where Cl. allows women to use softer fabrics than men, μέντοι τὰς μωμαρμυλῖνας λεπτοουργίας καὶ τὰς ἐν ταῖς ὑφαῖς περιέργους πλοκάς ἐκποδὸν μεθιστάντας. Plato uses it of minute logical division, *Polít.* 294 d λεπτοουργεῖν οὐκ ἔχοντες ἡγνούμεν καὶ ἐν ἑκάστῳ... ἀλλὰ παχύτερον εἰσὶν δεῖν εἶναι τὸν πολὺ... ποιῆσθαι τάξιν.

25. καταλείψαν. Used of the mastication of food in *Paed.* II. 179

ἐπὶ αὐτῷ γὰρ ὕδατος ἀνέβην ἐμφορεῖσθαι προσήκει, ὥς μὴ ἐκαλύπτοντο ἡ τροφή, καταλειπόντο δὲ εἰς πέφιν, see quotation from Quintil. on l. 28. Stephanus cites Cyril Al. in *Hagg.* II. p. 646 θεοῦ τὴν τῶν πρακτῶν ἡμῶν οὐ καταλείψοντος ὁδόν ('making plain' or 'smooth').

ἔρασθενόντας. Above p. 178. 23 ἐν τοῖς ἔργοις ἔρασθενῶν.

τὰ ἔργα τῆς δικαιοσύνης. See Iren. cited in n. on 20—27.

28. ὁλοσχρόστερον...μετερχόμενον. See Anton. l. 7 τὸ ἀκριβῶς ἀναγιγνώσκων καὶ μὴ ἀρκεῖσθαι περινοοῦντα ὁλοσχρότης, where Gataker cites Quintil. x. l. 19 'repetamus autem et retractemus et, ut cibos mansos ac prope liquefactos demittimus quo facilius digerantur, ita lectio non cruda sed multa iteratione mollita et velut confecta memoriae imitationique tradatur,' Sext. Emp. *P. H.* l. 13 ὥς ἂν ὁλοσχρόστερον εἴποι τις, Epicurus *ad Herod.* (Usener p. 3, l. 15 f.) τὸ κατὰ μέρος ἀκριβέστατον πάντων ἐξευρεθήσεται, τῶν ὁλοσχρόστερων τύπων εὖ περιελημμένων.

§ 110. 28. τί με λέγεται—λέγω. Quoted by Iren. *l.c.*

p. 194, line 1. ἱμέρις 8', ὁ Μεγαρέας. An oracle wrongly attributed to Theognis, which is given more at length in the schol. on Theocr. xiv. 48 ἄμμις δ' οὔτε λόγος τιδὸς ἄξιος, οὔτ' ἀριθμητοί, δύστηνος Μεγαρήεις ἀπμοσάτη ἐνὶ μοίρῃ, where the historian Deinias is cited as follows: οἱ Μεγαρεῖς φρονηματισθέντες ποτὶ, ὅτι ἀράπιστοι τῶν Ἑλλήνων εἰσὶν, ἐπίθοντο τοῦ θεοῦ τίνες ἀρίττους τυγχάνουσι. ὁ δὲ ἔφη· Γαίης μὲν πάσης τὸ Πελασγικὸν Ἄργος ἄμεινον, ἱπποὶ Θρηκίαι, λακεδαιμόνιοι δὲ γυναῖκες, ἄνδρες δ' οἱ πίνουσιν ὕδωρ καλῆς Ἀρεθούσης...ἡμῖς δ' ὁ Μεγαρεῖς κ.τ.λ. Allusion is made to it in Callim. *Epiogr.* 28 νῦν δ' ὁ μὲν ἄλλος δὴ θέρεται πυρὶ, τῆς δὲ ταλαίης νύμφης, ὥς Μεγαρίων, οὐ λόγος οὗτ' ἀριθμός.

4. οὐτ' ἐν λόγῳ οὐτ' ἐν ἀριθμῷ, 'unworthy to be either mentioned or counted,' cf. Herod. l. 120 λόγου οὐδενὸς γινόμεθα πρὸς Περσῶν, Eur. *fr.* δειλοὶ γὰρ ἄνδρες οὐκ ἔχουσιν ἐν μάχῃ ἀριθμόν. H. J. compares Plato *Philos.* 17 π οὐκ ἐλλόγημον οὐδ' ἐνάριθμον.

5. ἄλλ' 4. See above p. 94. 27, and cf. 2 Chron. xix. 3, Dan. x. 7, 21.

7. τοῦ ἡθικοῦ τέπνου. At the beginning of the Sixth Book Cl. sketches out what he has still to do ὁ δὲ δὴ ἔκτος ὁμοῦ καὶ ἑβδομος ἡμῖν...στρωματεῖς διαγράφας τὸν ἡθικὸν λόγον ἐν τοῖσις περαιούμενον, καὶ παραστήσας ὅστις ἂν εἴη κατὰ τὸν βίον ὁ γνωστικός, πρῶσις δεικνῶν κ.τ.λ. This does not seem quite consistent with the beginning of *Paed.* I. where he says τριῶν τούτων περὶ τὸν ἀνθρώπον ὄντων, ἡθικῶν, πράξεων, παθῶν, ὁ προτρεπτικός εἰληχεν τὰ ἡθικὰ αὐτοῦ. Again, at the beginning of the 4th *Strom.* he mentions various topics which he means to discuss ἵν' ὥς ἐν ἐπιδρομῇ τὸν ἡθικὸν συμπερανάμενοι λόγον, παραστήσωμεν τὴν εἰς Ἑλλήνας ἐκ τῆς βαρβάρου φιλοσοφίας διαδοθείσαν ἀφίλειαν, *ib.* P. 584 *fr.* νυνὶ δὲ...τὸν ἡθικὸν ἀποπληρωτὸν λόγον, *Str.* IV. P. 638 (ὁ θεὸς) ἢ μὲν ἐστὶν ἐσθία, ἀρχὴ τοῦ ποιητικοῦ (ἰφυστικοῦ) τέπνου· καθ' ὅσον ἐστὶ τὰγαθόν, τοῦ ἡθικοῦ· ἢ δ' ἀδ' ἐστὶ νοῦς, τοῦ λογικοῦ καὶ κρητικοῦ τέπνου. Cf. P. 469 Moses supplied to the Greeks ἀρχὴν παντὸς τοῦ ἡθικοῦ τέπνου.

8. *ὡς ἐκτελέσεια*. See *Str.* I. P. 324, *ἐκτελέσεια* *στραματίει ἀναμεγμένην τὴν ἀθήναι τοῖς φελοῦσι ἐγκεκαλυμμένην*... *ἀρρέει γὰρ τῆς ἀφείας τὰ σπέρμα τοῖς τῆς πίστεως γουρῶσι*.

9. *τὰ ἴστυα*. First employed in this manner *Legg.* III. 585 a. Many examples are given in B cf. *Julian Ep.* 34, p. 408 D *εἰσὶν ἐκαστὸν τὸ ἐκ παιδείας ἐπὶ σοὶ μέγας (στραματίει)*. Cf. has it *ἀν συνειδέσθαι ἡ γραφή τὸ (ἴστυον τῆς ψυχῆς)*, and a P. 736 (*οἱ στραματίει*) *ἐπὶ ἐκτελέσεια* *ὅταν δὲ (ἴστυον)*

11, 12. *τὸν ἐγὼν παραδέσκειν*. Cf. above p. 44. p. 182. 14 *θεῖα παραδέσκει*, *id.* I. 30 *ἡ τοῦ κυρίου παρὰ Χριστοῦ παραδέσκει*, and *Index* s.v.

12. *ἐπὶ τὴν ἐπίδωκεν*. So I am inclined to read seems to have slipped in owing to the previous element or theme of the *Διδασκαλίας* is laid down in *Str.* IV.

§ 111. 13. *οἱ στραματίει*. See P. 565, and *Intz* *παραδέσκειν*. Here the word is used of a formal the description which follows; but in *Str.* VI. P. 736 English park, as it is joined with a meadow, *ἐν μὲν ποικίλῳ ἀνθούντῳ καὶ τῷ παραδέσκει ἡ τὸν ἀρεθροῦ ἐκαστον κεχόρισται τὸν ἀλλογενῶν*, cf. *Becker's Gall Longus Pastor.* IV. 2.

14. *ἐξηγεμένους*. Cf. *Lycophr. Cass.* 857 *ἐρχόμενον*.

καταπεφυτευμένους. See above p. 128. 19, below I.

16, 17. *κυνάρσιους—σκαλαῖς*. This agrees with *Longus* l.c. *εἶχε δὲ πάντα δένδρα, μηλίας, μυρρίνας, ἔχει καὶ ελαιάς... τοσαῦτα ἡμέρα· ἦσαν δὲ καὶ κυνάρσιους καὶ πίτες... ἔνδον ἦν τὰ καρποφόρα φυτὰ καθέπερ περιμισθίηται τὰ ἀκαρπα*.

21, 22. *ἐξ ὧν δὲ μεταμοσχέσας καὶ μεταφύσσεσας κοσμήσεια παραδέσκειν*. Cf. *Str.* VI. P. 736 *ἴστυον* *ὁ παρ' αὐτὸς ἡμῶν ὁ σπέρμα ὑπάρχει, εἰς δὲ καταφυτεύμεθα μετ' αὐτὸς εἰς τὴν γῆν τὴν ἀγαθὴν ἐκ βίου τοῦ παλαιοῦ*.

23, 24. *ὅτι οὐκ ἐπὶ τῆς τάξεως—στοχάζονται*. Cf. *Str.* *δὲ πολλάκις ἤδη μίτη μεμλετημένη καὶ μὴν ἐκτελέσει οἶμαι, τὸν ἀληθείας κηδόμενον οὐκ ἐξ ἐπιβουλῆς καὶ συνθεῖναι, πειρᾶσθαι δὲ ἐνομέζω μόνον ὡς δύναται ὁ βίος*

25. *ἡδυσμένην*. Cf. *Plato Rep.* X. 607 *τὴν ἡδυσμένην*. 6. 3 *λέγω δὲ ἡδυσμένην λέγω τὸν ἔχοντα ἴδιον μέλος*, *Rhet.* III. 2. 3 *τὰ Ἀλειδόμενα ψυχρὰ φαίνεσθαι ἀλλ' ὡς ἐδίδωκεν τοῖς ἐκτελέσει, Πολύ.* VIII. 5 *ἡδυσμένην ἴστυον*.

27. λαλήτους καὶ εἰ κατὰ τὴν ἀλήθειαν. For the same opposition H. J. compares Arist. *Eth. N.* VI. 5. 6 f. ἀνάγκη τὴν φρόνησιν ἔξιν εἶναι μετὰ λόγου ἀληθῆ... ἀλλὰ μὴν οὐδ' ἔξιν μετὰ λόγου μόνον· σημείον δὲ εἶναι ἀλήθη τῆς μὲν τοιαύτης ἔξεως ἐστὶν, φρονήσεως δὲ οὐκ ἐστίν.

φιλοπόνους καὶ εὐρητικούς εἶναι τοὺς εἰ τινα ἐντέχουν παρασκευάζοντες. So in *Sir.* VI. P. 736 τῷ εἰς γνώσιν ἐπιτηδεύει, εἰ πως περὶ τοῖσδε (τοῖς ἰσχυροῖς ὑπομνήμασιν), πρὸς τὸ συμφέρον καὶ ἀφελμον μετὰ ἰδρώτος ἢ ζήτης γενέσθαι. For the article see n. on p. 112. 1 τῶν ὅσα τοῖσιν συγγενῇ.

APPENDIX A.

Unrecorded Uses of αἰρίκα.

Beside the ordinary temporal uses of αἰρίκα, the Lexicons (Stephanus, Roet and Palm, L. and S.) only recognise the use, found not unfrequently in Plato and Aristophanes, by which a particular instance is introduced to confirm a preceding general statement. Many examples of this are given in Devarius, and in Ruhnken's note on Timaeus. There is however another use to be found in Clemens Alexandrinus, which approaches more nearly to γοῦν and justifies a previous statement, not necessarily by an example, but by reference to some generally recognized fact or principle, with which it is logically connected. Sylburg in his Index quotes two examples and translates it by *utique*. It is however very common, and it may be well here to put down the instances I have collected in order to ascertain its exact force. I will mention first one or two cases in which the rendering 'for instance' is admissible. *Str.* IV. 573 'Choice and rejection are in accordance with knowledge. Hence it is knowledge, not pleasure, which is the good, and owing to this we sometimes choose a particular kind of pain, e.g. (αἰρίκα) the martyr chooses the pleasure he hopes for by way of the immediate pain'; *Str.* VII. 841 'the heathen make their gods like men, not only in body, but in soul, e.g. (αἰρίκα) the barbarians make them savage in disposition, the Greeks gentler but passionate.' VII. 878 τοῦτο μόνον ὁρᾶν βούλεται ὁ προσῆκεν αὐτῷ. αἰρίκα τῶν ἀδελφῶν τὰς ψυχὰς θεωρῶν καὶ τῆς σαρκὸς τὸ κάλλος αὐτῇ βλέπει τῇ ψυχῇ, 'he desires to see that only which becomes him. For instance, while he contemplates the souls of his brethren, he beholds even the beauty of the flesh only with the eye of the mind.' So II. p. 570.

Now consider the following: (a) *Str.* I. 316 ψυχῆς ἔκγονοι οἱ λόγοι· αἰρίκα ('at any rate') πατέρας τοὺς κατηγήσαντάς φασιν. The fact that we call our instructors by the name of father, is not an instance of the general statement that 'words are the offspring of the soul,' though it may be alleged in confirmation of it. *Ib.* 323 μεταδίδοναι τῶν θείων μυστηρίων τοῖς χερσὶν δυναμίσις συγκεχώρηκεν. αἰρίκα οὐ πολλοῖς ἀπεκάλυψεν ἂν μὴ πολλῶν ἦν, 'he has permitted us to impart the divine mysteries to those who are capable of receiving them. Certainly he has not revealed to many what was beyond the capacity of many.' Here αἰρίκα introduces a clause to justify the limitation implied in τοῖς χερσὶν δυναμίσις. *Ib.* 316 ἀμφὸς

κηρύττουσι τὸν λόγον...τῇ δὲ αἰτία τοῦ μὴ τὸ βέλτιστον ἐλομένου θεὸς ἀνάιτος. αὐτίκα τῶν μὴ ἐκδανείσαι τὸν λόγον ἔργον ἐστίν, τῶν δὲ δοκιμάσαι καὶ ἤθροι εἰσθαι ἢ μὴ, 'God is not to be blamed; at any rate it is the duty of one set to communicate the word, of the others to test it.' Ib. 367 φασὶ γὰρ αἴτιον εἶναι κλοπῆς τὸν μὴ φυλάξαντα...ὡς τοῦ ἐμνημοῦ τὸν μὴ σβίσαντα... αὐτίκα κολάζονται πρὸς τοῦ νόμου οἱ τοῦτων αἴτιοι 'any how this is proved by the fact that such are punished by the law.' Ib. II. 447 ὁ νόμος οὐκ ἐποίησεν ἀλλ' ἰδαίεν τὴν ἁμαρτίαν...αὐτίκα ὁ ἀπόστολος γινώσκων εἶπεν ἁμαρτίας διὰ νόμον πεφανερωθῆναι, 'the law did not cause, but revealed sin. At any rate the Apostle said that the knowledge of sin was brought to light by the law.' Ib. 462 τὸ ἐκούσιον ἢ τὸ κατ' ὄρεξιν ἐστίν ἢ τὸ κατὰ προαίρεσιν ἢ τὸ κατὰ διάνοιαν. αὐτίκα παράκειται πῶς ταῦτα ἀλλήλοις, ἁμάρτημα ἐνύχημα ἀδίκημα, 'the voluntary is that which is done either in accordance with inclination, or with purpose, or with understanding: at any rate there is a close connexion between error, mishap, and wrong-doing.' (Or should this come under the following head b?) Ib. 473 κινδυνεύοντας ἀνιχνεύει τρυφήν φέβος· αὐτίκα οἱ περιλειφθέντες...κύριοι κατέστησαν τῶν πολέμων, (speaking of the Israelites seduced by Midian) 'when they were in danger, fear rebuked them and pulled them up...at any rate the survivors defeated the enemy.' Str. III. 540 ('as woman is considered the cause of death owing to her child-bearing, so for the same reason she will be called the author of life') αὐτίκα...ζῆ προσηγορεύθη διὰ τὴν τῆς διαδοχῆς αἰτίαν, τῶν τε γινωμένων τῶν τε ἀποθνήσκόντων (so Louth for ἁμαρτανόντων) γίνεσθαι...μήτηρ, 'at any rate Eve was called by a name meaning life, because she brought about the succession of birth and death.' Ib. 553 ('Cassianus thinks that the soul is of divine nature to begin with, but that it was rendered effeminate by desire, and descended here to birth and death') αὐτίκα βιάζεται τὸν Παῦλον ἐκ τῆς ἀπάτης τὴν γίνεσθαι συνιστάσαι λέγειν, 'at any rate he makes Paul say that generation is caused by deceit.' Str. IV. 570 (The martyr departs to the Lord with good courage and hears from Him the salutation 'Dear brother' because of the similarity of their life) αὐτίκα τελείωσιν τὸ μαρτύριον καλοῦσιν, 'at any rate they call martyrdom perfection.' Str. IV. 574 ('Plutus makes men blind') αὐτίκα πρὸς τῶν ποιητῶν τυφλὸς ἐκ γενετῆς κηρύττεται, 'certainly he is represented as blind from his birth.' Ib. 586 τὴν ἐπιγραφὴν κυρίαν ἔχουσιν οἱ τῶν ὑπομνημάτων στραωματεῖς κατὰ τὴν παλαιὰν ἐκείνην προσφορὰν...αὐτίκα οἱ στραωματεῖς ἡμῶν...οὕτως ἔλαον ἰσχυράς μελὶ προσοδεύουσι, 'at any rate.' Str. V. 680 ἀποκαλυμμένως οὐχ οἷον τε ἦν τὰ τοιαῦτα τῶν χαρισμάτων ἐπιστέλλειν. αὐτίκα τῆς βαρβάρου φιλοσοφίας πᾶν σφόδρα ἐπικεκρυμμένως ἡρηγας τὰ Πυθαγόρεια σύμβολα, 'it was not possible to set forth such graces without concealment. At any rate the allegorical precepts of Pythagoras which are derived from the Hebrew philosophy are most carefully shrouded.' Str. VII. 844 πᾶς ἀγνός ἐστιν ὁ μηδὲν ἐαυτῷ κακὸν συνιδώς. αὐτίκα ἡ τραγῳδία λέγει, 'Ὅρισται, τίς σ' ἀπώλλουσιν νόστος; ἢ σύνεσις, ὅτι σύνεσις θεῶν εἰργασμένος. τῷ γὰρ δοτι ἡ ἀγνοία οὐκ ἀλλ' ἡ σύνεσις ἐστὶν πλὴν ἡ τῶν ἁμαρτημάτων ἐποχὴ. καλῶς ἄρα καὶ Ἐπίχαρμος φησι, Καθαρὸν δὲ τὸν νοῦν

ἔχει, ἔπειν τὸ σῶμα καθαρὸς εἶ. αὐτίκα καὶ τὰς ψυχὰς προκαθαίρων χρεόν φαμεν ἀπὸ τῶν φαύλων δογμάτων. 'Every one is pure whose conscience is clear. *At any rate* the tragic Orestes witnesses that to be conscious of guilt is a fatal disease. For purity consists in abstaining from sin. It is well said therefore that, if you have your mind pure, your whole body is pure. *Anyhow* we say that we must first cleanse our souls also from evil opinions.' Ib. 897 (discussing the meaning of the word *φυσεῖν*, Clement says it does not imply vanity but a high-minded trust in God, and contempt for the world) αὐτίκα φησὶν ὁ ἀπόστολος 'καὶ γινώσκωμ οὐ τὸν λόγον τῶν πεφυσισμένων ἀλλὰ τὴν δύναμιν,' εἰ μεγαλοφρόνας τῆς γραφῆς συνίης, 'at any rate the Apostle says "I will know not their word, but their power," i.e. whether they have a lofty understanding of the Scripture.' *Protr.* p. 38 ('the demons are always plotting against men and are incapable of benefiting anyone) αὐτίκα γοῦν ἔχω σοι βελτίονα τῶν ὑμεινῶν θεῶν, τῶν δαιμόνων, ἐνδείξει τὸν ἄνθρωπον 'at any rate I can show you that the man comes out much better than the gods in the story of Croesus.' The only example I have from other writers is Plut. *Mor.* p. 1137 D οὐ δι' ἄγνοιαν ἀπειχόντο ἐν τοῖς Δωρίοις τοῦ τετραχόρδου τούτου· αὐτίκα ἐπὶ τῶν λοιπῶν τόνων ἔχρῳντο, δηλονότι εἰδότες 'it was not owing to ignorance that they abstained from using this tetrachord in the Dorian mode; at all events they used it in the other modes, which shows their acquaintance with it.'

What is the origin of this peculiar use? The word αὐτίκα properly means 'on the instant' as αὐτοῦ means 'on the spot.' Hence it is employed like εἰδύς to introduce a sudden thought with the force of 'to go no further,' 'to take what first comes to hand,' and so is fitly joined with an example, implying that they are so abundant there is no need to spend time in looking for one. As the word γοῦν, which originally means 'at any rate,' is narrowed to mean 'for instance,' it is possible that αὐτίκα may have received a converse extension of meaning, especially as it is often united with γοῦν by Clement (cf. pp. 108, 113, 159). More probably however it is a parallel development from the root-meaning.

(b) Among the instances of the use of the word by Clement there are some which do not seem to come quite under either of the heads mentioned. Thus *Str.* I. 342, after speaking of the importance of regular training in husbandry, medicine and other pursuits, and showing that an athlete is thought little of without it, C. goes on αὐτίκα καὶ κυβερνήτην τὸν πολύπειρον ἐπανοῖμεν. Here neither the interpretation 'for instance' nor 'at any rate' seems appropriate, as αὐτίκα merely continues the series of examples already commenced. Perhaps it may be equivalent to the Latin *fam* 'further.' *Str.* IV. 577 (What is the meaning of the parable of Lazarus, and of the saying no man can serve God and Mammon?) αὐτίκα εἰς τὴν κλήσιν τοῦ δείνου οἱ φιλοκτήμονες κληθέντες οὐκ ἀναντῶσιν...δὲ τὸ προσπαθῶς κεκτήσθαι. Here neither 'for instance' nor 'at any rate' will give a natural meaning to αὐτίκα, which, I think, must be translated 'further,' 'again.' *Str.* IV. 633 (God is passionless, without anger and without

desire. This is the meaning of the Pythagorean precept that man should be one, as God is one) αὐτίκα ὁ σωτὴρ διὰ τῆς ἐπιθυμίας συναρῆρει καὶ τὸν θυμὸν τιμωρίας ὅντα ἐπιθυμίαν, 'further the Saviour did away with anger by forbidding desire, anger being a desire of vengeance.' *Ib.* 633 ἡ γὰρ σωφροσύνη ταυτὴν ἐπισκοποῦσα καὶ θεωροῦσα ἀδιαλείπτως ἐξομοιοῦται κατὰ δύναμιν θεῷ. αὐτίκα τὸ ἐφ' ἡμῖν ἔστιν ὅπερ ἐπ' Ἰσηε αὐτοῦ τε κύριοι ἴσμεν καὶ τοῦ ἀντικειμένου, 'self-control constantly surveying and observing itself is made like to God so far as is possible. Now that which is within our power is that in which we are masters alike of the thing and of its opposite.' *Str.* v. 659 (After a quotation from St Paul on the distinction between the spiritual and the psychical man) αὐτίκα ὁ ἀπόστολος πρὸς ἀντιδιαστολὴν γνωστικῆς τελειότητος τὴν κοινὴν πίστιν θεμέλιον λίγει, 'again the apostle calls ordinary faith the foundation in contrast to gnostic perfection.' *Ib.* 663 (After quoting sayings of Pythagoras which are taken from the Bible just as a candle is lighted from the sun, Clement proceeds) αὐτίκα ἐπιτομὴν τῶν περὶ δικαιοσύνης εἰρημένων. Μαῦσι δὲ Πυθαγόρας πεποιήται, λίγων (ὑγὸν μὴ ὑπερβαίνειν, 'again P. has given an abstract of the words of Moses about justice in his phrase "not to exceed the balance."') *Ib.* 712 (Plato calls the light of this world night, and the descent of the soul into the body slumber and death; so David says of the Saviour, 'I laid me down and slept, I awaked for the Lord shall sustain me'), αὐτίκα ὁ αὐτὸς σωτὴρ παρεγγυῇ γρηγορεῖτε, ὅσῳ μελετᾶτε ζῆν καὶ χωρίζειν τὴν ψυχὴν τοῦ σώματος, 'again the same Saviour charges us to watch, i.e. to practise how to live and to separate the soul from the body.'

(c) There are some passages in which αὐτίκα is read, where the text seems to me corrupt. Such are *Str.* i. p. 426 (the Apostle used the phrase 'according to that ye are able' because he knew that some had only received milk) οὐδέπω δὲ καὶ βρῶμα, αὐτίκα οὐχ ἀπλῶς γάλα. Here I think we must read with Louth ἡ τάχα ('not yet allowed meat, perhaps not even milk unconditionally,' i.e. unless mixed with water): αὐτίκα makes no sense. *Str.* II. p. 460 πάθος δέ... ὁρμὴ ἐκφερομένη καὶ ἀπειθῆς λόγῳ. παρὰ φύσιν οὖν κίνησις ψυχῆς κατὰ τὴν πρὸς λόγον ἀπειθειαν τὰ πάθη, ἡ δὲ ἀπόστασις καὶ ἔκστασις καὶ ἀπειθεια ἐφ' ἡμῖν... διὰ καὶ τὰ ἐκούσια κρίνεται. [αὐτίκα καθ' ἑν ἕκαστον τῶν παθῶν εἰ τις ἐπεξίει, ἀλόγου δρέξεις εὖροι ἂν αὐτά]. τὸ γοῦν ἀκούσιον οὐ κρίνεται. I have elsewhere suggested that the sense requires us to transfer the sentence in brackets after ἀπειθῆς λόγῳ. This would give the force of 'at any rate' to αὐτίκα, which is meaningless as it stands, but would then justify the preceding words by reference to the fact that each particular passion is an ἄλογος δρέξις. *Str.* IV. 566 'Ἐπίχαρμος μέμνασ' ἀπιστεῖν, φησιν, ἄρθρα ταῦτα τῶν φρενῶν. αὐτίκα τὸ μὲν ἀπιστεῖν τῇ ἀληθείᾳ θάνατον φέρει, ὥς τὸ πιστεῖν (ζῆν, ἔμπαλιν δὲ τὸ πιστεῖν τῷ ψεύδει ἀπιστεῖν δὲ τῇ ἀληθείᾳ εἰς ἀπώλειαν ὑποσύρει. Here it seems to me that αὐτίκα has no meaning as it stands. If we exchange it with the following ἔμπαλιν δὲ we should get the sense 'on the contrary to disbelieve the truth brings death...at any rate to believe a lie sweeps men to destruction.'

φθάσαν εἶχεν ἔν, τοῦθ' ἐάντ' ὕστερον ποιεῖ; οὐ δὲ τὰ ὅσα πᾶς οὐν τοῖς διότι τινος; I see no excuse for the omission of *ἐν* after the first *τῶς*, for the insertion of *οὐν* after the second *πᾶς*, and am disposed to think the *οὐν* represents an original marginal correction, inserting *ἐν* in the same place. § 37, p. 66. 3 τίνα καὶ φανήν ἀναμείνας ὁ κατὰ πρόθεσιν ἡ διελκτὸν ἰγνακῆς; I think D. and H. are right in inserting *ἐν* after ἀναμείνας, the word *ἐν* being easily lost after -α. § 48, p. 84. 1 εἰς ἀφίλοιστο τοῦτους τὰ δι' ἀρετήν. D. inserts *ἐν* after ἀφίλοιστο: perhaps the loss would be more easily explained, if the original were οὐκ ἔν & § 69, p. 120. 18 αὐτὸς μὲν οὐδενὶ ἐχθρὸς ἔν γίνετο, ἐχθροὶ δ' οὐκ οὐκ αὐτῷ οἱ τὴν ἐναντίαν ὁδὸν τρεπόμενοι. Here *ἐν* might be understood well νοοῖντο from the former clause, as in § 41, p. 70. 31 αἰτήσαντο ἀπὸ οὐκ ἔν δοίη, δοίη δὲ ἄξιός, where however Bernard conjectures δοίη δι' < ἐν καὶ μὴ αἰτήσαντο > ἄξιός. So, here, I am inclined to think that *ἐν* may have been lost before αὐτῷ. § 83, p. 142. 24 τί περὶ τοῦ γνωστικοῦ φήσιν μιν; I have followed D. in adding *ἐν* after φήσιν μιν. § 90, p. 166. 17 εἰ δὲ οὐ τὴν ψυχὴν νοσῶν προφασίζετο τὰς αἰτίσεις. Here too I have followed D. in inserting *ἐν*. § 95, p. 168. 8 οὐκ ἀπλῶς ἀποφατευόμενος ἀνθρώπου προσείχμεν. Here D. suggests either προσείχμεν or προσείχμεν *ἐν*. I prefer the former, as it makes the appeal to actual fact. Str. I. § 51 P. 349 ὅσοι τὰλῃθους ἀρίχθησαν, οἱ μὲν οὐκ ὀλίγοι, οἱ δὲ μέγας τε, εἴπερ ἔν τοῦ τῆς ἀληθείας λόγου ἔχοντες ἀναδειχθεῖν. It would be easy for *ἐν* to be lost after ἀναδειχθεῖν. Str. III. § 6, P. 513 καὶ πᾶς ὅτι οὐκ ἔν τῇ καὶ ἡμᾶς ἐξετασθῆναι λόγῳ; 'deest *ἐν*' D. Str. II. § 129, P. 497 τί δὲ οἱ Ἀρίστωνα καταλέγοιμι; where D. inserts *ἐν*, but perhaps it might be understood from below, as Cl. continues (τῶς οὐκ οὐκ εἶναι τὴν ἀποφασίαν ἴφη), ἢ τὰ Ἑρῶλου εἰς μέσον παράγοιμ' *ἐν*; III. § 28, P. 524, συμπίπτει εἶν < ἐν > (added by D.) αὐτοῖς οἱ σῖντες, εἶν δ' ἔν ἐν τοῖς μελλοῦσι ἐλπίσω αἱ πόρται. A similar case is Str. III. § 72 P. 543 οὐ δείκνυσιν ἑκάστην πλῆσιόσαντα, ἀλλ' ὕστερον εὖρος ἔν γνωστοκρίτας τὰς γνωσίας, when however, D. does not insert *ἐν*¹.

att. *Abnormal insertion of ἐν in protasi.* Str. III. § 91, P. 372 (ἡνὶ τ' οὐκ εἰ δὲρα ψηλαφῆσαι ἢ εὖροιαν *ἐν*). The original (Acts xvii. 37) has οὐκ εὖροιαν; the insertion of *ἐν* is probably due to dittography of the preceding syllable. I cannot believe that Clement wrote it².

D a. *ἐν with past indicative in apodosis.* § 9, p. 14. 28 οὐδὲ γὰρ ἔν ἦν τὸ ὅλον ἐδιδρασκόμενον; 19, p. 30. 25 οὐδ' *ἐν* ἦν ἰδ' ἰκονίαν; § 26, p. 42. 1 οὐκ ἔν τοῦτο ἐγίνετο εἰ ἀνελάμβανεν; § 29, p. 46. 20 οὐκ ἔν οὐδὲ ἦν; § 31

¹ Dr Gifford furnishes the following ex. from Eus. Pr. Ev. vi. 1. 18 πᾶς οὐκ ἀνταρῶσα θαυμάσαι τις, 1. 5. 9 πᾶς οὐκ ἄλλως δέξαιμας οὐ νοποποιεῖται; when Hein. inserts *ἐν* after οὐκ. He adds that the interrogative use of the *οὐ* without *ἐν* is common in Eus. Compare also Justin M. Dial. 7 τίνα οὐκ ἐν τ' χροῖται διδασκαλίῃ ἢ πᾶσαν ἀπελθούσης τις εἰ μὴ δὲ τοῦτος τὸ ἀληθὲς ὅσα;

² Dr Gifford suggests that Cl.'s reading may be due to one of the *οὐ*. (εὖροιαν or εὖροιαν) in the original.

2. *With past indicative.*

Abnormal omission of ἄν in apodosis.

3. *Secondary uses of potential ἄν.*

ἄν with infinitive.

Abnormal use with future infinitive.

ὡς ἄν with participle, with noun.

The spread of the Greek language through the world after the conquests of Alexander was naturally followed by the disappearance of many of the finer distinctions in the use of Cases, Moods, and Tenses, and also of particles, such as μή and ἄν. The most marked departure from classical use in regard to μή, which we meet with in the writings of Clement, is the substitution of μή for οὐ after εἶναι and εἰπεῖν, of which examples will be found in the Index. Peculiarities in the use of ἄν are dealt with in this Appendix.

It may be well to begin by pointing out the exceptional uses to be found in the N. T. and in other post-classical writings.

A a. We will take first the use of ἄν in connexion with relatives and conjunctions, where according to the normal use of classical writers¹ it should depend on a principal tense, and be followed by the Subjunctive mood. In later Greek ἄν is not unfrequently omitted as in James ii. 10 ὅστις ὅλον τὸν νόμον τηρήσῃ, πταίσῃ δι' ἓν ἐνέ, and v. 7 μακροθυμῶν ἴσας λάβῃ, Herm. Sim. viii. 11. 3 ὅσοι καθαρίσωσιν ἑαυτοὺς. Sometimes we have the indicative instead of the subjunctive, (1) e.g. Luc. Dial. Mort. ix. 2 ὅντινα ἄν προσέβλεψα, Mk. xi. 19 ὅταν ἐγίνετο, Apoc. iv. 9 ὅταν δώσουσιν, id. ii. 22 ἰὰν μετανοήσουσιν, id. viii. 1 ὅταν ἤνοιξεν, Luke xix. 40 ἰὰν σιωπήσουσιν, Acts ii. 45 διμερίζον καθότι ἄν τις χρεῖαν εἶχεν, Lk. xvii. 33 δε ἰὰν ζητήσῃ τὴν ψυχὴν...ἀπολίσει αὐτήν, δε δ' ἄν ἀπολίσει ζωογονήσῃ αὐτήν, Clem. Rom. ii. 12 (quot.) ὅταν ἴσται τὰ δύο ἐν: and even the present ind. as in Apoc. xiv. 4 ὅπου ἄν ὑπάγῃ, 1 John v. 15 ἰὰν οἴδαμεν, 1 Th. iii. 8 ἰὰν στήκετε, Mk. xi. 25 ὅταν στήκετε. In the following examples the frequentative ἄν with the past indicative is made subordinate, contrary to the ordinary classical use: Herm. Sim. ix. 4. 5 ὅταν ἐτίθησαν οἱ λίθοι ἐγίνοντο λευκοί, Barn. 12. 2 ὁπότεν καθεῖλεν ἰθανοῦντο, Mk. vi. 56 ὅπου ἰὰν εἰσπορεύοντο...ἐτίθεισαν, καὶ ὅσοι ἄν ἤψαντο...ἐσώζοντο, Mk. iii. 11 ὅταν ἐθεώρουν, προσέειπτον, Gen. vi. 4 ὡς ἄν εἰσπορεύοντο πρὸς τὰς θυγατέρας τῶν ἀνθρώπων...ἐκείνοι ἦσαν οἱ γίγαντες, Gen. xxi. viii. 7 ὅταν εἰσῆρχετο...ἐξέχεεν, Exod. xvii. 11 ὅταν ἐπῆρεν τὰς χεῖρας κατέσχευεν, Num. xi. 9 ὅταν κατέβη ἡ δρόσος κατέβαινε τὸ μέγεθος, Jud. vi. 3 ἰὰν ἰσπεῖραν κατέβαινον, Ez. i. 12, x. 11, Philo M. ii. 112 ὅταν εἰς ἔννοαν ἦλθε...συνεγενέσκειν. (2) Sometimes the Optative is used after ἰὰν or similar particles (see Klotz-Devar ii. 457 f., 669, Jelf § 844 c οὐδὲ, Kuehner vol. ii. p. 1054 f.) as by Socrates H. E. i. 8

¹ Exceptional uses are found in verse and (very rarely) in prose, in which ἄν is omitted.

οὐ πρότερον καθίξεν ἤρπειν, πρὶν ἂν ἐκπεύσεται, ἰδ. I. 40 ὅπως ἂν ἀνελ-
πάνοντο, III. 1 εὐδαιμονήσουν ἢ ληγὸν ἢ κρητήσουν, by Herodian (after *is*
an) I. 1 ὡς ἂν μὴ λάβουσιν, I. 5 ἴδωκεν προσηγαγὲν τὸ μαρτύριον ὡς ἂν
λαχθεῖν, ἰδ. I. 8, 9, II. 1, 6, 11, 12.

A b. There are also irregularities connected with the potential use of
an in *apodosis*, where it properly accompanies the optative or past in-
dicative. It is often omitted with the latter, even by classical writers
(especially if the verb implies necessity, possibility, &c.), rarely with the
former: cf. Joh. xv. 24 *ei τὰ ἔργα μὴ ποιῶσα ἐν αἰνοῖς... ἁμαρτίαν οὐκ ἔχουσιν*,
and Schmid I. 89 f., iv. 90, Jelf §§ 493, 858, 859, Kuehner II. 191.

A c. A more flagrant irregularity is the use of the potential *an* with
the future indicative, as in Artem. II. 70 *οὐ γὰρ ἑακὸν ζήσεται ἂν τις ἦν*,
Sext. Emp. *Matth.* VIII. 296 *πῶς ἂν οὗτοι χρήσονται τῷ σπέρματι*; ἰδ. x. 12 *εἰς*
πάντα ἀνέλωμεν, ὁ τόπος οὐκ ἂν ἀναρροήσεται, Socr. *H. E.* II. 40 *ἐκπύου*
δ' ἂν τις πρὸς τοῦτον, ἰδ. III. 16 *τοῦτο δ' οὐκ ἂν ποιήμεθα εἰ μὴ... καταφύγετε*
καὶ φρονέμεν: or the subjunctive, as in Polyb. XI. 6. 6 *καταβύσσοντες πόλιν*
οὐτ' ἂν ὑβρίζουν ὑπομεινῆτε τοὺς ἐλευθέρους οὗτοι ἐμπιπράσκει τ. πόλιν,
Epict. I. 2. 17 *τί οὖν σε ἴδαι φροντίζειν πῶς ἂν ἔρῃς ἢ τοῖς ἄλλοις*;
ἰδ. III. 13. 8 *πῶς ἂν θεραπευθῇ, πῶς ἐκμαρθεῖ*; IV. 6. 31 *ζῆναι τίν' ἂν ἀσπé-*
σῃται, τίτι δῶρον πέμψῃ, cf. Kuehner II. 169, 170.

I proceed now to consider how far these and similar irregularities
are to be found in Clement: and I will take first the use of indefinite *an*.

B a. *After relatives (normal construction).* In *Str.* VII. we have the
following exx.: § 4, p. 8. 1 *ἐπιτελείν δ' τι ἂν ὁ λόγος ὑπαγορεύῃ*; § 9, p. 14.
27 *περγίνονται ἂν ἂν ἐδίλθῃ*; § 19, p. 30. 15 *μεταδοτικὰς ἂν ἂν ᾗ κεκτημένοι*;
§ 41, p. 70. 28 *πάν δ' ἂν αἰτήσῃ λαμβάνει*; § 46, p. 80. 5 *ὁ θεὸς δ' τι ἂν*
συμφέρῃ χορηγεῖ; § 65, p. 112. 19 *ὅπερ ἂν ὁ θεὸς παρέσχω*; § 101, p. 178.
13 *ἐπόμενοι θεῷ ᾗ ἂν ἡγήται*; § 104, p. 182. 26 *τὰς ἀποδείξεις ὡς ἂν ἐπιγ-*
νήσῃ ἀνευρίσκει; § 53, p. 92. 17 (subj. understood) *δ' τι περ ἂν ἐν νῷ (φίρῃ)*,
τοῦτο καὶ ἐπὶ γλώσσης φέρεται.

B b. *After hypothetical particles:* *ἐάν, ἂν, ἤν, κἂν (= καὶ ἐάν).* § 32,
p. 56. 9 *ἐάν λίσσεται δεδοσθαι τὰ ζῆα, καὶ ἡμεῖς συνομολογοῦμεν*; § 45, p. 78.
21 *ἐάν ὁ λόγος καλῇ*; § 70, p. 122. 19 (also in § 78, p. 136. 10) *ἐάν ὁ λόγος*
αἰρῇ; § 73, p. 126. 28 *ἐάν συμφέροντα ᾗ*; § 77, p. 134. 16 *ἐάν ἐπίστηται*;
§ 80, p. 140. 4 *ἐάν υἱὸς ᾗ*; ἰδ. 16 *ἐάν ἀγαθὸς ᾗ... ἐάν κακός*; § 82, p. 142. 20 *ἐάν*
ἁμαρτήσῃ, ἡμαρτινὸς ὁ ἐκλεκτός; § 84, p. 148. 21 *ἢν μὴ προστίξωμαι*; § 86,
p. 156. 3 *ἢν προσυνακούσωμεν*; § 94, p. 166. 8 *ἢν μὴ τὸν κανόνα ἔχουσιν*;
§ 101, p. 178. 2 *ἐάν πῶς σχω*; § 103, p. 182. 4 *ἐάν μὴ ἐποδισθῶνται*; § 69,
p. 102. 19 *οὐδ' ἂν τὸ σῶμα ἐπιιδῶσιν*; § 61, p. 104. 28 *οὐδ' ἂν προκαλῆται*.

κἂν stands both for *καὶ ἐάν* and *καὶ ἂν* (potential): of the former (which
alone comes for consideration under this head) we have examples in § 1,
p. 1. 20 *κἂν ἑτεροῖα φαίηται*; § 11, p. 18. 19 *κἂν ἰδιότης ᾗ*; § 28, p. 46. 6
κἂν τὴν τέχνην ἐκτελέσῃ; § 29, p. 48. 21 *κἂν μηδέπω ᾧσιν ἔξῃ*; § 34, p. 60.
8 *κἂν περὶ αὐτῶν κἂν τύραννοι τύχουσιν*; ἰδ. 24 *κἂν μένος ἂν τυγχάνῃ*; § 37,
p. 64. 25 *κἂν μὴ λέγῃ*; § 39, p. 68. 19 *κἂν ψευδίζοντες προσκαλέσων*; § 42,

sentence should either be λαμβάνει—πρὸς ἐπότερον ἂν βούληται, or ὡς πρὸς ἐπότερον βούληται. Possibly the second ἂν represents an original εἰ, this particle being regularly used like the Lat. *cumque* with an indefinite force. Similarly *Str.* I. § 56, p. 348 ἐγκατεσπαρμένῃν ἔχουσι τὴν διάνω δπως ἂν λάθοι τοὺς σπερμολόγους, unless we should here make ἂν potential, 'in a way in which it would elude the curious.' *Pseud.* III. § 41, p. 29 πατρίδα ἐπὶ γῆς οὐκ ἔχομεν ὥς ἂν καταφρονούμεν τῶν ἱππεύων; cf. *Eu. Pr. Ev.* I. 5. 12 θήσω δ' οὐκ ἐμὰς φωνὰς ἀλλ' αὐτῶν δὲ τῶν μάλιστα τὴν εὐσίβειαν περισπούδαστον πεποιηκότων, ὥς ἂν ὁ λόγος ἀπάσῃ¹ ἐκτίς ἱστορίας κατασταίῃ (perhaps we should read καταστῇ as in *Str.* VII. 16), also *exx.* from Herodian given above under A α (2).

(Subj. for opt.) the ἂν being potential, *Str.* VII. § 35, p. 60. 23 ὁ γνοσκὼς ἐν παντὶ τόπῳ, κἀν καθ' ἑαυτὸν μένος ἂν τυγχάνῃ, κἀν (ἐκ. καὶ) ἔσται τοῖς ἂν τῶν ὁμοίων πεπιστευκότων ἔχῃ, τμηθ' τὸν θεόν. Here I propose to read ἔχοι 'where he would have believers of like mind.' The indefinite force of ἔπον ἂν ἔχῃ is inappropriate, while the misreading is naturally accounted for.

C a. Potential ἂν with opt. in apodosis following optative in protasis, expressed or understood. *Str.* VII. § 1, p. 4. 2 ἢ ἐπὶ πλείον ἐπιτεργασίᾳ περισσῇ δόξῃεν ἂν; § 3, p. 6. 22 οὐτως ἂν εἴη ὁ εἰδώς; § 6, p. 10. 25 τοῦτο πάρα ἂν; § 6, p. 12. 5 οὐδ' οὖν φοβουίη ποτ' ἂν οὐτε καλυθεῖη ποτ' ἂν; *ib.* 23 σφίς κυρίως ἂν ληχθεῖ; § 8, p. 14. 8 οὐδὲ τοῦ ἰδίου ποτ' ἂν ἀμολαίῃ ἔργου; *ib.* 11 οὐδ' ἂν βελτίων τις διοίησιν εἴη; *ib.* 18 οὕτοι δ' ἂν εἴεν οἱ ἀλέμενοι; § 18, p. 24. 13 τὸ δίκαιον οὐκ ἂν ποτε προδῇεν (D. unnecessarily προδοίεν); § 16, p. 26. 2 κακῶν αἰτίαν ὡς ἂν τις ἀσθένειαν ὑπολάβοι; § 17, p. 28. 1 καταδραφίς βαβαία δέοντως ἂν λόγιτο ἐπιστήμη; § 20, p. 32. 5 οὐδὲ οἱ λόγιοι πεπιστωτοὶ τῆς ἀληθείας διαμοῆν παρὰσχοιεν ἂν; § 21, p. 34. 14 τίς ἀπαιτ' ἂν ἀτιμία θεοῖ; § 25, p. 40. 13 οὐκ ἂν ποτε γίνοντο παρὰ φύσιν; § 28, p. 44. 23 τί ἂν ἔργον εἴη ἔργον; *ib.* p. 46. 1 γελοῖον μετὰν εἴη; *ib.* 7 τὰ ἀγέλαστα αὐτὰ ἂν εἴη ἀργά; *ib.* 10 τί ἂν καὶ ἰδρύοντο; *ib.* 16 τὸ ἂν οὐκ ἂν ἰδρυθείη; § 29, p. 48. 13 εἴη δ' ἂν οὕτος ὁ γνωστικός; *ib.* 16 εὖρομεν ἂν; § 31, p. 52. 3 οὐκ ἂν φθάνοιν; § 33, p. 58. 6 ταχ' ἂν τις ἀπόσχοιτο; § 35, p. 62. 6 εὐλόγως ἂν ἑαυτοῦ κρείττων εἴη; § 47, p. 82. 17 ἀνευθεῖς εἴη ἂν; § 50, p. 88. 4 πῶς ἂν παρὰσχοι; *ib.* 16 οὐκ ἂν ἀδικος εὐρεθείη; § 51, p. 90. 8 οὐδ' ἂν ὁμῶς παύοντο; § 52, p. 92. 13 ἐκόντως ἂν λόγιτο; *ib.* p. 94. 3 οὐκ ἂν πραχθείη εἰ μὴ ποιεῖ; § 54, p. 94. 22 μόνος ἂν εἴη εὐσεβής; § 69, p. 120. 9 τίς ἂν ἐχθρὸς γίνετο; *ib.* 18 τὸν αὐτὸν τρόπον εὖρομεν ἂν; § 71, p. 124. 16 πῶς ἔτι ἂν εἴη τετραπλά; § 74,

¹ Dr Gifford writes: 'This construction is however not uncommon in *Exx.* cf. *P. E.* II. 1 ἀρξεται ὁ λόγος ἀπὸ τοῦ βίου ὡς ἂν μάθει, *ib.* VI. 6. 8 τὸ θαυμάσιον σκάνεται Ἐ', ἂν εἰς ἂν τῇ προρρήσει ἀνοστήται, καταφύγῃ αὐτῷ παλιν, *ib.* I. 6. 6 μηχανεύομαι τῇ ἱστορίᾳ ὡς ἂν φανερόν γένηται, *ib.* πιστωσάμεθα ὡς ἂν μὴ δοκῶμεν, also II. 5. 1 and 17.' He also refers to *Str.* I. § 42, where Plato's words (*Crito* 46 a) ἐγὼ... τοιοῦτος εἰς... παρὲν ἄλλῳ πείθεσθαι ἢ τῷ λόγῳ ὅς ἂν μοι λογιζόμενός βέλτιστος φαίνεται, are altered to τοιοῦτος εἰς... ἄλλῳ ἢ τῷ λόγῳ πείθεσθαι ὅς ἂν μοι ἐκπονεμένη βέλτιστος φαίνεται. Here, I think, OI. means us to understand ἂν φαίνοιο as potential.

p. 130. 3 οὐκ ἔστιν ὅπως ὑπὸ τοιούτων παιδευθεῖη περ' ἂν ὁ γνωστικός; *ib.* 12 ὅπως ἂν εἴη ὁ γνωστικός; § 89, p. 166. 13 εὖ ἂν ἔχαι προΐναι; § 91, p. 160. 13 οὐκ ἂν τις ἀενήσῃ, χρήσαιτο δ' ἂν; § 95, p. 166. 27 εἰ τις ὑπολάβῃ εἰκότως ἂν φυλαχθεῖη; § 96, p. 168. 30 εὖροις ἂν; § 103, p. 180. 31 οὐτε ἐληήσεν ἂν τις.

a*. *Abnormal use of ἂν in apodosis with fut. opt.* In classical writers the future optative is only used for the purpose of representing the future indicative in *oratio obliqua* after a historical tense, cf. *Madvig Gr. Gr.* § 134, *rem.* 2. I am indebted to Dr Gifford for the following *exx.* from *Eua. Pr. Ev.*: πᾶς προσέειπε ἂν (vi. 6. 8), εἰκότως πᾶν ἄθυρον ἀποφράζει ἂν στόμα (i. 3. 8) where he would read ἀποφράζει ἂν. Compare also *Dion. H. Ant. Rom.* iii. 15 εἰ οὖν εἰσιν οἴους ἀκούομεν προθυμώτατα ἂν δέξοντο, *Philo M.* i. 469 χειροθεῖς εἰ γένοιτο ἥμισυ ἂν βλάβῃ (where however *Wendland* corrects βλίψαι).

a.** *Abnormal use of ἂν in apodosis with fut. or pres. indicative.* Of this abnormal construction D. gives the following *exx.* in the *Index. Protr.* § 41, P. 36 *init.* τίνα δ' ἂν φωνήν, εἰ φωνήν λάβοιεν Αἰγυπτίαν θεοὶ...προήσονται ἢ τὴν Ὀμηρικὴν; This, I think, is a case of anacoluthon excused by the length of the sentence. *Paed.* i. § 47, P. 126 οὐ γὰρ τὸ αἷμα ἂν ποτε προήσεται φωνήν. Perhaps for ἂν ποτε we should read οὐ ποτε. *Paed.* i. § 17, P. 108 εἰ δὲ εἰς διδάσκαλος ἐν οὐρανοῖς,...εἰ ἐπὶ γῆς εἰκότως ἂν πάντες κεκλήσονται μαθεῖν, read perhaps ἄρα. *Str.* i. § 143, P. 405 εἰ τις ἰχθὺς ἀνασπώμενος...ἀποδράσει, οὐκ ἐν' ἂν ἐν τῷ αὐτῷ τόπῳ τοῦ αὐτοῦ εἴδους ἰχθύος αὐτῆς ἐκείνης εὐρεθῇ τῆς ἡμέρας. The insertion of ἂν is easily explained by dittographia of ἐν, but the length of the sentence makes anacoluthon possible. *Str.* vi. § 4, P. 738 *init.* οἱ (1 οἱ, *Eua.* has εἰ) γὰρ μηδὲ ταυτῶν, σχολῇ γε ἂν τῶν ἡμετέρων ἀφίξονται. Here D. would omit ἂν: possibly it stands for οὖν, or it may be that, in the phrase σχολῇ γ' ἂν, the ἂν has lost its force as sometimes in ἐάν, and τάχ' ἂν (see *exx.* in *Ast's Lex. Plat.* and *Str.* iii. § 86, P. 550 τάχα δ' ἂν...προφητεύει φθοράν). Of the *pres. ind.* D. cites two instances from *Str.* vii. § 7, p. 12 καταλείπει περ' ἂν τὴν ἀνθρώπων κηδεμονίαν and *ib.* i. 26 πῶς δ' ἂν ἐστί σωτήρ, εἰ μὴ πάντων σωτήρ, in both of which I have followed him in restoring the optative. He also cites *Str.* vi. § 159, P. 823 ἢ χρήσις τῆς φιλοσοφίας οὐκ ἔστιν ἂν κακῶν, where I should read εἰ, referring to the preceding sentence, in which it is argued that philosophy must be good as the gift of God: further it is shown to be good from the character of the philosophers themselves.

a*.** *Abnormal use of ἂν in apodosis with subjunctive.* *Str.* vii. § 85, p. 150. 10 πῶς δ' ἂν καὶ ἀγγέλους τις κρίνῃ. D. suggests either κρίναι or κρίνειν, but has the former in his text. I think the corruption is more easily explained by assuming that the latter was the reading of the archetype. *Protr.* § 85 πῶς ἂν ἐνδίκας εἰ ἀθροῦσαι παρὰ τοῦ διδῶς αἰρήσονται (Cobet *ap.* D. i. p. xxviii. *init.* αἰρήσονται) τὴν εὐεργεσίαν, ἢ εὐδ' αὐτῷ παρασχέιν ἰσχύσειν; If we accept Cobet's emendation, I should be disposed to read γάρ for ἂν.

et. *Abnormal omission of ἂν in apodosis (a).* § 29, p. 46, 21 f. πᾶς, δ

φθάσαν εἶχεν οὖν, τοῦδ' ἐαυτὸ ὕστερον ποιήσει; δέοιτό τις; I see no excuse for the omission for the insertion of οὖν after the second πῶς; οὖν represents an original marginal correction place. § 37, p. 66. 3 τίνα καὶ φωνήν ἐκλεκτὸν ἐγνωκώς; I think D. and H. ἀναμείναι, the word ἄν being easily lost and ἀφείλοιο τοὺτους τὰ δι' ἀρετήν. D. inserts loss would be more easily explained, if § 69, p. 120. 18 αὐτὸς μὲν οὐδενὶ ἐχθρὸς αὐτῷ οἱ τὴν ἐναντίαν ὁδὸν τρεπόμενοι. Her νοοῖντο from the former clause, as in § 4 οὐκ ἂν δοίη, δοίη δὲ ἀξίοις, where however I καὶ μὴ αἰτήσασιν > ἀξίοις. So, here, I am have been lost before αὐτῷ. § 82, p. 142. μὲν; I have followed D. in adding ἄν after ἀρα ὁ τὴν ψυχὴν νοσῶν προφασίσαιτο τὰς αἰρ D. in inserting ἄν. § 95, p. 168. 8 οὐχ ἀ προσέχομεν. Here D. suggests either πρ prefer the former, as it makes the apposition P. 349 ὅσοι τάληθοῦς ὠρέχθησαν, οἱ μὲν οὐκ τοῦ τῆς ἀληθείας λόγου ἔχοντες ἀναδειχθεῖν. lost after ἀναδειχθεῖν. Str. III. § 8, P. 51 ἡμᾶς ἐξετασθεῖη λόγῳ; 'deest ἄν' D. St 'Ἀρίστωνα καταλέγοιμι; where D. inserts understood from below, as Cl. continues (ἔφη), ἡ τὰ Ἑρίλλων εἰς μέσον παράγοιμ' ἄν εἶεν < ἄν > (added by D.) αὐτοῖς οἱ σύ ἐλπίσω αἱ πόρνοι. A similar case is Str. III πλησιάζαντα, ἀλλ' ὕστερον εὖροις ἄν γινε however, D. does not insert ἄν¹.

att. Abnormal insertion of ἄν in *prota* θείον εἰ ἀρα ψηλαφήσειαν ἢ εὖροιεν ἄν. The εὖροιεν; the insertion of ἄν is probably due syllable. I cannot believe that Clement w

D a. ἄν with past indicative in *apodos* ἦν τὸ ὅλον εὐεργασμένον; 19, p. 30. 25 οὐδ' οὐκ ἂν τοῦτο ἐγίνετο εἰ ἀνελάμβανεν; § 29,

¹ Dr Gifford furnishes the following *exx.* | οὐκ ἀνταῦθα θαυμάσει τις, 1. 5. 9 πῶς οὖν ἀλλ Hein. inserts ἄν after οὖν. He adds that τ without ἄν is common in Eus. Compare also χρήσαιο διδασκάλῳ ἢ πότεν ὠφελήσεται τις εἰ μὴ

² Dr Gifford suggests that Cl.'s reading (εὖροιαν or εὖροιαν) in the original.

p. 142. 21 εἰ οὕτως ἑαυτὸν ἤγεν, καθήδισθη ἅν τὸν βίον ὁ γαίτων; § 98, p. 174. 2 κἂν (= καὶ ἂν *potent.*) λάθῃ, εἰ πείθεσθαι ἠβουλήθη; § 103 οὐκ ἂν ὑπερίβαλον σοφίᾳ τοὺς ἔμπροσθεν ἄνδρας; § 47, p. 82. 23 κἂν ἀμετάθετος ἦν.

α*. *Abnormal omission of ἂν.* § 24, 40. 5 τοῦτο γὰρ ἦν θαυμιστὸν εἰ τὸν μὲν ὁ θύλαξ κατέφαγεν. *Str.* III. § 29, P. 525 ἰαί. εἰ γὰρ οὕτοι πνευματικὰς ἐτίθεντο κοινωνίας, ἴσως τις αὐτῶν τὴν ὑπόληψιν ἐπεδίεξτο <ἂν>. *Ib.* § 103, P. 559 πῶς δ' <ἂν> ἄνευ τοῦ σώματος ἢ κατὰ τὴν ἐκκλησίαν οἰκονομία τέλος εἰλάμβανεν; The first example is of a type in which ἂν is liable to omission in classical writers: in the 2nd and 3rd, I think ἂν should be inserted.

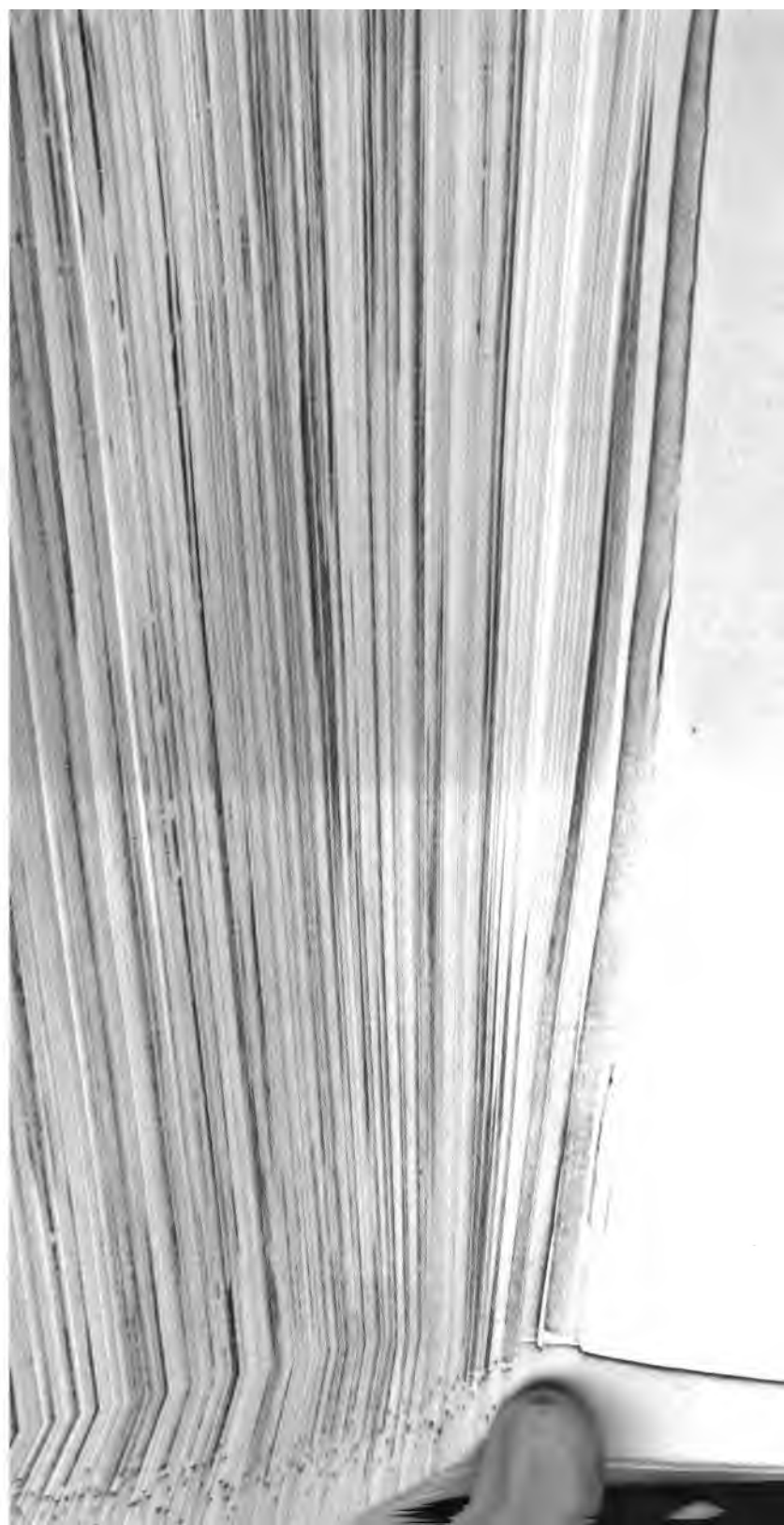
E. Secondary uses of potential ἂν.

α. *With infinitive.* *Str.* VII. § 31, p. 52. 13 οὐκ ἂν οὐδαμῶς φασὶ κατὰ τὴν τῆς ἐνδείας ἐπιθυμίαν κακούμενον τρέφεσθαι τὸν θένον, where the ἂν with infinitive has its usual force as the *oratio obliqua* of ἂν τρέφετο. *Str.* I. § 18, P. 326 εἰ δὲ καὶ πρὸς κακοῦ ἂν τὴν φιλοσοφίαν εἰσδευκίνας τὸν βίον νομίζουσιν. Here the *oratio recta* would probably be ἡ φιλοσοφία ἂν εἰσεδεδύκει. *Str.* IV. § 1, P. 563 ἀκόλουθον δ' ἂν οἶμαι περὶ μαρτυρίου διαλαβεῖν. Here I think we should read εἴη for οἶμαι, as there seems no room for the ordinary force of ἂν with inf.

α*. *Abnormal use of future infinitive with ἂν.* *Str.* VII. § 92, p. 162. 1 οἶμαι πάντας ἂν ὁμολογήσειν, where D. notes 'rectius ὁμολογήσαι.' Dr Gifford supplies an example from *Eus. Pr. Ev.* VI. 8. 21 καθείμαρται μὴ ἂν ἴσσεσθαι τι τούτων.

β. *With participle.* *Str.* VII. § 95, p. 166. 30 ὁ πιστὸς ἀξιώσιμος, εἰκότως ἂν διὰ τοῦ κυρίου ἐνεργούμενος (= ὅς ἐικότως ἂν ἐνεργοῖτο). *Str.* VII. § 33, p. 56. 6 ταύτῃ Ἰουδαίαι χωρείου ἀπέχονται ὥς ἂν τοῦ θηρίου τούτου μαρτοῦ ἔστος (sc. ἀπέχονται). *Ib.* § 40, p. 70. 9 (ὁ γνωστικὸς καταλείπειν) πάντα ὅσα μὴ χρησιμεύει γινόμενα ἐκεῖ (sc. ἐν οὐρανῷ), ὥς ἂν ἐνθίνδε ἤδη τὴν τελείωσιν ἀπειληφώς (sc. καταλείπει). *Ib.* § 47, p. 82. 12 οὐ γὰρ λελθεν αὐτὸν (τὰ ἐπηγγελμένα) ὥς ἂν ἀπάντα ἔτι (sc. λάθῃ). § 60, p. 104. 5 περὶ τῶν ὅλων ἀληθῶς διεληφεν ὥς ἂν θείαν χωρήσας διδασκαλίαν (sc. διαλαμβάνει). § 63, p. 108. 8 ὥς ἂν ἐπ' ἄραρον γνώσεως ἤκειν βιαζόμενος (sc. ποιῶ), γὰρ ἦθει κεκοσμημένος... τὰ πρόχειρα πάντα τοῦ κόσμου καλὰ οὐκ ἀγαπῶ. § 94, p. 164. 27 τέτοκεν καὶ οὐ τέτοκεν ὥς ἂν ἐξ αὐτῆς οὐκ ἐκ συνδυασμοῦ συλλαβοῦσα (sc. τέκει). § 109, p. 192. 18 ὀλισθηρὸν τὸ γίνεσθαι τῶν τοιούτων ὥς ἂν (sc. εἴη) μὴ σχιδανεπόδων ὄντων.

From this usage ὥς ἂν (often written as one word) comes to be used simply like *quasi* without thought of a verb to be supplied, as in § 109, p. 192. 4 τὰ διχληοῦντα καθαρὰ παραδίδωσιν ἢ γραφὴ ὥς ἂν εἰς πείρα καὶ οὐκ ἂν διὰ τῆς πίστεως τῶν δικαίων τὴν πορείαν ποιούμετων. Hence the participle disappears, as in § 42, p. 72. 24 τὰς ἐντολάς ἔλαβεν ὁ ἄνθρωπος ὥς ἂν ἐξ αὐτοῦ ἄρμητικὸς πρὸς ὀπίσθιον οὐδ' καὶ βούλοιο; § 78, p. 124 αἰ ἵταμος ἂν ὥς ἂν παρεπίδημος καὶ ξένος; *ib.* p. 136. 13 ὁ δὲ καὶ μετ' ἀγγέλου ἐρχεται ὥς ἂν ἤδη καὶ ἱστάγγελος; § 50, p. 88. 19 ἀμύνεται γὰρ ἐστὶ τὸ ἔραον ἢ ὥς ἂν ἔραον προσφέρεισθαι.



APPENDIX C.

ON THE RELATION OF THE AGAPE TO THE EUCHARIST IN CLEMENT'S WRITINGS¹.

The order of the *κυριακὸν δείπνον* (1 Cor. xi. 20), which took the place of the Jewish feast of the Passover (Luke xxii. 15, 1 Cor. v. 7), was strictly observed by the Christians of the apostolic age. It was commemorated by an evening meal, and the eucharistic bread and wine were administered during the course, or at the close of the meal (Mk xiv. 22, Acts xx. 7—11, 1 Cor. xi. 24). At Corinth this common meal, expressive of the union of Christians in their Head, seems to have been regarded by some as merely on a level with the *συσσίτια* or *ἑσπεριαι* of their heathen countrymen, and St Paul, who condemns in the Corinthians much the same faults—selfishness and greediness—as Socrates is said to have done in the case of the partakers in an *ἑσπεριαι* (Xen. Mem. iii. 14), finds it necessary to remind them earnestly of the spiritual meaning of their feast of love, and of the punishment which might be expected to follow a careless or irreverent participation in the Communion of the Body of Christ. St Paul does not himself use the term Agape, but it occurs in Jude 12 οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συννευχούμενοι ἀφάβως, ἑαυτοὺς ποιμαίνοντες, where the word οὗτοί is explained by v. 4, παριστῆσαν γάρ τινες ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσέλγιαν, καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνούμενοι. From these words and from the rest of the passage it would seem that the men who disgraced the Christian love-feasts by their greediness and licentiousness were antinomian heretics of a more advanced type than the disorderly members of the Corinthian Church, though the words of St Paul (1 Cor. xi. 19) seem to imply that the latter also entertained heretical views.

In the parallel passage, 2 Pet. ii. 13, the colours are even darker, ἰδοὺ ἡγγούμενοι τὴν ἐν ἡμέρᾳ τρυφῇ, σπῆλαι καὶ μῆμοι ἐντροφέντες ἐν ταῖς ἀνδράσι²

¹ The most recent works on the Agape are Keating's *Agape and Eucharist* and Achelis *Canones Hippolyti*.

² Bp Lightfoot on Ign. Smyrn. 8, vol. ii. p. 318, speaks of this reading as an obvious error for ἀγάπαις, but in that case it is difficult to explain ἀνδράσι. How could the heretics be 'feasting with you' if they were in their own agape? Reading ἀνδράσι, we get the excellent sense 'taking part in (i.e. being admitted to) your feasts through their deceitful wiles.' I think these ἀνδράσι are alluded to

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αὐτῶν συνευχαρισμένοι ἑμῖν, ὀφθαλμοὺς ἔχοντες μεσσοὺς μετὰλλῃ καὶ παύσονται¹ ἁμαρτίας, δελεάζοντες ψυχὰς δετηρίκτους. These men are described (id. ii. 1) as ψευδοδιδάσκαλοι, οἵτινες παρεσιδύοντο ἀφίκα λείας, καὶ τὸν ἀγαράσαντα αὐτοὺς δεσπότην ἀρνούμενοι, and we see many ἐξακολουθήσαντες αὐτῶν ταῖς δολογίαις, δι' οὗς ἡ ἐκείνη τῇ δ βλασφημηθήσονται.

Of the charges of immorality alleged against the Christian love we shall presently hear more; but there is no reference to them in Iq the next writer to mention the agape by name. Compare *Smyna*. § 1 βεβαία εὐχαριστία ἡγίσθη, ἡ ἐκ τὸν ἐπισκοπῶν εἶσα ἡ ὅς ἐν αὐτῇ ἐν id. οὐκ ἔξιν ἔστιν χωρὶς τοῦ ἐπισκοπῶν οὗτε βαπτίζων οὗτε ἀγάπῃ where εὐχαριστία and ἀγάπη seem to be identical, both standing for the eucharistic feast. In the longer recension 'the interpolator, more than two centuries after the εὐχαριστία had been separated from ἀγάπη, inserts the words οὗτε προσφέρειν οὗτε θυσίαν προσκαίρων οὗτε ἐπιτελεῖν' (Lightfoot). For the use of δεχή in the sense of ἀγάπη, L. π *Apost. Const.* II. 28 τοῖς εἰς ἀγάπην ἔχει δεχῆν, ὅς ἐ κύριος ἀνέμενοι (Lk. 1 προαιρουμένοις καλεῖν. Compare also Ign. *Eph.* 20 ἀπερσυνάμενοι ἀπο ἀρτον κλῶντες, ὃ ἔστιν φάρμακον ἀθανασίας, ἀντιδοῦναι τοῦ μὴ ἐπε ἀλλὰ ζῆν ἐν Ἰησοῦ Χριστῷ διὰ παντός, where L. notes 'the reference be to the agape, but more especially to the eucharistic bread, in the agape culminated, and which was the chief bond of Christian union. For κλῶν ἀρτον comp. Acts ii. 42, 46, xx. 7, 11, 1 Cor. x. 16, where it as a synonym for celebrating the eucharistic feast, apparently in all in conjunction with the agape.' On Ign. *Rom.* 7 ἀρτον Θεοῦ θέλω, ἡ σὰρξ τοῦ Χριστοῦ...καὶ πόμα θέλω τὸ αἷμα αὐτοῦ, ὃ ἔστιν ἀγάπη ἀπὸ L. says 'the reference here is not to the eucharist itself, but to the with Christ which is symbolized and pledged in the eucharist...As the of Christ represents the solid substance of the Christian life, so the of Christ represents the element of love, which circulates through pores and ducts, animating and invigorating the whole.' For the allegorical and mystical interpretations, see *Trall.* 8 ἀνακτίσασθε ἡ ἐν πίστει, ὃ ἔστιν σὰρξ τοῦ κυρίου, καὶ ἐν ἀγάπῃ, ὃ ἔστιν αἷμα Ἰησοῦ Χρ and quotations from Clem. Al. below. But elsewhere Ignatius in more definite language than we find in Clement, cf. *Smyna*. § 1 (Docetae) εὐχαριστίας καὶ προσευχῆς ἀπέχονται διὰ τὸ μὴ ὁμολογεῖν εὐχαρ σάρκα εἶναι τοῦ σωτῆρος ἡμῶν Ἰ. Χ. τὴν ὑπὲρ ἁμαρτιῶν ἡμῶν παθεῖν τῇ χρηστότητι ὃ πατὴρ ἡγείρειν.

in v. 14 δελεάζοντες ψυχὰς δετηρίκτους, and in v. 8 πλεστοῖς λόγοις ἀπὸς ἐσονται. Moreover it is only what might have been expected, when we find in some mss, ἀνέναι has been altered to suit the ἀγέναι of Jude.

¹ W. H. read ἀναπαύσονται (said to be from ἀνάψω a Doric form of παύω as the line in Cod. B ends with -ρα, it seems to me easier to suppose the was accidentally omitted in the same way as the last syllable of ἀρχαῖα same mss. has been lost at the end of the line in v. 20.

Pliny's letter to Trajan has been much discussed in regard to the relation of the eucharist to the agape. He states that the Christians confessed 'quod essent soliti stato die ante lucem convenire carmenque Christo quasi deo dicere secum invicem, seque sacramento non in scelus aliquod obstringere sed ne furta, ne latrocinia, ne adulteria committerent, ne depositum appellati abnegarent: quibus peractis morem sibi discedendi facere rursusque coeundi ad capiendum cibum, promiscuum tamen et innoxium, quod ipsum facere desisse post edictum meum, quo secundum mandata tua hetaerias esse vetueram.' Lightfoot's comment (*Ign.* i. 50 f.) is 'The account here supposes two meetings in the course of the day, (1) before daylight, when a religious service was held; (2) later in the day, probably in the evening, when the agape was celebrated...The later meeting however was suppressed after the issue of Trajan's edict forbidding clubs.' He concludes that the eucharist had been already separated from the agape, and was celebrated before dawn; but notes that 'in some parts of Asia Minor, and probably at Antioch, the two were still connected when Ignatius wrote.' From the language of Tertullian and Clement it is plain that either the abolition of the agape was merely temporary, or that it was at any rate not universal. We learn from Origen c. *Cels.* i. 1 that Celsus, writing, say, 50 years after Pliny, spoke of the agape as forbidden by law, and Origen does not deny it. See, however, on the changes in the legal position of the agape, Keating *App.* B.

In the *Didachē*, chapters 9 and 10, we have an account of the eucharist as administered shortly before the time of Ignatius. It begins with thanksgiving for the vine of David and the life and knowledge revealed through Christ, followed by a prayer that the members of the Church may be united in one body, as the grains of wheat are united in the loaf which is broken. Then come the words *μετὰ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε*, implying that what precedes refers to the agape. This is followed by a form of prayer and thanksgiving for earthly and heavenly blessings, especially because *ἐχαρίσω πνευματικὴν τροφὴν καὶ ποτὸν καὶ ζωὴν αἰώνιον διὰ τοῦ καιδός σου*. It is added that prophets are to be allowed to utter thanksgiving in their own words, *εὐχαριστεῖν ὅσα θέλουσιν*. In c. 14 it is ordered that the eucharist should be regularly administered on Sunday after confession to those who are at peace with all, *ὥς μὴ κοινωθῇ ἡ θυσία ἡμῶν*.

Justin Martyr goes further into details in regard to the eucharist, but without any allusion to the agape. After baptism, he says (*Apol.* i. 65), the newly baptized Christian joins in the prayers of the Church, and receives the kiss of peace; *ἔπειτα προσφέρεται τῷ προσιῶντι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος, καὶ οὕτως λαβὼν αἶνον καὶ δόξαν τῷ πατρὶ τῶν ὁντων διὰ τοῦ ὀνόματος τοῦ υἱοῦ καὶ τοῦ πνεύματος τοῦ ἁγίου ἀνατίμνει, καὶ εὐχαριστῶν ὑπὲρ τοῦ κατηξιάσθαι τούτων παρ' αὐτοῦ ἐπὶ πολλοῖς ποιῆται· οὗ συντελέσαντες τὰς εὐχὰς καὶ τὴν εὐχαριστίαν, πᾶς ὁ παρὼν λαὸς ἐπευφημεῖ λέγων Ἀμήν*. After this, *οἱ καλούμενοι παρ' ἡμῶν διάκονοι διδώσιν ἐκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ αἶνου καὶ ὕδατος*,

καὶ τοῖς οὐ παροῦσιν ἀποφίρουσι. καὶ ἡ γραφή αὕτη καλῶτα τῶν ἐν εὐχαριστίᾳ, ἥς οὐδὲν ἄλλω μετασχὺν εἶναι ἰσθὶν ἢ τῇ πιστεύοντι διαθήσει τὰ διδασγμένα ἐφ' ἡμῶν, καὶ λουσαμένῃ τὸ ὑπὲρ ἀφίστους ἀμαρτιῶν καὶ ἐκ ἀναγίνωσθαι λουτρῶν, καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς περιέθεκεν. οὐ γὰρ ἐκ κοινῶν ἄρτων οὐδὲ κοινῶν πόμα ταῦτα λαμβάνομεν. In c. 67 he continues describing the Love-Feast on Sunday, τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ οὕτως κατὰ πόλιν ἢ ἀγροῦς μόνον ἐπὶ τὸ αὐτὸ συνθίσκασαι γίνεται, καὶ τὰ ἐκτελεζόμενα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκονται μέχρις ἐγχευρεῖ. εἴτα πνευμαίνου τοῦ ἀναγινώσκοντος ὁ προσεστὸς διὰ λόγον τὴν νοουσιάν...ποιεῖται. ἔπειτα ἀνιστάμεθα κοινῇ πάντες καὶ τὰς εὐχὰς πέμπομεν. καὶ, ὡς προείφημεν, πνευμαίνων ἡμῶν τῆς εὐχῆς ἄρτος προσφίρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προσεστὸς εὐχὰς ὁμοίως καὶ εὐχαριστίας, ἐν δυνάμει αὐτῇ, ἀναπέμψαι...οἱ εὐποροῦντες δὲ...κατὰ προαίρεσιν ἑασθαι τὸ ἐαυτοῦ ἐβούλεται δίδωσιν, καὶ τὸ συλλεγόμενον παρὰ τῇ προσεστῇ ἐκτελεῖται, καὶ αὐτοὶ ἐπικουρεῖ ὀφθαλμοὶ τε καὶ χεῖρες...καὶ ἀπλῶς τοῖς ἐν χρείᾳ οὖν κηδεμὸν γίνεται. Justin challenges unbelievers to find any fault with such a meeting as this. He allows however that abominable and utterly baseless charges were brought against the Christians (*Apol.* I. 10, 23, 27), charges circulated by Jews (*Dial.* 17) and supported by evidence extracted from slaves by torture (*Apol.* II. 12), and that he himself had once believed them (*Apol.* II. 12), till he was convinced of their falsehood by seeing how fearlessly the Christians faced death. Possibly such charges may be truly alleged against some of the heretics, though he will not affirm it (*Apol.* I. 26).

Clement of Alexandria and Tertullian have a good deal to tell us about the Love-Feast. Tertullian especially gives two remarkable sketches of the Agape, one written before, and the other after he became a Montanist. The former is contained in *Apol.* 39, *cena nostra de nomine rationem sui ostendit; id vocatur quod dilectio penes Graecos est. Quanticumque sumptibus constet, lucrum est pietatis nomine facere sumptum, siquidem inopes quosque refrigerio isto juvamus...Si honesta causa est convivii, reliquum ordinem disciplinae aestimate, qui sit de religionis officio. Nihil vilitatis, nihil immodestiae admittit: non prius discumbitur, quam oratio ad Deum praegustetur: editur quantum esurientes capiunt; bibitur quantum pudicis est utile. Ita saturantur, ut qui meminerint etiam per noctem adorandum Deum sibi esse¹; ita fabulantur, ut qui sciant Dominum audire. Post aquam manualet et lumina, ut quisque de scripturis sanctis vel de proprio ingenio potest, provocatur in medium Deo canere: hinc probatur quo modo biberit. Aequae oratio convivium dirimit. Inde discitur...ad eandem curam modestiae et pudicitiae, ut qui non tam cenam connaverint quam disciplinam.*

¹ See *D. of Chr. Ant.* under 'Vigils.'

Tertullian notices the charges made against the Christians, adding that they arose from a misunderstanding of the eucharistic feast (*Apol.* 7): *licimur sceleratissimi de sacramento infanticidii et pabulo inde, et post convivium incocto, quod evereores luminum canes, lenones scilicet, tenebrarum et libidinum impiarum inverecundia procurent* (cf. also *ib.* 8, 9). Compare with this the account given of the catholic agape in his later Montanist treatise *De Jeuniis* 17: *apud te* (the 'homo psychicus') *agape in cacabis fervet, fides in culina calet, spes in ferculis jacet. 'Sed major his est agape', quia per hanc adolescentes tui cum sororibus forniunt. Appendices scilicet gulae, lascivia atque luxuria.*

It is plain from the language used in *Apol.* § 39 (*cena, per noctem, lumina*), that the agape, as described by Tertullian, takes place in the evening; but the eucharist is said by him to be celebrated in the early morning; cf. *De Corona* 3, where, among other examples of changes made from primitive use, it is said: *Eucharistiae sacramentum et in tempore victus et omnibus mandatum a domino, etiam antelucanis coetibus, nec de aliorum manu quam praesidentium sumimus.* Here it may be questioned whether *etiam* means 'as well as at the time of the evening meal,' or 'even before day-break,' enhancing the contrast to the primitive communion administered at nightfall. Perhaps it is better to suppose a complete change in the time, as there is in the mode of administration from the *λάβετε τὸν καὶ διαμείσατε εἰς ἑαυτοὺς* (Lk. xxii. 17) to the distribution by the presiding minister. The passage quoted by Keating in support of this (*ad Uzorem* II. 5)—*non sciet maritus quid secreto ante omnem cibum pustus?*—seems to be an allusion to the 'eulogia,' the portion of the 'panis ἱεραρισμοῦ,' which was distributed by the president at the beginning of the Agape and taken home by those present (Achelis p. 208), or else to the reservation mentioned in Basil's 93rd epistle (below p. 383).

Clement is much less definite than Tertullian. It is often difficult to know whether he is speaking of an ordinary feast, or of the agape, heretical or catholic, or of the eucharist, or simply of pious meditation. I will take first some passages in which he appears to be speaking of the eucharist. *Paed.* II. 29 *μυστικὸν σύμβολον ἢ γραφὴ αἵματος ἁγίου οἶνον ἀνέμασεν.* *Str.* I. p. 318 *ἀν. § 5 τὴν εὐχαριστίαν τινὲς διανείμωσιν, ὡς ἴθως, αὐτὸν δὲ ἕκαστος τοῦ λαοῦ λαβεῖν τὴν μοῖραν ἐκτερίψουσιν. ἀρίστη γὰρ πρὸς τὴν ἐκρίβη αἵρεσιν τε καὶ φυγὴν συνειδήσεις.* *Str.* IV. § 161 P. 637 *Μελχισεδεκ ὁ πρὸς αὐτοὺς καὶ τὸν ἄρτον, τὴν ἡγιασμένην διδοὺς τροφήν, εἰς τὸν καιρὸν εὐχαριστίας,* *Str.* VI. § 113 P. 797 *δύναμιν λαβοῦσα κυριακὴν ἢ ψυχὴ μελετᾷ εἶναι θεός... ἐπὶ εὐχαριστοῦσα ἐπὶ πᾶσι τῷ θεῷ δι' ἀκοῆς δικαίας καὶ ἀναγνώσεως θείας, διὰ ἡγήσεως ἀληθούς, διὰ προσφορᾶς ἀγίας, δι' εὐχῆς μακαρίας, αἰνέουσα, ὑμνοῦσα, ᾠλογοῦσα, ψάλλουσα.*

In this and the following quotations the phraseology is eucharistic, but

¹ Tertullian applies 1 Cor. xiii. 18 in a different sense, 'There is a feast surpassing these luxurious meats,' viz. the following *lascivia*.

the feeding spoken of, the realization of the union of the Body with the Head, seems not to be limited to the actual reception of the eucharist. *Paed.* I. § 42 *ἴνα φάγῃ μου, φησὶ, τὴν σάρκα καὶ πίῃ μου τὸ αἷμα*, § 43 ὁ τοῦ παραδόντος μυστηρίου...σάρκα ἡμῶν τὸ πνεῦμα τὸ θεῖον ἀλληγορεῖ ('he uses the figure of flesh to describe the Holy Spirit') καὶ γὰρ ἐπ' αὐτοῦ δεδημιουργηται ἡ σὰρξ, αἷμα ἡμῶν τὸν λόγον ἀντίτιται, καὶ γὰρ ὡς αἷμα πλεόντως ἐκκίχεται τῷ βίῳ· ἡ κρᾶσις δὲ ἡ ἀμφοῖν ὁ Κύριος, ἡ τροφή τῶν υγιῶν. *Id.* § 47 οὕτως πολλαχῶς ἀλληγορεῖται ὁ λόγος, καὶ βρῶμα καὶ σὰρξ καὶ τροφή καὶ ἄρτος καὶ αἷμα καὶ γάλα, πάντα ὁ Κύριος εἰς ἀπόλαυσιν τῶν εἰς αὐτὸν πεπιστωκότων. *Q. D. S.* § 23 (Christ is speaking) ἐγὼ σου τροφὴς, ἄρτος ἡμαυτὸν διδούς, οὗ γινωσκόμενος οὐδεὶς ὅτι πείραν θανάτου λαμβάνει, καὶ πᾶσα καθ' ἡμέραν ἐνδιδοὺς ἀθανασίας, *Paed.* I. § 38 (*P.* 121 init.) *Cl.* explains *Joh.* vi. 53 f. as follows: δι' ὧν (sc. τῆς πίστεως καὶ τῆς ἐπαγγελίας) ἡ ἐκκλησία ἐκ πολλῶν συνιστηθεῖσα μελῶν ἄρθεται καὶ αἰσθεται, συγκροτεῖται τε καὶ σαρπηγγυται ἐξ ἀμφοῖν, σώματος μὲν τῆς πίστεως, ψυχῆς δὲ τῆς ἐλπίδος, ὥστερ καὶ ὁ κύριος ἐκ σαρκὸς καὶ αἵματος. τῷ γὰρ ὅτι αἷμα τῆς πίστεως ἡ ἐλπίς ἐφ' ἧς (*ma.* ἐφ' ἧς) συνέχεται, καθάπερ ὑπὸ ψυχῆς, ἡ πίστις.

In contrast with these passages we may take the description of certain heretical agapae in *Str.* III. § 10, where *Cl.* relates what is reported of the Carpocratians and others, εἰς τὰ δεῖπνα ἀβραιοζόμενοι (οὐ γὰρ ἀγάπην εἶναι· ὡς ἔγωγε τὴν συνίλευσιν αὐτῶν) ἄνδρας ὁμοῦ καὶ γυναῖκας μετὰ δὴ τὸ κοροθῆναι, τὸ κατασχῶν αὐτῶν τὴν πορνικὴν ταύτην δικαιοσύνην¹ ἐκποδὸν ποιησάμενοι φῶς τῇ τοῦ λύχνου περισσῇ, μίγνυσθαι εἰς βούλονται, μελετήσαντας δὲ ἐν τοιαύτῃ ἀγάπῃ τὴν κοινωνίαν, μὲθ' ἡμέραν ἔδη παρ' ὧν ἂν ἐβιλήσωντο γυναικῶν ἀπατεῖν τὴν τοῦ Καρποκρατίου...νόμον ὑπακούειν. In *Str.* VII. P. 892 *Cl.* speaks of heretics who will endure anything rather than give up their heresy, καὶ τῆς πολυβρυλήτου κατὰ τὰς ἐκκλησίας αὐτῶν πρωτοκαθεδρίας, δι' ἧς καὶ ἐκείνην τὴν συμποτικὴν τῆς ψευδονόμου ἀγάπης πρωτοκλισίαν ἀσπάζονται. In *Str.* I. 96 he applies *Prov.* ix. 17 (Stolen waters are sweet and bread eaten in secret is pleasant) to heretical sacramenta. 'The phrase bread and water is here used': οὐκ ἐν' ἄλλων τινῶν ἀλλ' ἡ ἐπὶ τῶν ἄρτων καὶ ὕδατι κατὰ τὴν προσφορὰν, μὴ κατὰ τὸν κανόνα τῆς ἐκκλησίας, χρῶμενοι αἰρίστων.

In the passages which follow Clement appears to be speaking of abuses to be found in the agapae of Catholics, to which he attributes the ill-repute of Christianity among the heathen, and at the same time to be setting forth a higher view of the meaning and use of the feast of love. *Paed.* III. § 81, P. 301 ἀξίως τῆς βασιλείας πολιτευόμεθα (*ma.* -όμεθα) θεῶν ἀγαπῶντες καὶ τὸν πλησίον. ἀγάπῃ δὲ οὐκ ἐν φιλήματι, ἀλλ' ἐν εὐνοίᾳ κρίνεται. οἱ δὲ οὐδὲν ἄλλ' ἢ φιλήματι καταφοβοῦσι τὰς ἐκκλησίας, τὸ φιλοῦν ἑαυτοὺς οὐκ ἔχοντες αὐτά. καὶ γὰρ δὴ καὶ τοῦτο ἐκπέπληκεν ὑπονομίας αἰσχροῦς καὶ βλασφημίας, τὸ ἀνίδην χρῆσθαι τῷ φιλήματι, ὥστερ ἔχρησιν εἶναι

¹ The δικαιοσύνη of Carpocrates was communism, κοινωσία μετ' ἑαυτοῦς *Str.* III. § 6.

p. 142. 21 εἰ οὕτως ἱκανὸν ἦγεν, καθήδισθη ἂν τὸν βίον ὁ γαῖων; § 98, p. 174. 2 κἂν (= καὶ ἂν *potent.*) λάθῃ, εἰ πείθεσθαι ἤβουλήθη; § 103 οὐκ ἂν ἐπερίβαλον σοφίᾳ τοὺς ἔμπροσθεν ἀνδρας; § 47, p. 82. 23 κἂν ἀμπαθέτος ἦν.

α*. *Abnormal omission of ἂν.* § 24, 40. 5 τοῦτο γὰρ ἦν θαυμιστὸν εἰ τὸν μὴν ὁ θύλαξ κατέφαγεν. *Str.* III. § 29, P. 525 ἰππῖ. εἰ γὰρ οὗτοι πνευματικὰς ἐτίθεντο κοινωνίας, ἴσως τις αὐτῶν τὴν ὑπόληψιν ἐπεδίδετο <ἂν>. *Ib.* § 103, P. 559 πῶς δ' <ἂν> ἄνευ τοῦ σώματος ἢ κατὰ τὴν ἐκκλησίαν οικονομία τίλος ἐλάμβανεν; The first example is of a type in which ἂν is liable to omission in classical writers: in the 2nd and 3rd, I think ἂν should be inserted.

E. Secondary uses of potential ἂν.

α. *With infinitive.* *Str.* VII. § 31, p. 52. 13 οὐκ ἂν οὐδαμῶς φασὶ κατὰ τὴν τῆς ἐνδεῆς ἐπιθυμίαν κακούμενον τρέφεσθαι τὸν θεόν, where the ἂν with infinitive has its usual force as the *oratio obliqua* of ἂν τρέφετο. *Str.* I. § 18, P. 326 οἱ δὲ καὶ πρὸς κακὸν ἂν τὴν φιλοσοφίαν εἰσδεδυκέναι τὸν βίον νομίζουσιν. Here the *oratio recta* would probably be ἡ φιλοσοφία ἂν εἰσεδεδύκει. *Str.* IV. § 1, P. 563 ἀκολουθοῦν δ' ἂν οἶμαι περὶ μαρτυρίου διαλαβεῖν. Here I think we should read *εἴη* for οἶμαι, as there seems no room for the ordinary force of ἂν with inf.

α*. *Abnormal use of future infinitive with ἂν.* *Str.* VII. § 92, p. 162. 1 οἶμαι πάντας ἂν ὁμολογήσειν, where D. notes 'rectius ὁμολογήσαι.' Dr Gifford supplies an example from *Eus. Pr. Ev.* VI. 8. 21 καθείμαρται μὴ ἂν ἴσσεσθαι τι τοῦτων.

β. *With participle.* *Str.* VII. § 95, p. 168. 30 ὁ πιστὸς ἀξίωπιστος, εἰκότως ἂν διὰ τοῦ κυρίου ἐνεργούμενος (= ὅς ἐικότως ἂν ἐνεργοῖτο). *Str.* VII. § 33, p. 56. 6 ταύτῃ Ἰουδαῖοι χωρεῖον ἀπέχονται ὡς ἂν τοῦ θηρίου τοῦτου μαρὸς ἔντος (sc. ἀπέχοντο). *Ib.* § 40, p. 70. 9 (ὁ γνωστικὸς καταλείπειν) πάντα ὅσα μὴ χρησιμεύει γινόμενῃ ἐκεῖ (sc. ἐν οὐρανῷ), ὡς ἂν ἐνθὺνδε ἦδη τὴν τελείωσιν ἀπειληφώς (sc. καταλείπει). *Ib.* § 47, p. 82. 12 οὐ γὰρ λήλθεν αὐτὸν (τὰ ἐπηγγελμένα) ὡς ἂν ἀπάντα ἔτι (sc. λάθοι). § 60, p. 104. 5 περὶ τῶν ὅλων ἀληθῶς διεύηφεν ὡς ἂν θείαν χωρήσας διδασκαλίαν (sc. διαλαμβάνει). § 63, p. 108. 8 ὡς ἂν ἐπ' ἄκρον γνώσεως ἦκειν βιαζόμενος (sc. ποιῶ), γὰρ ἦθει κεκοσμημένος...τὰ πρόχειρα πάντα τοῦ κόσμου καλὰ οὐκ ἀγαπῇ. § 94, p. 164. 27 τέτοκεν καὶ οὐ τέτοκεν ὡς ἂν ἐξ αὐτῆς οὐκ ἐκ συνδυασμοῦ συλλαβοῦσα (sc. τέκει). § 109, p. 192. 18 ὀλισθηρὸν τὸ γίνεσθαι τῶν τοιούτων ὡς ἂν (sc. εἴη) μὴ σχιδανοπέδων ἔντων.

From this usage ὡς ἂν (often written as one word) comes to be used simply like *quasi* without thought of a verb to be supplied, as in § 109, p. 192. 4 τὰ διχηλούντα καθαρὰ παραδίδωσιν ἢ γραφὴ ὡς ἂν εἰς πατέρα καὶ υἱὸν διὰ τῆς πίστεως τῶν δικαίων τὴν πορείαν ποιουμένων. Hence the participle disappears, as in § 42, p. 72. 24 τὰς ἐντολάς ἴλασιν ὁ ἄνθρωπος ὡς ἂν ἐξ αὐτοῦ ὀρηκτικὸς πρὸς ὁπότερον οὖν καὶ βούλοιο; § 78, p. 134 αἰ ἔτοιμος ἂν ὡς ἂν παρεπίδημος καὶ ξένος; *ib.* p. 136. 13 ὁ δὲ καὶ μετ' ἀγγέλων σέχεται ὡς ἂν ἦδη καὶ ἱσάγγελος; § 80, p. 88. 19 ἀμύνεται γὰρ ἔστι τὸ ἔρκεν ἢ ὡς ἂν ἔρκεν προσφέρεσθαι.

merely the agape, but ordinary entertainments, by connecting them with the thought of the eucharist, and of the brotherly kindness which every meal of Christians should symbolise. In what follows the original meaning of the Lord's Supper seems to be lost in mystical allegorisation: § 19 ἡ ἀμπελος ἡ ἀγία τὸν βότρυν ἐβλάστησεν τὸν προφητικόν. τοῖς σημείοις...ὁ μέγας βότρυς, ὁ λόγος ὁ ἐπὶ ἡμῶν θλιβεῖς¹, τοῦ αἵματος τῆς σταφυλῆς ὕδατι κίρνασθαι ἐβλήσαντες, τοῦ λόγου, ὡς καὶ τὸ αἶμα αὐτοῦ σωτηρίᾳ κίρναται. διττὸν δὲ τὸ αἶμα τοῦ κυρίου· τὸ μὲν γὰρ ἐστὶν αὐτοῦ σαρκικόν, φ' τῆς φθορᾶς λελυτρώμεθα, τὸ δὲ πνευματικόν, τοῦτοισιν φ' κεχρίσμεθα. καὶ τοῦτ' ἐστὶ πικρὸν τὸ αἶμα τοῦ Ἰησοῦ τῆς κυριακῆς μεταλαβὼν ἀφθαρσίας· ἰσχυρὸς δὲ τοῦ λόγου τὸ πνεῦμα, ὡς αἶμα σαρκός. ('The meaning is that what the blood is for the flesh, its life and power, that the Spirit is for the Logos' Bähr *op. Hagenbach H. of Doct.*) § 20 ἀπαλόγως τοῖνυν κίρναται ὁ μὲν οἶνος τῷ ὕδατι, τῷ δὲ ἀνθρώπῳ τὸ πνεῦμα· καὶ τὸ μὲν εἰς πίστιν εὐαχρεῖ τὸ κρᾶμα, τὸ δὲ εἰς ἀφθαρσίαν ἐδῆγχι τὸ πνεῦμα· ἡ δὲ ἀμφοῖν αἴθεσι κρᾶσι, ποτοῦ τε καὶ λόγου (Potter compares *Iron. v. 2* ὁπότι οὖν καὶ τὸ κεκραμένον ποτήριον καὶ ὁ γεγενῆς ἄρτος ἐπιδίδχεται τὸν λόγον τοῦ θεοῦ καὶ γίνεται ἡ εὐχαριστία σῶμα Χριστοῦ) εὐχαριστία κίρναται...ἤτις οἱ κατὰ πίστιν μεταλαμβάνοντες ἀγιάζονται καὶ σῶμα καὶ ψυχὴν, τὸ θεῖον κρᾶμα τὸν ἀνθρώπου τοῦ πατρικοῦ βουλεύματος πνεύματι καὶ λόγῳ συγκρινάμενος μυστικῶς. *Sir. v. § 68*, P. 685 *fn.* γὰρ μὲν ἡ κατήχησις...βρώμα δὲ ἡ ἐκποτικὴ θεωρία. σέρκεται αὐτὰ καὶ αἶμα τοῦ λόγου, τοῦτοισι καταλήψις τῆς θείας δυνάμεως καὶ οὐσίας... οὕτως γὰρ αὐτοῦ μεταδίδωσιν τοῖς πνευματικέτερον τῆς τοιαύτης μεταλαμβάνουσι βρώσεις...βρώσεις γὰρ καὶ πόσις τοῦ θείου λόγου ἡ γῶσις ἐστὶ τῆς θείας οὐσίας. *Sir. l. § 46* ἰνικ. διὰ τοῦτο ὁ σωτὴρ ἄρτον λαβὼν πρῶτον ἐλάλησεν καὶ εὐχαρίστησεν· εἰτα κλάσας τὸν ἄρτον προέθηκεν, ὥς δὲ φάγωμεν λογικῶς, καὶ τὰς γραφὰς ἐπιγινώσκτες (ἰεπαναγινώσκτες) πολιτευσάμεθα καθ' ὑπακοήν. *Rasch. l. § 15*, P. 106 *fn.* τὸν πᾶλλον, φησί, προσέθηκεν ἀμπελὶ· ἀπαλοῦν τοῦτον καὶ νῆπιον λαὸν τῷ λόγῳ προσθήσας, ἐν ἀμπελὶ ἀλληγορεῖ. φέρει γὰρ οἶνον ἡ ἀμπελος, ὡς αἶμα ὁ λόγος, ἀμφὺ δὲ ἀνθρώποις ποτὲν εἰς σωτηρίαν, ὁ μὲν οἶνος τῷ σῶματι, τὸ δὲ αἶμα τῷ πνεύματι.

¹ The holy vine with the prophetic cluster of grapes is a reference to *Nam. xiii. 23*, to be interpreted by *Joh. xv.* Lowth thinks the *nom. ὁ θλιβεῖς* should be in the *gen.* as it depends on *σημείον*, but perhaps we may keep the *nom.* if we translate 'This is a sign, the great cluster is the Word.' *Harv.* translates *τοῦ αἵματος*—*κίρναται* 'cum sanguis unæ, Verbum scilicet, aqua temperari voluerit, ut etiam sanguis ejus salute temperatur,' but the sense is very obscure. We might read *τὸ αἶμα* (*acc.* instead of *gen.*) and translate 'The Word having willed that the blood of the grape should be mingled with water,' a reference to the two sacraments, and to the blood and water which flowed from the side of the Saviour; or perhaps better, retaining *τοῦ αἵματος*, but transferring *τοῦ λόγου* to the next clause, we might read *ὡς καὶ αὐτοῦ τοῦ λόγου τὸ αἶμα σωτηρίᾳ κίρναται*: 'the blood of the grape craves to be mingled with water, as the Word is mingled with salvation' (the Water of Life).

APPENDIX C.

ON THE RELATION OF THE AGAPE TO THE EUCHARIST IN CLEMENT'S WRITINGS¹.

The order of the *κυριακὸν δεῖπνον* (1 Cor. xi. 20), which took the place of the Jewish feast of the Passover (Luke xxii. 15, 1 Cor. v. 7), was strictly observed by the Christians of the apostolic age. It was commemorated by an evening meal, and the eucharistic bread and wine were administered during the course, or at the close of the meal (Mk xiv. 22, Acts xx. 7—11, 1 Cor. xi. 24). At Corinth this common meal, expressive of the union of Christians in their Head, seems to have been regarded by some as merely on a level with the *συσσίτια* or *ἑσπεριαι* of their heathen countrymen, and St Paul, who condemns in the Corinthians much the same faults—selfishness and greediness—as Socrates is said to have done in the case of the partakers in an *ἑσπεριαι* (Xen. *Mem.* iii. 14), finds it necessary to remind them earnestly of the spiritual meaning of their feast of love, and of the punishment which might be expected to follow a careless or irreverent participation in the Communion of the Body of Christ. St Paul does not himself use the term Agape, but it occurs in Jude 12 οὗτοί εἰσιν οἱ ἐν ταῖς ἀγάπαις ὑμῶν σπιλάδες, συννευχόμενοι ἀφάβως, ἑαυτοὺς ποιμαίνοντες, where the word οὗτοι is explained by v. 4, παριστάθησαν γὰρ τινες ἄνθρωποι οἱ πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα, ἀσεβεῖς, τὴν τοῦ θεοῦ ἡμῶν χάριτα μετατιθέντες εἰς ἀσελγίαν, καὶ τὸν μόνον δεσπότην καὶ κύριον ἡμῶν Ἰησοῦν Χριστὸν ἀρνέομενοι. From these words and from the rest of the passage it would seem that the men who disgraced the Christian love-feasts by their greediness and licentiousness were antinomian heretics of a more advanced type than the disorderly members of the Corinthian Church, though the words of St Paul (1 Cor. xi. 19) seem to imply that the latter also entertained heretical views.

In the parallel passage, 2 Pet. ii. 13, the colours are even darker, ἔδοντο ἡγοούμενοι τὴν ἐν ἡμέρᾳ τροφήν, σπῶλοι καὶ μάμοι ἐντροφέντες ἐν ταῖς ἀνάγκαις²

¹ The most recent works on the Agape are Keating's *Agape and Eucharist* and Anselm's *Canones Hippolyti*.

² Bp Lightfoot on Ign. *Smyrn.* 8, vol. ii. p. 313, speaks of this reading as an obvious error for ἀνάγκαις, but in that case it is difficult to explain ἐδόν. How could the heretics be 'feasting with you' if they were in their own agape? Reading ἀνάγκαις, we get the excellent sense 'taking part in (i.e. being admitted to) your feasts through their deceitful wiles.' I think these ἀνάγκαις are alluded to

ἵσται τὸ ζωοποιεῖν, ἡ σὰρξ οὐκ ἀφελεῖ εἶδέν, and also to resemble in many points Plato's teaching in the *Symposium* (p. 211 c to π) where he traces the upward development of *ἔρως* from its beginning in the natural admiration for a beautiful person, to the unselfish delight in all objects of beauty, until it rises at last to the contemplation of αὐτὸ τὸ θεῖον καλόν, the Divine source of all beauty, whether in earth or heaven: ἀρχόμενον ἀπὸ τῶνδε τῶν καλῶν ἐκείνου ἔνεκα τοῦ καλοῦ δεῖ ἐπανίστασθαι ὥσπερ ἐκπαρθενοῖς χρώμενον... τὶ ἔστι εὐαίμεθα εἰ τῷ γίνεσθαι αὐτὸ τὸ καλὸν ἰδεῖν εὐδικρινέει, καθαρὸν, ἔμικτον; ἄρ' οἶν φαῦλον βίον γίγνεσθαι ἐκείνῃ βλίσκοντος ἀνθρώπου κἀκείνῃ δὲ θεωρῆναι καὶ ξυνόντες αὐτῷ; So Clement passes from the good fellowship of ordinary hospitality (ἐκ τῆς πανδήμου τροφῆς) to the more ideal fellowship of the love-feast; but there too the δειπνόν is nothing, except so far as it is an ἐπουράνιος τροφή, ἰστίαισι λογικῇ, the manifestation of that inner feeling of love described by St Paul in his ep. to the Corinthians. In the eucharist itself, the actual bread and wine are nothing; the Body and Blood of Christ are no material body and blood, liable to accidents, such as were anxiously deprecated by some of his contemporaries¹; but the Body is faith, the Blood hope (*Paed.* i § 38); the Flesh and Blood of the Logos are the apprehension of the Divine Power and Essence; the eating and drinking of the Logos is knowledge of the Divine Essence (*Str.* v. 66); the Flesh is the Spirit, the Blood is the Logos, the union of the two is the Lord who is the food of His people (*Paed.* i § 43).

Indeed, as far as I am able to judge, Clement would not have dissented from Barclay's language (*Apology* p. 463): 'The Supper of the Lord and the supping with the Lord (Rev. iii. 20) and partaking of His Bread and Wine, is no way limited to the ceremony of breaking bread and drinking wine at particular times; but it is truly and really enjoyed as often as the soul retires into the Light of the Lord and feels and partakes of that Heavenly Life by which the inward man is nourished; which may be and is often witnessed by the faithful at all times, though more particularly when they are assembled together to wait upon the Lord.' This seems also to have been the view of Clement's pupil Origen, if we may judge from his language in the *Answer to Celsus* VIII. 22 ὁ νοήσας ὅτι τὸ πᾶσχα ἡμῶν ὑπὲρ ἡμῶν ἐνύθη Χριστός, καὶ χρὴ δαρτάζειν ἐσθίοντα τῆς σαρκὸς τοῦ λόγου· οὐκ ἔστιν ὅτε οὐ ποιῇ τὸ πᾶσχα, ὥπερ ἐρμηνεύεται Διαβατήρια, διαβαίνων διὰ τῷ λογισμῷ καὶ παντὶ λόγῳ καὶ πάσῃ πράξει ἀπὸ τῶν τοῦ βίου πραγμάτων ἐπὶ τὸν θεόν καὶ ἐπὶ τὴν πόλιν αὐτοῦ σπειδῶν. Compare also *Comm. in Joh.* i. XXXII. § 16 νοεῖσθαι δὲ ὁ ἄρτος καὶ τὸ ποτήριον τοῖς μὲν ἀπλουτέροις κατὰ τὴν κοινοτέραν περὶ τῆς εὐχαριστίας ἐφοχῆν· τοῖς δὲ βαθύτεροις ἀκούειν μετὰ-κῶσι κατὰ τὴν θεωρίαν καὶ περὶ τοῦ τροφίμου τῆς ἀληθείας λόγου ἐπαγγελίαν: and *Comm. in Matt.* i. XL § 14 where he applies the words οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινεῖ τὸν ἄνθρωπον to the eucharist, ὅτι ἐκ τοῦ μὴ φαρμάκου.

¹ Callis aut panis etiam nostri aliquid decuit in terram anxie patimur. Tert. *De Coron.* 8.

παρ' αὐτὸ τὸ μὴ φαγεῖν, ἀπὸ τοῦ ἀγασθέντος λόγῳ θεοῦ καὶ ἐντεύξει ἄρτου, ὑπερρούμιθα ἀγαθοῦ τῶτος, οὔτε ἐκ τοῦ φαγεῖν περισσεύομεν ἀγαθῶ τι· τὸ γὰρ αἴτιον τῆς ὑπερρήσεως ἡ κακία ἐστὶ...καὶ τὸ αἴτιον τῆς περισσεύσεως ἡ δικαιοσύνη ἐστὶ...καὶ οὐχ ἡ ὕλη τοῦ ἄρτου, ἀλλ' ὁ ἐκ' αὐτῶ εἰρημένος λόγος ἐστὶν ὁ ἀφελῶν τὸν μὴ ἀναξίως τοῦ κυρίου ἐσθιόντα αὐτόν. καὶ ταῦτα μὲν περὶ τοῦ τυπικοῦ καὶ συμβολικοῦ σάματος.

For the rules laid down as to the management of the agape in the Apostolic Constitutions and elsewhere, and for the later history of the agape, see Keating pp. 107—165, *Achelis Canones Hippolyti*, and the articles on Agape in the *Dict. of Christ. Ant.* and on *Love-Feast* in *Hastings' Dict. of the Bible*.

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 Hesiod, *Theog.* 556, § 31
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 Numenius, § 5 (n. on περιωπή and μερίζμενος); § 16 (n. on δυνάτερον αἰσίων)
 Pherecrates, *Deserters*, § 30
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 Plato, *Crat.* 412, § 55; *Epist.* ii. 312, § 9; *Ion* 533-536, § 9; *Laches*, 195, § 65; *ib.* 197, § 66; *Legg.* iii. 690, § 8 (n. on προσήκει τὸ ἀπειλῆσαι); iv. 716, § 100; iv. 799, § 31; vii. 803, § 28; *ib.* x. 885, § 15 (n. on παρατηροῖς); *ib.* x. 897, § 8; *ib.* 901, § 6; *Phædr.* 246, §§ 13, 40; *ib.* 247, §§ 7 (n. on φθονῶν), 46; *Phileb.* 30, § 22; *ib.* 64, § 45; *Polit.* 272, § 5; *Prot.* 313, § 19; *Rep.* ii. 361, § 98; *ib.* 365, § 15 n.; *ib.* ii. 382, § 53 n.; *ib.* 379, § 22; *ib.* iii. 412, § 17; *ib.* iv. 436, § 65; vi. 509, § 2; vii. 525, § 10; x. 613, § 13; x. 617, §§ 12, 20; x. 620, § 6; *Symp.* 204, § 10; *Theæt.* 155, § 60; *ib.* 176, § 3; *Tim.* 29, § 7 (on δ φθονῶν); *ib.* 42, § 12; *ib.* 90, §§ 3, 13
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 Xenophon, *Oecon.* xi., § 101

INDEX OF GREEK WORDS¹.

The list is meant to be complete for all the less common words and ungs occurring in *Strom.* VII.

The figures in thick type denote that the word is commented on in the text on the passage. The references are ordinarily to Potter's pages, but a small 'p.' prefixed denotes a reference to the pages of this ed.

ἀβελτερία: 895 εἶπε ἀμαθίας εἶπε ἀβ.
εἶπε καχεξίας
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861 τὸ θεῖον φέσει ἀβλαβές
ἀβλαβής: 848 ἀβλαβὲς ἀβξ
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882 init., 884, 885 ἀγ. προποίας δις
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σει ἡ ἀγ., τῇ ἀγ. δι' ἡ κληρονομία, see
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θεοῦ ἀγαπητικίς, 878 ἀγ. πρὸς τοὺς
οἰκέλους
ἀγαπητὸν: 896 ἀγ. ἦν αὐτοῖς οἱ κ.τ.λ.,
839 ἀγ. οἱ παρασκευάσαι δύναντο
ἀγγελοποιός: 833 fin. ἐπὶ τ. ἀπὸ τέλει
τ. φαινομένου ἡ ἀγγ. (only in Cl.)
ἀγγελος: 831 κρείττερον ἐν οὐρανῷ ἀγγ.,
832 ὁ κῆρυξ δίδωσι τ. Ἑλλήσι τ. φιλο-

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γεῖαι, 833 ἡ συναισθησις τῶν ἀγγ.,
865 ἀπαιροῖ δυνάμιν, 879 μοῖ' ἀγγ.
εἴχεται, 861 ἡ δι' ἀγγ. βούλησις: (id.)
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ἀγνοετός: c. gen. 873 ἀγ. ἡρώων, 845
ἀγ. δικαιοσύνης θεοῦ, see Schmid I.
233, III. 55
ἀγνῶω: 851 ἀγ. πῶς ψυχὰς, 875 ἡνω-
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ἀγνός ἐν ἀγνοίᾳ: 838 ψυχὰς ἀγ. ὁ ἀγ.
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ἀγνός ἡ λατουργία: 854 ἐπὶ τὰ ἀγν.
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ἀγνότης: 846 δι' ὑπερβολὴν ἀγνότητος
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σύνη
ἀγνοία: 844 ἡ ἀγνοία ἡ τῶν ἀμαρ-
μάτων ἀποχῆ: pl. 850 ἀγνότητις ἐν
τ. ἀγνοίαις οὐκ ἐπιτρέπονται συνίσθαι
σάρκας
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γνοία, ἀλλὰ κατὰ (κα. κακία) πᾶν δι'
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ὀφίστανται τὰ φεβερὰ: 870 δι' ἀγνοίας
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γίνεται ἡ γνῶσις, 875 ἀγνοία ἡ ἀγν. τ.
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ἀγνός: 844 ἀγνός ὁ μετὶν αὐτῷ συναισθῶν
848 βυρὶς ἀγν.
ἀγνοετός: 831 ἀγ. παρέχεται, ‘secretly’

¹ Note. I am indebted to my brother, the Professor of Latin at Cambridge, for many of the illustrations from other authors.

- ἄγριος: 898 ἄγ. ἀμυγδαλή, 837 τὸ ἄγριον ἐξημερῶσται, 841 θεοὶ ἄγρ. τὰ ἄγρ.
 ἀγροικία: 873 δι' ἀγροικίαν ἐγκατατίθει
 ἀγροῦν(?) : 846 σοφ. Τύριος, 269 ἀγροῦται
 κ. μητραγορεύει
 ἀγχιβαθής: 888 βάλασσα ἀγχι.
 ἄγος: 882 ταῦτον ἄγει ὡς ὁ λόγος ὑπαγορεύει
 ἀγωνός: 852 τὰ δρώμενα ἡδονῆς ἀγωνοῦ χάριν οὐ προσέεται, 824 ἄγ. τὸ ἐραστὸν παντός, Plut. Lyc. v. 6 ὁ νόμος ἀνθρώπων ἀγωνός
 ἀγόν: 871 fin. ἄγ. γυνικαῖος
 ἀγωνίζομαι: 870 ἄγ. δόγμα
 ἀγνώστου: 840 init. κληθῆναι ἐπὶ τὸ ἄγ. τὸ θάνατον
 ἀγνωσθέντης: 839 ὁ ἄγν. ὁ παντοκράτωρ θεός, cf. 77 ἀγνωσθευόντος τ. δεσπότην τ. θ.ων, but in 937 Christ is called the ἀγνωσθέντης, see βραβεύς
 ἀδάμας: 873 ὁ ἀδ. ἀνέγκει τῷ πυρὶ
 ἀδαής: 872 φόβος κ. ἀδαὴ ἡ ἀγάπη κατασκευάζει τ. ἀθλητήν
 ἀδυσκοδύμων: 841 ἀδ. ὁ τῷ ὄντι βασιλικός
 ἀδαφός: 878 ἀδ. εἰσὶν τῷ ὄντι τὰ αὐτὰ ποιῶντες κ. νοοῦντες κ. λαλοῦντες, 880 τὰ τῶν ἀδ. ἀμαρτήματα μερίσασθαι ἐχόμενοι, 878 ἀδ. ὁμπατρίους κ. ὁμομήτριους, 884 ἀδ. κατὰ πίστιν
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 ἀδιδάκτους: 851 συμπαιρῶν ἀδιδάκτους τ. θεῷ, 854 ὁ θεὸς ἀδ. ἐπαίει, 858 τῇ θεωρίᾳ ἀδ. προσεδρεύει
 ἀδιδόστος: 874 ἀδ. τῆς τ. θεοῦ ἀγάπης, 792 φῶς ἡρώμενον ψυχῇ δι' ἀγάπης ἀδιδόστου, see cxx. in Siegfried's Philo p. 48
 ἀδιάφορος: 858 οὐκ εἰς τὸ ἀδιάφορον μόνον, ἀλλὰ καὶ εἰς τ. ἀπειραστον
 ἀδιαφορότης(?) : 857 ἀδιαφορότητα (κα. αἰδούτητα) ὡς λήγεται αἰτήσεται
 ἀδικος: 861 ἀδ. εἰς ταῦτον
 ἀδοξία: 870 καταξαναίσταται ἀδοξίας
 ἀδούλωτος: 837 τὸ ἀδούλωτον τ. ψυχῇ πρὸς ἐκλογὴν βίον, 864 ἀδούλωτος ἐν φάβῃ
 Ἀδρόστανα: 840 αὐτὴ ἡ Ἀδρ. καθ' ἥν οὐκ ἔστι διαδραῖναι τ. θεόν
 Ἀδριανός: 898 περὶ τοῦ Ἀδρ. χρόνου ἔξω: (quot.) 842 ἐλευτρώων φση
 ἀδμημένος: 841 init. θεωρία αἰμωμένος
 ἀδρως: 848 ἀδρως ἵνα εἰς βρώσιν
 ἀδρ: 845 τ. ἀδρ κ. τὸ περιέχον ἔξω ἡγεμόμενον τῆς τ. θεοῦ ἐπερχομένη, 883 τὸ ἐπταπλὸν τοῦ δ.: 889 συγγενῆς τῷ
 ἀδρ ἡ ψυχῇ, id. ἀδρ ἐγκέφαται τῷ ὄσσει, 844 Ἀδρ
 ἀήτητος: c. dat. 870 ἀ. ἡδονῇ
 ἀθανασία: 840 init. κρατεῖν τῆς ἀθ.
 ἀθεος: 831 ἀθ. ὁ μὴ νομίζων εἶναι θεόν, 841 ἀθ. ὁ τοῖς κακίοις εἶναι θεόν, ἀκρίτων, cf. 19, 21, 864 οὐκ ἀθ. ὁ χριστιανός, 854 ἵνα μὴ ἐπὶ τῇ ἀθέῳ σοφίᾳ ἐγκύλλωσται
 ἀθετος: 850 ἀθ. ἡ τοιαύτη σοφία πρὸς σύνεσιν
 ἀθῶς: 886 ἀθ. τ. αὐτὴν ἀρετὴν λέγουσιν ἀνθρώπων κ. θεοῦ
 ἀθλητής: 839 ὁ τ. ἀληθῆ εἰκὴν στεφανούμενος ἀθλ., 840 παγκρατιαζόντων οἱ ἀθλ., 872 ἡ ἀγάπη γυμνάζει τὸν ἴδιον ἀθλητήν, 860 ἀθλ. τις εἰς Ὀλύμπῳ ἀναβάς
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 ἀθλος: 839 fin. ἀθλου ἐπαρτὸς ἐπειράσων
 ἀθροισμα: 846 τὸ ἀθρ. τ. ἐκλεκτῶν ἐκκλησίαν καλῶ, 848 τὸ ἀθρ. τῶν τοῖς εὐχαῖς ἀνακειμένων
 ἀθρόος: 856 ἀθρ. ἔπεται τὰ ἀγαθὰ
 ἀθρόως: 868 'all at once,' 958
 ἀθυρόγλωσσος: 858 παρηρησίαν ἔχει, οὐ τὴν ἀπλῶς οὕτως ἀθ. δύναμιν, 270
 ἐχλος ἀθ., Eur. Or. 903
 ἀθρος: (quot.) 866 ἀθ. χερσὶ
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 Αἰθιοψ: (quot.) 841
 αἰνέω: 851 γεωργοῦμεν αἰνούντες
 αἰνύμα: 877 τῆς νηστείας τὰ αἰν.
 αἰνίσσομαι: 836, 883, 901 τὰ ἀνάγοντα μηρικισμὸν τ. Ἰουδαίους αἰνίσσεται, 124 init. αἶμα ἡμῶν τὸν λόγον αἰνίσσεται
 αἰνός: 851 τὸ κατὰ τοὺς αἰνους συναγόμενον θυμιαμα, 860 θυσιαι αὐτῷ εὐχαί τε καὶ αἶνοι
 αἰρεσις: (1) 'choice' 835 ἐκούσιος ἀνθρώπων ἡ αἰρεσις; (2) 'sect,' 'school' 854 ἡ Προβόλου, 836 αἱ περὶ τὴν ἑλλην διδασκαλίαν αἰρέσεις, 888 ἐν μόνῃ τῇ ἐκκλησίᾳ ἡ ἀρίστη αἰρ., id. ἀπεσφάλησαν αἱ αἰρ., 887 init. μὴ δεῖν πιστεύειν διὰ τὴν διαφωνίαν τ. αἰρέσεων, id. αἱ ἐν τῇ λατρικῇ αἰρ., id. παρ' Ἑλλήσι φιλοσόφων πάντολλαι γεγόνασιν αἰρ., 889 ἡ δοκασία τῶν αἰρ., 890 αἱ αἰρέσεις παρατίμωσται τὰς γραφάς, 891, 892, 894 ἐν οἷσιν αἱ κατὰ τ. αἰρέσεις, 897 οἱ τὰς αἰρ. μετιόντες, 898 περὶ τοῦ Ἀδριανοῦ χρόνου οἱ τὰς αἰρ. ἐτυμώσαντες γεγόνασιν, (list of) 900
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ἑκρως: 899 τὸ ἑκρως τίμας, 941 ἑκρως
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ἐκαστῶς: 867 κἀντὶ ὧν ἐνίστασθαι ἀν-
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ἐλγισμός: 878 ἡγίται τὴν ἐλγισμὴν
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ἐλκισμός: 860 ἰνίτ. ὁ παθῆναι τῷ ἀλ.,
 122 ὁ λόγος φῶς ἀλ. καὶ παιδαγωγός,
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ἐλκισμός: 833 ἀλ. αἰσθητοῦ κινήσεως
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 νίας, 893 αἰ ἐλκισμὸν ἀλ.
ἐλκισμός: repeated 883 ἰδὲ κατεφάρμασεν,
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 μετ' ἐπιστήμης: ἰν ἀποδ. 873
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 ἀλλὰ καὶ τυγχάνει
ἐλκισμός ἢ: 'but', 894 οὐδὲ ἀσβεβεῖ ἀλλ' ἢ
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843 τὰ ἐλλογισμὸν τῶν ἴσων: 849 τὰ ἐλλογισ-
 μῶν
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 μῶν, 871 οὐδὲ ἐλλογισμὸν ἀντίκειναι γυνωστι-
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ἐλλογισμός: 874 ἐπὶ τοῦ τε καὶ ἀλ.
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ἐλλογισμός: 835 μεταβάλλει τὸν τὸ ἐν-
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 νται, very rare, cf. Basil. Neopar-
 trensis in Mai *Novae Biblioth.* vii.
praef. 12, Sever. (in Mai *Scr. Vet.*
Nov. Coll. vii. (1) 188), Athan. *De*
Sent. Dion. § 17, Dionys. *Aerop.* 2.
 2. 417, Philo ii. 66 ἴν. ὅτι τοῦ πα-
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ἐλλογισμός: 895 ἀμαρτίαι ταῦτον παρὶ-
 χεσθαι
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ἐλλογισμός: 870 ἀμ. ἐπὶ ἀμεινῶν τ.
 ὁρᾶται τ. βίῳ
ἐλλογισμός: 874 ἀμ. ἢ τοῦ ἀγαθοῦ
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ἐλλογισμός: 860 ἰνίτ. ἀμ. κατὰ τὰς προ-
 κειμένας
ἐλλογισμός: 861 ἀμ. κ. ἐλλογισμῶν βίῳ,
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ἀμνηστικαία: 884 ἱκανοποιεῖται θεῷ διὰ τ. ἀμνηστικαίας, id. ἢ κατὰ τὸ εὐ-αγγέλιον ἀμ., 885 ἀμνησθεῖται τ. ἀγαθότητι τ. θεοῦ διὰ τῆς ἀμ., cf. 474 β. α.
ἀμνηστικαίος: 888, 884
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ἀμειβή: 840 ἀμ. κυριώτερον παρὰ ἀνθρώπων, id. ὅταν ἀποδίδεται ἀμειβή 'towards,' opp. το κίλασι: 802, 866 ἢ κατὰ τ. θεοσεβείαν ἀμ., 888 τ. γένου ἀναδεχόμενος πρὸς τὴν ἐπὶ τ. ἁγίαν τῆς μεταδόσεως ἀμειβή
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 Ἀντικυρία: 844 (quot.)
 ἀντιλαβάνω: 836 ἀντιλαβάνω τῆς κ. τ. πολλῶν εἰς ἀντιλαβάνω ὁ γνωστικῶς, 853 μὴ δόξαται ἐντὶ ἀντιλαβάνω (ἡ δὲ τ. ἀντιλαβάνω)
 ἀντιλέγω: 894 πρὸς τὸ ἀντιλέγω τῷ ἔχει τ. ψυχὴν γνωστικῶν, 881 ὅτι τ. ἀντιλεγομένων ἀντιλεγομένων
 ἀντιλήψης: 883 ἡ ἀντιλήψης τ. γνωστικῶς ἀντιλήψης ἔχει τ. ἀντιλήψης ἀντιπρόσωπος: 888 ἀντιπρόσωπος ἀντιπρόσωπος: 854 ἀντιπρόσωπος τῶν ἀντιπρόσωπων
 ἀντιπρόσωπος: 854 ἀντιπρόσωπος τῶν ἀντιπρόσωπων
 ἀντιστρατεύομαι: 886 ἀντιστρατεύομαι τὸν ἀντιστρατεύομαι τῷ νῦ
 ἀντιστροφῶς: 885 ἀντ. ἐστὶν τοῦ φῶς τ. θεοῦ
 ἀντιτάσσω: m. 838 ἀντ. πρὸς τὸν τὸ ψυχαγωγῶν
 Ἀντιπύριος: 896 μέγας Ἀντ. διέκωσεν αἱ αἰρέσεις
 ἀντ: 877 πορεύεται πρὸς τὰς ἀντὶς διαφορὰς παρῆναι: c. gen., 886 ἀντ. (ms. ἀντ.) τῆς γῆς
 ἀνυθῶν: 833 ἀπὸ μῆδης ἄν. ἀρχῆς, 884 νόμος ἄν. ὅτι, 869 οὐδὲν ἀνυθῶν, 459 ἄν. ἀρχῶν προείδω
 ἀνυπαλῆς: 878 αἱ τ. ψυχῆς ἀνυπαλῆς ἔξις: 846 αἱ παραλεχθῶν μεγέθυς ἔξις (B. ἔξις) τ. θεοῦ, cf. Chrys. Hom. in Matt. VII. p. 89 F. οὐδὲν ἀντ. τῆς ἔξις αὐτοῦ διελθόντων αἱ προφῆται τοσοῦτον ἔσω περὶ τῆς ἀνυπαλῆς: 854 τὸ μέγας τ. ἀντῆς κατ' ἔξις ἀνυπαλῆς, 879 ἡ κατ' ἔξις ἀνυπαλῆς 839, 840, 883 πρὸς ἔξις τ. χάριτος ἀνυπαλῆς τ. ἀνυπαλῆς, 886 κατ' ἔξις τ. ἀνυπαλῆς πολυτελεσθέντα, 871 κατ' ἔξις ἀνυπαλῆς

αξιολογος: μήτε διὰ χάριν μήτε διὰ φόβον αξιολόγων (κα. αξιολόγων)
 αξιοπίστος: 862 εἰς βίαι, ιδ. εἰς διδάσκαλος, 890 ὁ πιστός τ. κυριακῇ φωνῇ αξιοπίστος
 αξιο: 846 τὸ περί πολλοῦ εἰς. τῷ τοῦ παντός αξιο καθιέρωνται
 αξιοῦ: 847 p. τῆς ἰσθ. οὐδαμῶς αξιοῦνται
 αξιοῦμα: 862 τὸ γνωστὸν εἰς., 865 τὸ τ. ἀγάπης εἰς.
 αξιοῦσι: 855 ὁ παρῶναι ἢ αἰτίας καὶ χωρὶς αξιοῦσι διδῶνται τὰ ἀγαθὰ
 δοικος: 874 τῷ αἰσῷ τὰ πολλὰ εἶναι συμβιβασκέν ἀπαράστῳ
 ἀόριστος: 877 τὰ μέλλοντα κ. ὠρατα ἀόριστος: ('unlimited') 857 διὰ τ. ἀόριστον ἀγάπης ἵσταται τ. πνεύματι
 ἀπῶν: 875 init. ἀπὸ τῶν παθῶν ἀπ. (κα. ἐπείγῳ) τ. ψυχῇ, see ἐπείγω
 ἀπάθεια: 832 τ. σάρκα τ. ἐμπειθὴ φύσει ἀναλαβὼν εἰς εἶν ἀπαθείας ἐπαίδευον, 834, 886, 836 τὸ εἰς ἀσκήσεως εἰς ἀπ. συνεσταλμένον, ιδ. ἢ ἐκ πίστεως ἀπάθεια, 888 ἢ κατὰ τ. γνωστὸν ἀπάθεια
 ἀπαθής: 832 ὁ κύριος ἀπ. ἀνάγκης γενόμενος, 838 ὁ φύσις τὸ ἀπαθὲς κατηγμένοι, ιδ. σφᾶς αὐτοὺς λερέωνται εἰς τὸ ἀπαθὲς ἐκ τοῦ ἀπαθούς, 872 ἀπ. ταῖς ἡδοναῖς τε κ. λύπαις ἀνεγκτος bis, 884, 886, see Potter on Paed. 1. § 4
 ἀπαύειντος: 837 ἀπ. ἀδικία
 ἀπαιτῶ: p. 860 ταῦτα ἀπαιτεῖται παρ' ἡμῶν τὰ ἐφ' ἡμῶν, 862 οὐδὲ ὁμνῶν ὅσον ἀπαιτηθεῖς: accl. 875 τὰς ὑποσχέσεις ἀπ., 876 ἀπαιτεῖ τ. μισθὸν ὡς ἐργάτης ἀγαθός, 881 ὁ τοιοῦτος ἀπαιτεῖ παρὰ κυρίου [οὐχὶ δὲ καὶ αἰτεῖ]
 ἀπαυγίζω: 835 διὰ τ. κρίσει τοὺς ἀπληγκότες ἐκβιάζονται μετανοεῖν, 854 τ. ἐπιστροφῇ τ. δικαιοσύνης τετραζόμενος τοῖς ἀπληγκτέων, 142 τ. ἀπληγκτέων ψυχῇ
 ἀπανδρώω: 836 ἡ μοῆ ἢ ὀφειλομένη τῷ οὕτως ἀπηνδρωμένη, 974 τὰ θηλικὰ ἀπανδρωθέντα ἐνοῦνται τοῖς ἀγγέλους, 847 νήπιοι καὶ οἱ φιλόσοφοι ἐὰν μὴ ὑπὸ τ. Χριστοῦ ἀπανδρωθῶσιν, 118
 ἀπανθίζομαι: 891 ὀλίγας ἀπανθ. φωνάς, 528 λέγει ἀπ.
 ἀπαντῶ: 882 στανίσι εἰς τ. ἰστιάσεις τ. συμποτικὰς ἀπαντῶν, 870 ἀμήχανον ἅμα τῷ αὐτῷ τὰ ἐναντία ἀπαντῶν (occurrete)
 ἀπαντιπρόσωπος: 887 ἀπαντιπρόσωποι (κα. ἅπαν τι πρόσωπον) τῶν ἀγαλμάτων ἰστέμενοι (ἀπ. λογ.), H. J. roads ἀπ' ἀντιπροσώπου
 ἀπαρξάω: 856 ἀπ. ἀπόστην γυμνίζει τ. νόθους
 ἀπαρξάμενος: 849 ἀπ. ἢ τ. θεοῦ ψῆφος

ἀπαρχή: 829 ἢ ἀχρονος ἀρχὴ τε κ. ἀπαρχὴ ὁ νόος, 851 (quot.) θεοῦ χαίρειν ἀπαρχαῖς (κα. ἁπαντα)
 ἀπάρχω: 852 m. τῷ δοτῆρι τ. δῶν ἀπάρχεται
 ἄπας: 829 ἅπαν τὸ ὑπερέχον
 ἄπατάς: 888 ἐαυτοὺς ἀπατῶσιν, 895 ὅτε ἀπατηθεῖς τ. γνώμην δύναιτ' ἀν εὖ πράττειν
 ἀπάτη: 838 τὸ μετὰ βίαις ἢ μετὰ ἀπάτης ψυχαγωγῶν, 890 ἐκ τ. ἀπάτης παλινδρομεῖν
 ἀπαυδῶ: 837 πρὸς τὰς συμφόρας ἀπ. ('to lose heart at'), 894 init. οὐδ' ἀπαυδῆσαι ἢ γυνὴ κακῇ συνοικοῦσα ἀνδρὶ
 ἀπειθῶ: 895 ἢ ἀπρητὴ ἀπειθῶ
 ἀπειθεῖν: 833 τῶν ἀπειθησάντων κύριος ἀπειθεῖς: 878 θεῷ ἐχθροὶ οἱ ἀπ.
 ἀπεικάω: 841 τοῖς κακίοις ἀνθρώποις τ. θεῶν ἀπ., 848
 ἀπεικονίζω: 846 θεοὶ οὐκ ἀπεικονίζονται ζῶνι σχήματι, 41, Plato, Philo
 ἀπεικόνισμα: 846 τ. θεῶν ἀπεικόνισμα ἐν δικαίᾳ ψυχῇ, Philo
 ἀπεικότης: 848 οὐκ ἀπ. τιμῶμεν τ. θεοῦ ἀπειλῶ: pass. 837 φόβος ἀπ.: m. 142 fin. ὁ λόγος ἐλάνθων, ἀπειλούμενος ἀπειμ: 857, 859
 ἀπειραστος: 858 αὐστηρὸς οὐκ εἰς τὸ ἀδιάφορον μῶσον ἀλλὰ κ. εἰς τ. ἀπειραστον, 874 ὁ δοκῶς ἀπ.
 ἀπειρος: 'infinite' 869 ἀπ. δοκῶ ἡμῶν λογιζομένους ἀγγέλους: 'inexperienced' 894 κατεπάρθουσι τ. ψοφοδεεῖς τῶν ἀπειρων
 ἀπειροχῆ: 882 πίστω ἐπιβίβη κεράσαι πρὸς τὴν τ. μέλλοντος ἀπειδ. (tare)
 ἀπεργάζομαι: 850 σῶμα βωμολοῦν ἀπεργάζονται
 ἀπερλίητος: 845 ἐν τόπῳ περιγράφει τὸν ἀπερλίητον
 ἀπερλίηστος: 856 ἢ ἀπ. πρὸς τ. θεοῦ ἐπιστροφῇ, 849 ἀπ. τῇ πρὸς τ. κύριον ἀγάπῃ, Epict. Diss. 3. 22. 69
 ἀπερισπάστως: 836 ἀπ. συνὼν τῷ κυρίῳ ἀπεχθάνομαι: 881 ἀπεχθάνεσθαι αὐτοῖς ἀπῆχ: m. 875 παρθίνοι κακῶν ἀπεσχίμεται, 877 μέγιστον ἐν πείρᾳ γενόμενον εἶτα ἀποσχέσθαι, 887 ἀφεξόμμεθα τῆς ἀληθείας, 888, 850 ἀσκήσεως χάριν ἀπόσχαιτο ἀν, 874 init., 881 ἀπ. ἀπὸ πάσης ποτηρίας
 ἀπηνής: 895 ἀπειθῶ ἀπ., 868 ἀπρηστερον μεταρρημιζόμενοι
 ἀπιστῶ: 849 init. ἀπ. ἡμῶν, 892 ἀπ. ταῖς γραφαῖς, 87 ἀπ. ἡμᾶς μαθητὰς γενομένους
 ἀπιστία: 834 τὴν ἀπ. συνέκλινεν εἰς τ. παρουσίαν
 ἀπιστος: 837 τὸ ἄγρων κ. ἀπιστων, 861 ὁ ἀπᾶς πιστός τῶν ἀν ἐαυτὸν ἀπ. παρέχει;

ἀπληγία: 834 ἀπλ. ἀλκυς
 ἀπλος: 858 ἀ. αὐτος
 ἀποβάλλω: 877 ἀποβ. φαῖλον νόημα,
 859 τὸ μὴ ἀποβληθὲν (κα. ἀπο-
 βληθῆναι) δι' εὐλαβίας ἀναπόβλητος
 γίνεται, 878 τὰς τ. ψυχῇ ἀνομιλίας
 ἀποβάλλω
 ἀπογίνω: m. 881 ἀπογενέσθαι μὲν τ.
 γραφῶν
 ἀπογράφω: m. 779 ἀπὸ τῶν ἀρχιόντων
 τῆς οἰκτρῆς ἀπογρ., act. 830 οἷον
 ἀπογράφοντες (H. ὑπογρ.) τ. γουστι-
 κῶν, p. 954 θεοῦ ἀπογενεγραμμένοι μαθη-
 τῆς, 157 ὁ ἀπογενεγραμμένος Χριστὸς
 αὐταρχῇ ἐκταπεινῶνται βίω
 ἀποδείκνυμι: 891 ἀπ' αὐτῶν περὶ αὐτῶν
 τ. γραφῶν ἀποδείκνυμι
 ἀποδεικνύω: 868 διὰ τ. γραφῶν ἐκ-
 μεθάνειν ἀπ., 891 ἐκ πίστει τοῦθε-
 μεθα ἀπ.
 ἀποδείξει: 868 ὁ γὰρ οὖτος ἀπὸδ. ἰσχυρὰ
 ἐκτουκοδομένην τ. πίστιν, 888 πότερος
 ἀναιροῦσιν ἢ συγκατατίθενται εἶναι
 ἀπὸδ. δις, 890 ἢ ἀπ. ἀπ' αὐτῶν τῶν
 γραφῶν, 895 ἢ τῆς ἐκ τ. γραφῶν μαρ-
 τυρίας ἀπ., 896 τὰς ἀπ. ἀνενόητους
 ἀπὸ τοῦ νόμου κ. προφητῶν, id. τὰς
 οἰκίας τ. γραφῶν ἀπ' αὐτῶν τ. γραφῶν
 πορίζεσθαι ἀποδείξει, 892 ἢ πίστις
 οὐσία ἀποδείξει, 454 ἀπὸδ. ἐπιστημο-
 νικῇ, 891 ἢ φωνῇ τ. κυρίου παρὸν
 ἀποδείξειν ἰσχυροτέρως, μᾶλλον δὲ ἢ
 μόνῃ ἀπ., id. τὰς ἀπ. παρ' αὐτῆς τ.
 ἀρχῆς περὶ τῆς ἀρχῆς λαβὼν, 894 ἀπὸν
 ἀποδείξειν διαβεβαιῶνται, cf. 1 Κορ.
 ii. 4 ἐν ἀποδείξει πνεύματος
 ἀποδημία: 869 ἀποδημία τ. βίω πρὸς
 τ. κύριον γυνή
 ἀποδιδράσκω: tr. 872 ἀποδιδράσκοντες
 τὰ καλὰ
 ἀποδίδωμι: 833 'to assign as due,'
 865
 ἀποδοσιμότης: 860 (ἀποδοσιμότης H.
 with ms.)
 ἀποδιώκω: 896 ἀποδιωκεῖσθαι τ. ἀλφ-
 θειαν (rare)
 ἀποδοῖον: 894 ἐξαρτῶν ἀπὸ τῆς
 γουστικῆς
 ἀποδῶν: m. 868 ἀπ. αὐτῇ τ. χιτῶνα,
 880 ἀμφιενθόμενος κ. ἀπ.
 ἀποκαθαίρω: 882 τοὺς τῆς ψυχῆς ἀπο-
 καθαίρουμενος σπυλῶν
 ἀποκαθάρισις: 877 παρὰ τοὺς εἰς τὴν
 ἀποκ., 849 ὁ ἀποκ. τ. ἀλγος μένου τ.
 ψυχῆς
 ἀποκαθίστημι: 865 εἰς τὸν κορυφαῖον
 ἀποκαταστήσει τ. ἀνατάσσοντες τῶν
 ἀποκαλῶν: 828 ἀθέτως ἀποκ. τοῦ τ.
 θεοῦ ἐγκρίσις
 ἀποκαλῶν: (quot.) 867
 ἀποκατάστασις: 868 καθαροῦ τ. καρδίας
 προεμνῆν τῇ θεωρίᾳ ἀποκατάστασις

ἀποκλείω: 888 τὴν τὰς τ. τὰς
 γυνῶν ἀπ.
 ἀποκρίνω: 'not apart' (quot.) 867
 ἀποκρίνω: 898 ὅσα ἀποκρίνω εἰς
 ἰσχυρῶν
 ἀποκρίψω: 881 ἢ μετὰ τὴν ἰσχυρῆς
 ἀποκρίψω ἰσχυρῶν ἐνδοξῶν
 ἀποκρίνω: 878 ὁ μὴ ὅλως ἰσχυρῶν
 τὰς τ. τὰς ἀποκρίνω
 ἀποκρίνω: 886
 ἀπολαβάνω: 875 τοῦτο ἐν τῷ
 βίῳ, 854 ἀπ. τῆς τοῦτο, 898
 ἀπολαύσις: 853 τὰς ἐξ αὐτοῦ ἀπολαύσις
 id. τῶν τ. τ. τῶν ἀπολαύσις ἐν τ.
 θεῷ ἀπὸ γυν., 868 ἀπολαύσις ἀπ.
 (ὁ γουστικῶς)
 ἀπολαύσις: 853 αἱ διὰ τ. ὅλως ἐν
 λαυμάτων τοιαύταις
 ἀπολαύσις: p. 874 ἀπολ.) τῶν τ.
 886 ἀπολ. ἐλαβεῖν
 ἀπολήψω: 888 ἢ γὰρ οὖτος τῶν τ. ἰσχυ-
 ρῶν τῆς τ. μάλιστα ἀπολήψω
 ἀπόλλυμι: 890 ἀπολλύω εἶναι τ. καὶ
 ἀπολλύω
 ἀπολλύω: 896 ἀπ. πρὸς ἐκλήψει
 ἀπολογία: 887 χροῖστος ἀπολογία
 ἀπολοῦν: m. (quot.) 886
 ἀπολόγησις: 865 ἀπολόγησις τῶν
 καλῶν, καὶ τ. ἀπολόγησις εἰς
 τὴν ἀπολόγησις
 ἀπολύω: 865 πᾶσι καλῶν ἀπολύω
 ἀπομαρτύνω: p. 834, αἱ μαρτυρίαι ἀπὸ
 τῆς τ. μεταβολῆς τῶν ἀπ., Plato
 ἀπομαρτύνω: 894 τῶν τ. τ. τῶν ἀπο-
 μαρτύνω
 ἀπομαρτύνω: 864 ἀπὸ τῶν ἀπομαρτύνω
 εὐχῆς, 855 ἢ αἰτίας ἀπομαρτύνω ἀπὸ
 τῆς τ. θεοῦ βολῆς
 ἀπομαρτύνω: 894 ἀπομαρτύνω τὸ ὅλως
 ἀπομαρτύνω: 895 τοῦ δὲ τῆς ἀπομαρτύνω
 ἀπομαρτύνω γλυχόμενος
 ἀπομαρτύνω: 894 αἱ κακοὶ ἀπ. χαρῆς,
 859 μὴ ἀπομαρτύνω τ. ἀπομαρτύνω
 890 ἀπὸν. τῆς ἀπομαρτύνω, 894 ἀπὸν.
 τοῦδε τοῦ θένου
 ἀπομαρτύνω: 833 τῶν τ. τ. τῶν ἀπὸ
 ἀπομαρτύνω: 897 λαλῶν τὸ φερεῖν
 ('problem')
 ἀπομαρτύνω: 886 αἱ τῶν ἀπομαρτύνω
 ἀπομαρτύνω: 892 μὴ τ. βίῳ
 κατελθεῖν ἀπομαρτύνω
 ἀπομαρτύνω: ἐν τ. 888 ἀπομαρτύνω τ.
 συναγωγῆς
 ἀπομαρτύνω: 886 τ. τῶν τ. ψυχῆς
 ἀπομαρτύνω
 ἀπομαρτύνω: 896 ἀπομαρτύνω εἰς τὴν
 αἰρίων, 143 ἐλαττωσιν καὶ πᾶσι
 ἀπομαρτύνω, Thesaurus. 87
 ἀπομαρτύνω: 880 τῶν τ. καλῶν ἔργων
 ἀπομαρτύνω, 888 ἀπομαρτύνω τῶν
 ἀπὸ τ. ἀλγος, 888 ἐν τ. ἀπ. τοῦ
 νόμου

- ἀποστάσις**: 885 ἡ ἀπὸ τ. εὐαγγελίου
ἀπ. πρὸς τὸν ἰθὺικὸν βίον
ἀποστασίον: 888 οὐκ ἀποστ. (τοῦ πίνου)
δις, Diod. Sic. 16. 1
ἀποστάτης: 884 πῶς ἀν' ἐγγέλους τις
κρίναι τοὺς ἀποστάτας, αὐτοὶ ἀποστάτης
γενόμενος (τ. εὐαγγελίου)
ἀποσταλὴς: 840 βλ. φίλος ἀπ. τ. αὐτῆν
ἀποστασίω: 884 (quot.) ἀποστερεύσθε—
ἀποστερεῖτε
ἀποστολικός: 883 αἱ ἐτίκαιροι τῶν ἀπο-
στολικῶν λῆξεις, 878 τ. ἀποστ. ἀπουσίαν
ἀνταπαληροῖ ὁ γνωστικός, 896 ἡ ἀπ.
κ. ἐκκλησιαστικῆ ὁδοτομία τ. δογμα-
τικῶν
ἀποστολὴ: 898 ἡ τῶν ἀπ. διδασκαλία
ἐπὶ Κερύνης τελειοῦται, 883 ὁ θεὸς ἀπ.,
876 οἱ μακάριοι ἀπ., 866, 867, 869,
877, 882, 900 διὰ τε τ. προφητῶν κ.
τοῦ εὐαγγελίου κ. τῶν ἀποστόλων, 874
αἰσῶς ἔχει τοὺς ἀπ., 900 μὴ ἡ πάντων
τ. ἀποστόλων παράδοσις καὶ διδασκα-
λία
ἀποστροφή: 838 βλ. κατὰ τὴν ἀπ. τῶν
αἰσῶν ὡς ἄλλοτριαν, 839 μισοπονη-
ρίτατος κατὰ τὴν τελείαν ἀποστροφὴν
κακουρίας πάσης, 509 ἀπ. πρὸς γυ-
ναῖκα
ἀποσφάλλω: 888 ἀποσφάλλωσι αἱ αἰρέ-
σεις
ἀποτέμνω: 851 ἡμέραι ἀποτεταγμένοι,
880 πᾶσιν ἀποταξάμενοι
ἀποτέλεσμα: 830 τρία ἐστὶ τ. γνωστικῆς
δυνάμεως ἀποτελέσματα, 840 καθάπερ
ἰδίου γεγονότος κ. κατὰ τι συγγενεῖς
ἀποτελέσματα ὁ σωτὴρ ἀναδέχεται τὰς
ὠφελείας τ. ἀνθρώπων, Philo
ἀποτέλλω: p. 890 ἐξ ἀνθρώπου θεοὶ
ἀποτελεῖται
ἀποτέμνω: 890 ἡ παρηγορία ἀποτέμνουσα
<καὶ> καίνοσα τ. ψευδεῖς δόξας, 831
οὐκ ἀποτέμνεται ὁ υἱὸς τ. θεοῦ
ἀποτίθημι: 836 τὰ πάθη ἀποτιθεμένων,
838 οὗ γὰρ ὑπομίνειν δεῖ τ. κακίας ἀλλ'
ἀποτίθεσθαι (καθ. ἀλλὰ τίθεσθαι), 845 τ.
θεοῦ ἀποτίθεσθαι δόξαν, 889 αἰσῶν
ἀποθ.
ἀποτίκτω: 890 αἱ γραφαὶ τὴν ἀλήθειαν
ἀποτίκτουσι
ἀποτρέπω: 895 ἀποτρ. τ. φιλομαθοῦντας
ἀποτροπή: 883 ἡ ἀποτροπὴ τ. κακῶν
εἰδοὶ οὐχ ἔτι, 221 ἰνίσι. ταπεινάς
ἐμφαίνει ἀποτροπὴν
ἀποτυγχάνω: 875 βλ. αἰτούμενοι μᾶλλον
ἀποτυχεῖν ἔταμος ἢ μὴ αἰτούμενοι
τυχεῖν
ἀποτυφλῶ: 893 τ. ἐγγέλους ἀλλοπεσθαι
φασὶ ἀποτυφλουμένους
ἀπουσία: 878 ὁ γνωστικὸς τ. ἀποστολι-
κῆ ἀπουσίας ἀνταπαληροῖ
ἀποφαίνωμαι: 891 οὐ γὰρ ἀπλῶς ἀπο-
φασιζόμενοι ἀνθρώπους προσέχουσιν ὡς
ἀποφύγω: 880 βλ. ἀπ. τὰς διδασκαλίας
διὰ τ. κατ' ἐργασίαν
ἀποχή: 844 ἡ ἀγνεία οὐκ ἄλλη ἐστὶ
πλὴν ἡ τ. ἁμαρτημάτων ἀποχή, 876,
879 κακῶν ἀπ.
ἀποχρᾶσμαι: 891 ψιλῇ ἀποχρᾶσμαι τ.
λῆξει
ἀπόχρη: 841 ὀλίγα ἐκ πολλῶν ἀπόχρη,
886 ἀπόχρη τὸ διδῶμα τοῖς ὡτα ἔχουσιν
ἀπρεπής: τὸ ἀπρ.) (τὸ πρῶτον
ἀπροσπαθής: 849 γάμοι ἀπ., (-ὡς 840
ἰνίσι.)
ἄπω: 832 πάθος ἄπεται τυοί, 840
αἰτιμία ἀπ. θεοῦ, 846 ὡς ἀπ. πάθος,
882 διελθὼν τ. πνευματικῆς οὐσίας
ἄπεται τ. θρόνων τ. ἀκρων, 871 πυρὶς
ἄπτονται, 897 ἄπτονται λόγων
ἄπτωτος: 859 συνεργῶν πρὸς τὸ ἄπτωτος
διαγενέσθαι, Clem. Hom. II. 87 ἄ-
πτωτος ἀκραστής, III. 62 ἄπ. ἀρήτην,
Vita Polycarpi 81, Longin. (usual
form ἄπτως)
ἄρα: 887 διὰ δὴ τοῦτο ἄρα, cf. Xen. Oec.
18 § 9 οὐ μὲν δὲ ἄρα
ἀργής: (quot.) 848
ἀργία: 876 μισθὸς ἀργίας
ἀργός: 864 τὸ ψεύδος οὐκ ἀργὸς ἐστὶ
λόγος, 845 ἐξ ἀργῆς τ. ὁλητῆ ἀργὰ
γίνεται, cf. ἀεργός
ἀργύριον: 876 οὐ τὸ ἀργ. λέγων Μαρμαρὴ
ἀλλὰ τὴν ἐξ ἀργ. χορηγίαν
ἀρθεῖν: 876 ἐργάζεται ὁ γνωστικὸς ἀρ-
θεῖν
ἀρῆσκω: 852 ἤρισε τ. Στωικοῖς, 874,
875 (quot.) ἀρῆσκειν τῷ θεῷ
ἀρετός: 840 ἀρ. θεῷ
ἀρετὴ: 884 οὐχ ἡ αὐτὴ ἀρ. ἀνθρώπου κ.
θεοῦ, 860 τὰ δι' ἀρετῆν, 870 ἀρ. ἐκ
φύσεως, ἀετῆσται, λόγον
"Ἀρετῆς: 868 τ. εἰδῆρον "Ἀρεν προσαγο-
ρεύουσι
ἀριθύνω: (quot.) 841 τὰ ἀρ. εἰρημένα
ἀριθμός: 860 πάντα ἔχει τὰ ἀγαθὰ ὁ
γνωστικὸς κατὰ τ. δύναμιν, οὐδέποτε δὲ
κατὰ τ. ἀριθμὸν, 869 ἀπειρα ὅσα
ἀριθμῷ, 901 (quot.) οὐτ' ἐν λόγῳ οὐτ'
ἐν ἀριθμῷ, 894 μυρίων ὄντων κατ' ἀριθ-
μὸν ἢ πράττουσιν ἄνθρωποι
ἀρκέω: 857 ἀρκεῖται τοῖς παροῦσιν, 863
ἀρκεῖται τῇ συνειδήσει
ἀρμόνιος: 883 οὐκ ἂν ἁρμονικότερα διελ-
κτοὶς ἀνθρώπων εἴη, Wisdom xvi. 20
ἀρμ. γίνεσθαι
ἀρμόριος: 892 τὰ ταῦτων ἀρμ. ὁργανοῦ
ἀρνησις: 861 ἐπὶ τ. ἀρνήσεως τὸ 'οὐ',
τάσσει ἐπιρρημα
ἀρρητος: 853 ὁνομαζομένη τινὶ (καθ. τῇ) ἀρρήτῳ
πάντα γινώσκει
ἀρτέω: 883 ἀπὸ μὲν ἀρχῆς ἤρτηται
ἀρτηρίαν: 848 ἀρτ. κ. φλέβας
ἀρτέριαι: 884 τὰς ἀρτέρας ἐκ μὲν ἀρ-
τήσεως πηγῆς ὁ κέρως

ἀρχαῖος: 883 ἡ ἀρχ. ἐκκλησία, 880 ἕρμα ἀρχαῖοτατον, 829 φιλοσοφία ἀρχ., 848 βωμοὶ ἀρχ.

ἀρχή: 894 δύο εἶδη ἀρχαὶ πᾶσι ἁμαρτίας, 869 τ. ἀρχὰς θείδου περιπεποιημένη, 882 ἐκλήθην πᾶσαν ἀρχὴν καὶ ἐξουσίαν, 890 τ. ἀρχὴν εἰ τις ἐτέρου δεῖσθαι ἐπιδέξαι οὐκ ἐστὶ ἀν ἀρχῇ φύλαχθαι, 864 διὰ Ἰησοῦ τοῦ ἀρχῆ κ. τὰ πλῆ, 891 πίστις περιλαβὼν ἀναπόδεικτον τ. ἀρχῆν, 892 ἀναγκαῖαι ἀρχαὶ καταβαλλόμεναι, 435 αἱ ἀρχαὶ ἀναπόδεικται: (ἀδν.) 898 τὰς αἰρέσεις ἀρχὴν ὅσα ἀκούοντα οὐκ ἔχει τὸ σύμφωνον, 895 οὐδὲ ἀνίσχεται τ. ἀρχὴν ἐπακοῦσαι

ἀρχηγός: 841 ἀπόστολος ἀρχ. ἀγαθὸν ὁ θεὸς

ἀρχιερεὺς: 835 (quot.) προσεμμελῶν τ. θεῷ διὰ τ. μεγάλου ἀρχιερέως, 838, 858, 800

ἀρχικὸς: 883 ὁ υἱὸς πρὸ πάντων τῶν γενομένων ἀρχικώτατος λόγος τ. πατρὸς

ἀρχων: 893 ὁ λόγος ἐν ἀρχῶντα εὐλόγηται γνωστὸς τε κ. βίου

ἀσκαρος: 890 οὐτως ῥῆται τ. ὀρισμένον ἐν σαρκὶ βίον ὡς ἀσκαρος, 885 αὖν ἀσκαρὸν ῥῆσι καὶ ἄνω ῥῆσι τ. γῆς ἀγίῳ γεγενῆσι, 851 (quot.) ἐστὶ ἀσ. ἀσβία: 864 ἀπολαύσαι οὐδὲ ἀσβεῖν, 894 ἀσβεῖν διὰ τὸ ἀπιστεῖν ἀσβεῖς: 897 τ. ἀσβεῖν ἀπτόμενοι λόγων ἀσθένεια: 894 ἀρχαὶ πᾶσι ἁμαρτίας ἄνομιαι κ. ἀσθένεια, 834 ὅτι ἀσθενεῖαι κακοί, 837 ὅλην ἀσθ., 855 ἡ ἡμετέρα ἀσθ.

ἀσπὶς: 860 τὸ σωματίον πρὸς ἀνδρείαν ἀσπῆς, 869 ἀσπ. τὰ ἀληθῆ, 859, 800 τοῖς ἀσκούσι τ. σῶμα χρησιμεύει τ. χροῖα

ἀσκήσις: 836 τὸ ἐξ ἀσκήσεως εἰς ἀπάθειαν συνεσταλμένον, 858 ἡ κατορθωτικὴ τῶν πρακτικῶν ἀσκ., 850 ἀσκήσεως χάριν, 875 ἀνεπιθύμητος ἐξ ἀσκήσεως γενέσθαι, 898 ἡ ἀσκ. τ. ψυχῆς, 859 ἀσκ. γνωστικῇ, 895 ἡ κατὰ λόγον ἀσκ. εἰς πίστιν κ. φόβου παιδαγωγούμενη, 870 ἀρετὴ ἐκ φόβου, ἀσκήσεως, λόγου συνηγμένη

ἀσμα: 895 ἀρχαιοτάτου ἐταίρου ἑσματος ἀσμένιος: 856

ἀσπάζομαι: 835 τ. θεωρεῖν ἀσπ. τ. θεῶν, 892 τ. συμποτικῇ πρωτοκλησίαν ἀσπάζονται

ἀσπίς: 843

ἀστέροφρος: 876 ἀστέροφρα οὐδέποτε αἰτῆσται

ἀσφαλής: 881 ἀσφ. <ἔστω> ἐν συμπεριφορῇ ὁ γνωστικὸς

ἀσφαλτος: (quot.) 844

ἀσχημον: 858 ἀσχ. ἔνομιαι

ἀσχαλῶ: 878 ἀλῶν τι τ. ὅρα καὶ τ. τροφὴν ἀσχαλῶμαι ἀσχαλία: 829 βλ. ἀσχ. περί τὸ εἶναι ἀπὸ: not followed by participle 88 ἀσχηκτος: 872 ἀτ. φέρεται κ. κατὰ 876

ἀτακτοτης: 865 ἀτ. καὶ τῶσαν τῶα 500, 835 αἷον ἀτ.

ἀτακτός: 874 αἰετοῦ ἀτ. οὐκ ἔστι πρηνούς, 878 ἀτ. ἔστι

ἀταμία: 840 τὰς βλάβας ἵλας ἀπὸ ἡγῆται, ἰδ. τίς γὰρ ὁλλὰ ἔσται ἡ ἀτ. θεοῦ;

ἀταμία: 883 ὅπως βλάβαν τὰ ἐπὶ ἐκλείπεται ἀταμία (κα. γαστήρ) αὐτοῦ ἡ ποικίλη: cf. 493 τ. ἀτῶν κ. ὁδῶν τὸ μέτρον ἐνέριπτον ἐστί, 886 αὐτοῦ ψυχῆς

ἀτρεπτος: 866 φῶς ἐστὶ πᾶσι πᾶσι ἀτρ., 868 ἀτρ. μέτρα κατὰ τ. ψυχῇ Ign. L. vol. II. p. 24

ἀτροφία: 875 ἀτρ. ἡ ἀγνοια τ. ψυχῇ ἀτρυτος: 831 ἀκαμάτω κ. ἀτρυτὴν καὶ πᾶσι ἐργάζονται

ἀτυφος: 836 οὐσία κατὰ τὴν ἀτρυφος καρδίαν

ἀτύφος: 881 τὸ (κα. τῷ) διὰ τ. ἀγνώσεως κ. ἀτύφος παρέχεται αὐτῇ: 840 βλ. φῶς ἀποστῆλται τ. ἀγῇ (quot.) 843 ὅτι αὐτὸς φοιτᾷ

Ἀθουσιαν: 898 ἡ διδασκαλία ἐπὶ Ἀ

ἀθαιρέτος: 837 τὸ ἀθ. τῆς ψυχῆς ἀθαιρέτων

ἀθῆς: 880 'backwards,' τῶν ἐγγὺς τῶν ἀποσφαιρῶν αὐτὸν χαρὰ

αἰλαία: 'curtain' 269 ἀνεκτεταμένη τῇ αἰλαίᾳ, 865 ἡ ἐξωθεν τοιαύτη αἰλαία (ἡ αἰλή) ἡ πᾶσι ἀναμένη, αἰλαία

αἰλαία: 'chief door' (κα. αἰλαία), τ. αἰλαίαν ἀνατεταμένης (παρὰ

αἰλή: 848 μετὰ τ. ἐν σαρκὶ τελῶνι ὑπεροχὴν μεταβάλλων εἰς τ. πατρὸς αἰλήν, 794

αἰζήσις: 834 δικαιοσύνης αἰζ.

αἰζῶ: intr. 848 ταῦτα ἐκ τῆς αἰσθῆσεως ἀβλαβῶς αἰζῶ, 859 οὕτως εὐχεται αἰζῶν κ. παραμένων, 873 εἰς μέτρον αἰζήσις: ἐν. 850 τὴν ψῆ

αἰζῶν ἐπιχειροῦσι, 852 αἰζήσις ἡγεμονικῶν: p. 856 τὸ φῶς αἰζῶ

864 αἰζήσις ἐν πίστι, 873 ἡ ταῦτα αἰζῶται

αἰσθητός: 858 αἰσθ. οὐκ αἰ τ. ἡ φθορὰ μόνον, ἀλλὰ κ. εἰς τ. ἀσπίδα 894 αἰσθ. κ. σαρὴ ἡ ἀλήθεια

αἰσθητός: 857 αἰσθητός ἀσπῆς τῶν ὁλλων

αἰσθῆς: see Appendix A

αἰσθητομετρικός: 838 τ. αἰσθῶν τ. σαρὴ ἀσπῆς τῶν ἀσπῆς

αἰσθητός: 838 τ. αἰσθῶν τ. σαρὴ ἀσπῆς τῶν ἀσπῆς

αἰσθητός: 838 τ. αἰσθῶν τ. σαρὴ ἀσπῆς τῶν ἀσπῆς

- Philo II. 594, Galen πιν. 4 K., Dio. 87. 23. 5, 61. 5. 1, 63. 25. 3.
- ἐπικρατέω**: 873 *σφραγίσθη κόρινος κ. αὐτοκράτορα τ. ἑνὲα κατασκευάζει*
- ἐπὶ**: 878 'alone' τὸ κάλλος αὐτῇ βλάπτει τῇ ψυχῇ: 870 ἅμα τῷ αὐτῷ τὰ ἑωστία κατὰ ταῦτον (κκ. τὸν αὐτὸν) καὶ πρὸς τὸν αὐτὸν ἐπαιτῶν χρόνον, 878 τὰ αὐτὰ εἰρῆσθαι τίστις, φρονεῖν γινώσκει, ποθεῖν ἱλαίς
- ἐπὶ**: only found once in the ms. of Str. vii. in P. 892 (p. 172. 18), where edd. read *αὐτοῖς*, but perhaps the aspirate should be retained, as we should otherwise expect αὐταῖς to suit the preceding feminines. Elsewhere the printed *ἐπὶ* stands for κκ. *αὐτῷ* except in 843 (p. 40. 21), where the κκ. has *ἐαυτῷ* for original αὐτῷ in a quotation. The other exx. are 831 (p. 8. 24), 832 *bis* (p. 10. 18, 19) 837 (p. 24. 24), 855 (p. 72. 24), 863 (p. 90. 17), 869 (p. 108. 27), 871 (p. 114. 21), 872 *bis* (p. 116. 7, 26), 877 (p. 132. 10), 878 (p. 124. 9), 885 (p. 154. 4), 889 (p. 162. 17), 890 (p. 164. 27). The aspirated form is found in the ms. of Q. D. S. p. 1. 10 (Barn.) καθ' αὐτῷ, p. 4. 2 ἄλλ' αὐτῷ, p. 16. 12 καθ' αὐτῷ. Cf. on the question whether αὐτοῦ can be used for αὐτοῦ, Hort N. T. App. p. 144 f., and Winer Gr. p. 188 f.
- ἐπὶ**: 892 αὐχοῦσι διδάσκοντες, 889 αὐχ. προλετασθαι διατριβῇ, 898, 900 ἀφ' αὐτοῦ: 847 ἡ τ. ὁλοκαυμάτων κρίσις τοῖς θεοῖς ἀφ' αὐτοῦ (H. ἀφ' αὐτοῦ), 888 οὐ διὰ τ. ἀμαρτήτων ἀφ' αὐτοῦ ἀφ' αὐτοῦ, διακρίτων 34, 785 init. οὐκ ἀφ' αὐτοῦ τ. φιλομαθίας, Themist. 199^a
- ἐφ' αὐτοῖς**: 884 ἀφ. ἀμαρτιῶν
- ἐφ' αὐτοῖς** (cop.): 834 τοῦ μὴ ἐπαύοντος τ. βαρβάρου φιλοσοφίας ἀφ' αὐτοῦ οὐ συγχωρήσας, 863, 880 στήμιον ἐμβαλὼν ἀφ' αὐτοῦ τ. ἀλόγου πνεύματι, 78, 187 παρὰ τὸν νόμον ἀφ' αὐτοῦ, Orig. c. Cels. iii. 65
- ἐφ' αὐτοῖς**: 881 οὐδέποτε μνηστῆρα ἀλλὰ ἀφ' αὐτοῖς, id. (quot.), 886 ἀφ' αὐτοῖς τ. ἀμαρτίας, (quot.) 886 ἀφ' αὐτοῖς σοὶ ἀφ' αὐτοῦ: 882 (of accepting an invitation), 862 ἐπὶ τὸ ἀμύναι ἀφ., 883 ἀφ. εἰς ἑνὲα τέλειον, 951 πῶς ἐν τῷ ἱλασθῆναι εἰς πῆγαν ἀφ' αὐτοῦ;
- ἐφ' αὐτοῖς**: 873 πρὸς ἑχθροῦ ἀφ' αὐτοῦ κ. ἀμυνεῖσθαι
- ἐφ' αὐτοῖς**: m. 889 οὐκ ἀποστήσονται ἱγυόσιν
- ἐφ' αὐτοῖς**: 873 ἀφ. κ. ἀέτης
- ἐφ' αὐτοῖς**: 869 εἰς τὰς αἰσάνους ἀφ' αὐτοῦ τ. καλῆς, 833 πέντων εἰς τ. διοικήτην ἀφ' αὐτοῦ (κκ. ἐφ' αὐτοῦ)
- ἐφ' αὐτοῖς**: 901 ὡς ἀκάρτα ἀφ' αὐτοῖς ('rejects'), Lk. vi. 23 ὅταν ἀφ' αὐτοῖς ὁμῶς
- ἐφ' αὐτοῖς**: 855 ἀφ. τῆς ἀμύλλας πρὸς τ. θεῶν ἡ εὐχῇ, δέ, 836, 871 ἀφ' αὐτοῖς σφίον αὐτοῖς παρῆγοντες ἐπιρίπτουσιν ἑαυτοῖς τ. κυδῶναι, 888 ἔχοντες ἐκ φύσεως ἀφ' αὐτοῖς πρὸς τὸ ἐξτάζειν, id. ἀφ' αὐτοῖς καταχρησθέντες, 829 ἀπὸ τῶν γραφῶν τὰς ἀφ' αὐτοῖς ἔχει τὰ λεγόμενα
- ἐφ' αὐτοῖς**: 850 σφραγίσαντες περὶ τὰ ἀφ., 875 ἀφ. ἡδονῇ
- ἐφ' αὐτοῖς**: 877 ἡ παρασκευὴ ἐπισημαίνεται Ἀφ' αὐτοῖς
- ἐφ' αὐτοῖς**: 883 οὐδὲ τὸ μικρότερον ἀπολείπει τῇ ἑαυτοῦ διοικήσει ἀφ' αὐτοῖς ὁ θεός
- ἐφ' αὐτοῖς**: 871 οὐ γὰρ, εἰ δ' ἀφ' αὐτοῖς τι συνέσταται, τοῦτ' ἐσθλόν ἀφ' αὐτοῖς
- ἐφ' αὐτοῖς**: 840
- ἐφ' αὐτοῖς**: 860 ἀφ. ψυχῇ
- ἐφ' αὐτοῖς**: 893 καὶ ἀμυνέμενοι λήγονται ἐν αἷς ἐχθροῦ τὸ ἐν
- ἐφ' αὐτοῖς**: 829 ἀφ. ἀρχῇ τ. πάντων ὁ νόμος, cf. Plotinus Enn. iv. 4. 1
- ἐφ' αὐτοῖς**: 880 ἀφ. ἐν τῇ ἐνταλῇ
- ἐφ' αὐτοῖς**: 887 ἀφ' αὐτοῖς χρῆ τ. ἐπικυρῇ
- ἐφ' αὐτοῖς**: 855 οὐκ ἐστὶν ἀφ. ὁ σωτήριος
- ἐφ' αὐτοῖς**: 843 αὐτῷ β. ἐκαστοι, 896 β. τ. ὁρθῶν ὁδῶν
- ἐφ' αὐτοῖς**: 892 μέχρι τ. βάθους τ. πραγμάτων κατελθεῖν, 853 τὸ β. τῆς ψυχῆς
- ἐφ' αὐτοῖς**: (quot.) 844
- ἐφ' αὐτοῖς**: 845 τὰ πρὸς ἀνθρώπων βασιλείων κατασκευαζόμενα τῇ βασιλείᾳ μετεληφέν
- ἐφ' αὐτοῖς**: 848 β. τέχνη, id. β. ἀνθρώποι, 846 ἱερὸν οὐ βασιλείᾳ κατεσκευασμένον τέχνη, 851 πῶρ οὐ τὸ ταυμάσιον κ. β. ἀλλὰ τὸ φρόνιμον
- ἐφ' αὐτοῖς**: 854 ἡ β. φιλοσοφία, i.e. Jewish)(Greek, 864, 349 ἡ τ. β. κ. ἡ Ἑλληνικὴ φιλοσοφία, cf. 355, 356, 359, 871, 700, 701, 702, 703, 693, 679, 680, 783, Eus. H. E. vi. 19
- ἐφ' αὐτοῖς**: 859 τῷ λίθῳ τὸ β. ἀναπέβλητον βάσανος: 'tortures' 862 οὐ φέρεται πᾶν ἐναποθέσθαι τ. βασάνους, 867 β. ὑπομένειν σφάλμα, 869 τ. βασάνους κ. τ. θλίψεις ὑπομένει
- ἐφ' αὐτοῖς**: 886 Ἀδριανὸς ὁ β.
- ἐφ' αὐτοῖς**: 831 βασιλικὴν τ. ἡ νίκη φέσις, 866 βασιλικὴν τ. ἡδονήν, 841 ὁ τῷ ἐπὶ βασιλικῇ τ. ψυχῇ κ. γνωστικῇ, 852 οὐκ ὁ βασιλικὸς ἀνθρώπος ἱερὸς ὄντος τ. θεοῦ, 856 ἐλευθερικὴν τ. βασιλικὴν θρασυαίαν, 876 ὁδὸς βασ. φ. τὸ βασιλικὸν ὁδὸς γίνεται, 888

- βάσις:** 901 β. δι' υιοῦ πρὸς τ. πατέρα
 παραπέμπουσα
βαστάζω: 880 β. τὸ σημείον
βίβαιο: 838 βεβ. κατάληψις, 869 κρίσμα
 βεβαιότερον ἐλπίδος
βεβαιότης: 875 γυνάμδια ἡμῶν προ-
 φέρει ἡ σὴ οἰκονομία εἰς συνάσκησιν
 βεβαιότητος
βεβαίω: 891 ἡ ἀλήθεια ἐν τῷ βεβαίω
 ἕκαστον τῶν ἀποδεικνυμένων ἐξ αὐτῶν
 τ. γραφῶν, 892 τὸ ὑπὸ τοῦ εὐαγ-
 γελίου βεβαιούμενον
βεβαίως: 874 β. κτησάμενοι τῆς ἐπι-
 στήμης τὰ μεγαλεία, 887 β. ἔχονται
 τῆς ἀληθείας, see Schm. iv. 717
βελτιόω: 834 ἡ βελτιούμενη ψυχὴ εἰς
 ἀρετῆς ἐκλήγῃσιν βελτίονα ἀπολαμβάνει
 τάξιν, Orig. c. Cels. i. 9 fin.
βελτιωτικός: 830 τῆς θεραπείας ἡ μὲν
 βελτιωτικὴ ἡ δὲ ὑψηλὴ κ.τ.λ. δις
βία: 838 μετὰ βίας ψυχαγωγεῖ
βιάζομαι: (c. inf.) 868 οὐ μόνον ἔπαινε
 τ. καλὰ ἀλλὰ αὐτοὶ βιάζεται εἶναι
 καλός, 854 τ. ψυχὴν ἐπὶ τὰ ἅγια
 χωρεῖν β., 896 β. καινοτομεῖν, 869 ἐπ'
 ἄκρον γνώσεως ἦκεν β., 858 β. κτήσα-
 σθαι, 875 ἀνεπιθύμητοι ἐξ ἀσκήσεως
 γενέσθαι βιάζονται, 884 β. ἐξομοιοῦσθαι
 θεῷ, 899 β. κατατέμνουν τ. ἐκκλησίαν,
 cf. 64 β. βαδίζειν, 328 β. ἐξευρίσκειν:
 885 ἡ ἐντολὴ βιάζεται εἰς σωτηρίαν:
 ('to strain a meaning') 890 βιάζονται
 πρὸς τ. ἐπιθυμίας τ. γραφῶν, 891 δις
βίος: 840 fin. αἱ τοῦ β. πράξεις, 861 ὁ
 κοινὸς β., id. ὁ β. ὅρκος τῷ πιστῷ, 864
 κατὰ τρόπον κ. β. κ. λόγον, 878 τὸ
 ἀναγκαῖον τ. βίου, 882, 891 ἐν τοῖς κατὰ
 τὸν βίον ἔχουσιν τι πλεον οἱ τεχνῖται
βιόω: 863 ἀπὸ γνώμης λέγων ἅμα κ.
 βιοῦν, 831 λογικῶς βιοῦντα, 860 εὖ β.,
 862 κατ' ἄκρον ἀληθείας β.
βιωτός: 887 πῶς ἀκριβῶς β., 830
 ὅπως β. ἐσομένῳ θεῷ, 230 οὐ θνητῶς
 β. ἀγιαζομένους θεῷ, 104 ἀνευ ποι-
 μένου πρόβατα οὐ β.
βιωτικός: 873 αἱ β. χρεῖαι
βλαβερός: 857 τοῖς μοχθηροῖς ἡ εὐχὴ
 καὶ εἰς σφᾶς αὐτοὺς βλ.
βλάβη: 840 τὰς εἰς τ. πεπιστευκότας
 βλάβας ἰδίαις ἡγείται, 853
βλάπτω: 841 χεῖρον τ. ἀνθρώπων βλαπ-
 τόμενοι δείκνυνται οἱ θεοί
βλάσφημος: 895 λόγοι βλ.
βοήθεια: 881 ἡ δι' ἀγγέλων β.
βοηθῶ: 859 τὰ βοηθεῖν δυνάμενα
βορά: 846 προσάγειν β. τι
βουβών: (quot.) 847
βούλημα: 857 τὸ παρτοκρατορικὸν β.
βούλησις: 879 μέτοχος τ. θέας βουλή-
 σεως
βραβεύτης: 839 ἀγωνοθέτης ὁ θεός, βραβ.
 ὁ υἱός, θεαταὶ ἄγγελοι, cf. 77

- γεωργία**: 880 (spiritual husbandry)
γεωργικός: 830 ἐμπειρία γ.
γεωργός: 876 ὁ γεωστικός θεὸς γεωργός,
 888 μὴ τι ἀποχρησται οἱ γ. τ. κτηνε-
 νικτῆς ἐπιμελείας; 894 'Ισχυρῶμαχος
 γεωργὸν ποιεῖ
γῆδω: 859 γέγηθεν ἐπὶ τοῖς ἐπηγγελ-
 μένοις
γῆσομαι: 840 c. inf. γεγῶσμαι εἶναι
 πεσθῆναι τ. ἐντολαίς, 845 τὸ γινώμενον
 ταύτων τῷ ἔξ οὗ γινεται
γινώσκω: 866 φίλον φίλῃ τὸ γινώσκω
 τῷ γνωσκόμενῳ, 877 περὶ ὧν ἔγνω
 (things revealed) τῶν μελλόντων κ.
 ἐπὶ ἀοράτων πεπεισμένοις ἀκριβῶς, id.
 μηδένως καταξιούμενος τῆς ὧν ἔγνω
 μεταλήψεως, id. χαίρων ἐφ' οἷς ἔγνω,
 882 ἰέμενος ἐφ' ὃ ἔγνω, 840 (quot.)
 γινώθι σαυτὸν, 466 bis
γλαυκός: (quot.) 841
γλῆχομαι: 895 c. inf. cf. Clem. Hom.
 index s.v.
γλακία: 'gall,' 847 (quot.)
γλῶττες: 888 init. γλ. εἰρησῖς
γλώσσα: 850 τὸ θυμῆμα τὸ ἐκ πολλῶν
 γλωσσῶν τε κ. φωνῶν κατὰ τ. εὐχὴν
 συγκείμενον, 856 τ. πολυφώνους γλώσ-
 σας οὐκ ἀναμείνει ὁ θεός, 862 τὸ κατὰ
 τὴν γλ. μαρτύριον, 863 πᾶν διτιπερ ἐν
 νῷ τοῦτο κ. ἐπὶ γλώσσης φέρει
γνησίως: 838 τ. ἀληθεῖς γρ. πρόσεις
γνομαιεύω: 869 τῷ δικαίῳ τὸ πρακτέον
 γνομαιεύει ὁ γεωστικός, Theomist. 36^a
 πῆχει κ. μέτρον γνομ. τὴν ἀρετὴν, 188^a
 ὁπόθεν οὐεται γνομαιεύειν τ. θεοειδῆ
 βασιλεία, 235^a γνομαιεύειν τ. ἐπαίξιον
 ἐγγόμενον αὐτοῖς τὰ ἀγαθὰ, 238^a οὐ
 ταύτη τ. πλοῖσιον γνομαιεύομεν εἰ δακ-
 τύλιον ὑπόχρυσον περιθέμενος κ.τ.λ.
γνώμη: 883 ἀπὸ γνώμης λέγειν
γνώμων: 881 ἀκριβεῖς γνώμονες τ. ἀλη-
 θείας οἱ γεωστικοί
γνωρίζω: 886 γρ. τὸ θέλημα τ. θεοῦ,
 854 γρ. τὴν μακαρίαν τριάδα, 870
 γρ. τὰ πρακτικά
γνωρίμος: 868 αὐτὸν ἐπιβόσκων ὑπὲρ
 τ. γνωρίμων οὐδὲ αὐτὸς ἐγέννησεν ἐν
 τίσται, 898 Θεοδῶς γρ. Παύλου
γνώσις: 838 ὁ γεώσις (κα. γεωστικός)
 γινόμενος ἡμῶν, 889 ὁ μὴ διὰ τ. ἐντολαίς,
 δι' αὐτὴν δὲ τὴν γρ. καθαρὸς φίλος τ.
 θεοῦ, 853 οὐδὲς ἐπιθυμῶ γινώσκει ἀλλὰ
 τοῦ γινώσκει, 884 ἡ γρ. τελειωθείς τις
 ἀνθρώπου ὡς ἀνθρώπου, id. γρ. dis-
 tinguished from σοφία, 865 ἡ γρ.
 ἀπόδειξις τῶν διὰ τίστων παρελημ-
 μένων ἰσχυρὰ, διὰ τ. κυριακῆς διδασ-
 καλίας εὐαιδοδομένης τῇ τίσται, 775
 γινώσι θέα τίς ἐστι τῆς ψυχῆς, 897 γρ.
 ἐκκλησιαστικῇ
γεωστικός: 836 γρ. ἐξομολογῶν, 880 τ.
 γεωστικῆς θεωρίας τρία ἀποτελέσματα,
 855 ὁ κατὰ τ. ἐκκλησιαστικὸν κανόνα
 γεωστικός, 835 ὁ τελειωθείς γρ., 896
 [ὡς γρ., 901 συνάσκειν γρ., 858 τ.
 γεωστικῷ γεωστικῶν ἔκστα ἀποδίδο-
 ται, 875 αἱ γρ. ψυχαί, see under
 'Gnostia'
γεωστικός: 858 τοῖς νοητοῖς γρ. αἰκισό-
 μενος, 855 εὐχὴ ἐναποκειμένη γρ.
γεωστός: (quot.) 897 γρ. ἐν 'Ιουδαίῳ
 ὁ θεός
γότης: 843 πρὸς τ. γοήτων καταγοητευ-
 θέντες κατὰ τινὰς ἀκαθάρτους καθαρ-
 μοῦς, 844
γοητεύω: 852 θυμαμάτων πολυτέλεια
 τὴν δόφρησιν γοητεύει
γραΐδιον: 841 ἐξέχολον γρ.
γραφή: (of Scripture) sing. 836 λέγει
 ἡ γρ., 892 ἡ φωνὴ ἡ γρ., 883 πολλὰ
 ἐκ γραφῆς μαρτύρια κρατίζεσθαι, pl.
 829 ταῖς γρ. συγγραφήσιν ιερ., 888
 κατ' ἐκλογὴν τῶν γρ., 895 ἡ ἐκ τῶν γρ.
 μαρτυρία, 896 ἐν αὐταῖς καταγράφας
 ταῖς γρ., 888 δι' αὐτῶν τ. γραφῶν
 ἐκμανθάνει ἀποδεικτικῶς, 890 (cf.
 829) αἱ κυριακαὶ γρ. τ. ἀλήθειαν ἀπο-
 κτείνουσιν, 891 γρ. προφητικαί, 894
 θεὸς ἡγεῖται κατὰ τ. θεωρητότους γρα-
 φάς: (general) 843 τὰς γραφὰς δεδίασι
 τὰς ἀνακειμένας, 858 οὐδὲ ἐν γραφαῖς
 σώζει θεοσέβειαν ἢ μὴ πρόποντα περὶ
 τ. θεοῦ ὑπόληψιν, cf. Clem. Hom.
 ind., and see 'Scripture'
γυμνάσις: 859 ὁ εἰς ἀκρότητα γυμνασ-
 μένος, 872 ἡ ἀγάτῃ ἀλείψουσα κ.
 γυμνάσασα κατασκευάζει τ. ἴδιον ἀθλη-
 τήν, 882 γυμνάζει αὐτὸν διὰ τ. ἐν-
 τολῶν
γυμναστήριον: 894 γ. τὴν ψυχὴν εἰς τὸ
 ἀντιλέγειν
γυμνάσιον: 875 τὰ προστάτα γ.
γυμνικός: 871 ἐν ἀγῶσι τ. γυμνικοῖς
γυμνός: 868 γ. τῆς ἀμαρτίας, 876 γ.
 προαίρεσις
γυνή: 869 ἡ Πέτρον γ., 889 ἡ Ἀντ γ.
γυνία: see ἀνωρία
δαίδαλλον: 846 ἰερὸν οὐ χειρὶ δευδαλ-
 μένον
δαϊμόνιον: 831 δευδαλμῶν ὁ δευδαὶς τὰ
 δαϊμόνια
δαίμων: 843 ἀεστεύεται τὸ τ. δαϊμόνων
 γένος
δακτύλιος: 834 πνεῦμα διὰ πολλῶν ἐκ-
 τευόμενον δακτύλιον
δαῖς: 843 (quot.) 844
δασιός: 901 ὅροι δ. κυριασσοῦς κ. πλε-
 τάνους δόφρυ τε
δαίφνῃ: 901
δαί: = ἀλλὰ 888 οὐδὲ γὰρ ἀφικνέον, δια-
 κριτέον δέ, id. οὐκ ἀποστατέον, ἐπι-
 μελλότερον δὲ θηρατέον, παστίμ; ἵνα
 ἀποδοῖ 871 fin., 880 init.

δείγμα: 'evidence' 866 ὁ πρῶτος τ. κυριακῆς ἐνεργείας τρεῖς τ. εἰρημένης ἀμοιβῆς δείγμα, 867 δ. τοῦ δόνασθαι λαβεῖν τ. γούσιν κομίζω (τὸ θαυμάζειν), 868 ἀποχρῆ τὸ δ. τοῖς ὕδασι χρύσειον, 880 ἀπὸ ἐγκέφαλου τοῖς στοιχείοις, δ κ. δείγμα τ. ὕλης διαμορφῆς (? see εἶσιμα and δευρός)
δεῖξαι: 843 γραφῆς δεῖξαι
δείλλα: 870 δι' ἄγνοιαν τ. δεῖν κ. μὴ δεῖν συνίσταται ἡ δείλλα
δεῖν: (piscanistic) 851 σῖβαν δεῖν ἐγκαλειόμεθα, see πολὺς
δαιοδαμονία: 841 ἡ Ἑλληνική δ.
δαιοδαμων: 831 δ. ὁ πάντα θειάζων, 842 δαιοδαμονες περὶ τοῦ ἐσθγιήτους, 842 ὁ Δεισιδαμων, see δαιμόνιος
δεικτός: (quot.) 836 θωρία δ.
δειλάζω: 852 αἱ ἐξ αἵων ἀπολαύσεις δειλάζουσι τ. γούσιν
δειλαρ: 902 παλλά τ. δειλάτα κ. ποιήλα
δειλάκιον: 842 κατέφαγεν δι τὰ δ.
δένδρον: 902 καρποφόρα κ. ἄκαρτα δ.
δέον: (=δει) 886 οἷς δέον πείθεσθαι μὴ πειθόμενοι κρυόμεθα
δεόντως: 838 ἡ τῶν νοσητῶν κατάληψις δέοντως ἐν λόγῳ ἐπιστήμῃ, 860 δέοντες μοι τὰ πρῶτα τ. ἀγῶνα παρεσκεύασται
δευρός: 854 τ. δευροῦ καταμεγαλοφρονεῖν τ. σαρκικοῦ, 880 (air mingled with the other elements in) δευρός (ms. δεῖγμα) τ. ὕλης διαμορφῆς, see εἶσιμα, and cf. Lightfoot on Col. i. 17 συνίστηεν
δευρότης: 852 δ. θεάτρων ὀχλοκρασία
δεύτε: 881 (quot.)
δεύτερος: 833 βίη. τὰ πρῶτα κ. δεύτερα κ. τρίτα, 838 τὸ δεύτερον αἵτιον, 868 εἰς ἐν τοῦτων ἡ κ. δεύτερον κατορθώση, 883 ἀταδικῆσαι δεύτερον
δη ἄρα: see ἄρα
δηλονότι: 855, 884, 885 τοιοῦτοι δηλονότι οἱ (ms. δῆλον ὅποιοι)
δῆλος: 892 δῆλοι γηγόντες ὡς προσοῦνται = φανεροῦς προσοῦμενοι
δηλωτικός: 848 ἀναπνοή δ.
δημιουργία: 836 εἰνὸν κτίει κ. δημιουργοῖ ὁ γνωστικός, 863 ὁ τῷ ὄντι ἄνθρωπος δημιουργοῖ κ. μεταρρυθμίζει τ. κατηχούμενον
δημιουργία: 833 μόνον ἀνθρώπων κατὰ τ. δημιουργίαν ἐννοια ἐνστάκται θεοῦ, 856 πρὸ τ. δημιουργίας ὁ θεὸς φέστατο, 880 τὰ εἰς δ. καὶ τροφήν τ. σαρκὸς εἰκεία
δημός: (quot.) 848 ἱνίε.
δημοσίη: 882 ἱνίε. ἰδὲ καὶ δ.
διὰ ο. γεν. = πρὸ: 890 διὰ τ. κυρίου ἐνεργήσαντες, 882 σοφία αὐτοῦ λεχθεῖς ἐκ κ. διὰ κεφαλῶν τῶν δι' αὐτοῦ πλασθένων

των (unless we read αὐτοῦ in accordance with Joh. i. 3), 867 ἡ διὰ τὸ ἐπιστήμονες πρῶτος, 880 τὰ διὰ ἑσπερίων ἀλλογορέματα ἴση
διαβάλλω: 836 τ. ῥήμον διαβ., c. ἑστῆ
893 διαβάλλουσιν ἑαυτοὺς μὴ ἀποπνεύειν
διαβαβαίωμαι: 894 οἱ ἐπιστάται τῶν ὡν ἴσασι διαβαβαίωσιν
διαβιβάζω: 845 ἡ γούσιν διαβιβάζει τὰς προκοπὰς τ. μυστικὰς τ. ἐσθγιῶν
διαβολος: 871 σὲ γὰρ, αἱ διὰ διαβόλου ἐνεργεῖν τι συνίσταται, τοῦτ' ὁδὸς διαβόλος
διαγίνομαι: 859 σωματικῶν πρὸς τὸ ἐκποτοῖ διαγινώσκειν
διαγράφω: 867 τ. βίαν τ. γνωστικῶν διαγράφειν τῶν πρῶτων
διαγῶ: 880 ἱνίε. μετὰ τῶν ἀρκῶν δ. τῇ πνεύματι, 839 μετὰ τῶν ἀρκῶν διαγῶν
διαδέχομαι: 864 οἱ διαδέχονται τ. εὐνομίαν τ. καὶ ἐκείνῳ ἐννομεῖται
διαδίδωμι: 864 ἡ γούσιν ἐκ παραθέσεως διαδίδεται
διαδιδόσκω: 880 αὐτῇ ἡ Ἀδρόστου καὶ ἡν οὐκ ἔστι διαδιδόσκαι τ. δεῖν (δ. τοῦ also in Herod.)
διαξέχνηται: 838 σωματικῶν ἡ διαξέχνηται, οἱ συνάπτω
διαξογραφία: 841 τὰς μαρτυρίας εἰνὸς διαξογραφίαν, Plato
διαθῆναι: 851 τ. ἔργα κ. ἡ διὰ δ., 868 ἡ μέχρι τ. φιλέων διὰ δ., 870 διὰ ὁμολογουμένη τῷ ἐσθγιῶν, 881 μὴ ἡ συμπεριφορά δ. γίγνεται, 884 τρεῖς διαθέσεις τ. ψυχῆς ἀγνοια αἰσῆς ἐνστάση, 870 ἔστι ἡ διάθεσις
διαθήκη: 850 ἡ κατὰ τ. διαθήκας δέσση, 885 πορεύει τῇ παρὰ τ. διαθήκην ἐνεργείᾳ, 894 τ. ἀλλοθῆναι διὰ τ. ἀκολούθιας τ. διαθήκῶν σαφηνίζω, 889 φα. ἡ πίστις ἡ κατὰ τ. αἰσῆς διαθήκας, μᾶλλον δὲ κατὰ τ. μίαν διαθήκην τοῦ χρόνου, 873 διαχθέντων τῇ διαθήκῃ
διαίτα: 846 οἱ ὁμοιοπαθεῖς τ. ἴσας εἰσὶν αἱ τῇ, 865 ἡ ἴσας αἱ μετὰ θεῶν διαίτα
διακαθαίρω: 886 διακαθαίρωντας τὰ ἐκποδῶν ἐντρέτειν προίτην
διακληρώω: 835 αἱ μακάριαι θεῶν οἰκτίσεις διακληρώσονται
διακονία: 836 διακονῆσαι τ. ψυχῇ (ἐπ. λεγ.), οἱ. ἀκονῶν 80
διακονῶ: act. 190 ἱνίε. ὁ λήγροι διακονῆσαι τὸ φῶς, p. 830 τρέφεται διακονομένη εἰς ἀνάλυσιν ἐνδομῆς, m. 830 ὁ γνωστικὸς θεῷ διακονῶν, see διακονῶν
διακονία: 855 ὁ αἵματος ἐνδομῆς τ. διακονίαν, 880 ἀρκῶν τὰς δ. ἀγγέλους διακονοῦνται

διακονος: 836 τὴν μὲν βελτιωτικὴν οἱ πρεσβύτεροι σφίζουσιν εἰκόνα, τὴν ὑπηρετικὴν δὲ οἱ διακονοί, cf. 793 in n.
διακόπτω: 829 ὅνα μὴ διακόπτωμεν τὸ συνεχὲς τ. λόγου, 854 δ. τὸν ἐν χειρὶ λόγον
διακούω: 898 Οὐλαστώνων Θεοδὸς διακονοῖται φέρουσιν
διακρίνω: 870 διακ. τὰ θαρραλέα τῶν φαινομένων, 887 κίβδηλον κυρίου δ., 900
διακριτόν: 888 δ. τὸ ἀληθὲς ἀπὸ τ. φαινομένων
διακριτικός: 852 ἡ ἀκοὴ ἔχει τ. ἀντίληψιν διὰ τ. διακριτικῆς τῶν σημειώσεων τ. φωνῶν νοήσεως, 873 ἔξῃ διακρ. πρὸς τὸ μάλλον κ. ἥττον, 448 inil. (quot. fr. Basilides) σοφία φιλοκρινητικὴ κ. διακριτικὴ
διακουμωδῶ: 842
διαλαμβάνω: 868 τὰ περὶ τ. θεοῦ διεληφώς πρὸς αὐτῆς τ. ἀληθείας χωρὶς μυστικοῦ, 867 περὶ τ. θλων ἀληθῶς διεληφέν
διαλεκτικός: 894 εἰς πρὸς σχη τις Χρυσόππῳ δ. αὐτὸν ποιήσει
διαλέκτος: 839 ἐκ τῆς τ. συμβιβαστῶν ἐπιγνωμένη (καθ. συμβιβαστῶν καὶ ἐπιγνωμένη) συνθέσεως ἢ διαλέκτος τελειούται
διαμένω: 835, 879
διαμέτρος: cc. γραμμὴ: 870 τὰ τῷ ὄντι δευρὰ ἐκ διαμέτρου χωρεῖ τ. ἀγαθοῖς
διαμονή: 835 πρὸς τὴν τ. κρείττωσις φαινομένη δικαιεῖται τὰ μικρότερα, 839 ἐπιστημονικὴ τῆς ἀληθείας δ., 860 ἡ ὀλικὴ δ., 860 δ. (? διαμονή) τῶν πρὸς ἡμᾶς ἀνθρώπων
διανόησις: 841 αἱ περὶ τ. θεοῦ διαφοραί
διανοία: 862 ὅρκον προσφέρεισθαι ἀπὸ διανοίας παραστατικῆς, 883 τὴν δ. τοῦ ῥητοῦ, 848 ἢ δ. ἐκκαλύπτεται τ. θεῷ, 875 κίνημα διανοίας
διανομή: 854 αἱ τ. ὥρων διανομαί τριχῇ διεστρέμονται, 860 (for ms. διαμονή)
διαπύμπω: (quot.) 844
διαπληκτίζομαι: 892 διαπληκτίζωμαι πρὸς τοὺς τ. ἀληθῆ φιλοσοφίαν μεταχειριζόμενον, Chrys. xi. 768 c
διαπνέω: p. 843 διαπνέεται τὸ τ. διαμύων γένος, act. 221, cf. 124 αἱ φέβει διαπνέει οὐ τυγχάνουσιν σφόνδουσι
διαπονίω: 861 τὸ ἀδικεῖν οὐκ ἐν τῷ πάθει καίται τ. διαπονούμενον (καθ. διακουμωδῶν, Lowth ἀδικουμένου), cf. Hesych. διαπονηθεῖς, λυπηθεῖς
διαπρίττω: m. 868 μίσουσι ἄξιος ἐφ' οἷς διαπρίττεται, 888 δ. τι τῶν προσημάτων, 846 ψυχὴ μακρία δ. ἔργα, 877 ἀνταλφῶ δ.

διαρμα: 885 δ. ἐνθεον ἢ εὐχή
διαστολῶ: m. 847 τ. διόυσσον διαστελλόμενον πεποίηκε, act. 888 δ. τὸ ψευδὲς ἀπὸ τάληθους
διαστολή: 848 ἢ τ. βραγχιῶν δ.
διαστροφή: 836 ὁ θάνατος τῆς παλαιᾶς διαστροφῆς, 896 ἐλεῆσαι τ. καυατῆς διαστροφῆς, cf. Euse. Pr. Ev. viii. 9 δις διαστροφὰς λαμβάνειν
διατάσσομαι: m. 831 ἡ μερίστη ὑπεροχὴ τὰ πάντα δ., p. 834 ἄλλοι ὅπ' ἄλλοις διατετάχεται, 885 πρὸς τὴν τ. θλων σωτηρίαν πάντα ἐστὶ διατεταγμένα
διατείνω: 835 εἰς τὴν τ. ἀνθρώπων διατείνει σωτηρίαν, 898 μέχρι τῆς 'Αντωνίου ἡλικίας δ.
διατελέω: 892 ἐρίοντες διατελοῦσι
διατηρέω: 892 ἀφρῶν διατηρεῖ
διατίθημι: 891 οὐκ ἔχουσιν ὅπως διάθωται τὰς αὐτῶν δόξας
διατριβή: 889 προτάσασθαι διατριβῆς μάλλον ἢ ἐκκλησίας, cf. Athen. 360 a, Clem. Hom. i. 8, ii. 24
διατρέγω: 842 (quot.) δις
διαφέρω: 449 μαθόντες τὸ διαφέρων τὸ ἐν πληρώματι, 603 τὸ ἐμφύσημα τὸ διαφέρων τ. διαφέροντος πνεύματος, 604 τ. διαφέρων γένος, cf. διαφοροί
διαφορεῖ: 877 τρεῖς αἱ ἀνωτάτω διαφοραί
διαφορος: 850 τὸ ἐκ διαφόρων ἰδῶν κ. φύσεων σκευαζόμενον θυμίαμα, 886 τὸ διαφορον τ. συνόδου γένος κολλώμενος, 899 διαφόροι τοῖς χρόνοις, 603 ἀνωθεν τὸ δ. γένος, a phrase of Valentinus, see διαφέρω
διαφωνία: 887 μὴ δεῖν πιστεύειν διὰ τ. διαφωνίαν τ. ἀφρῶν δις, 888 δ. ὁδῶν
διδακτός: 829 διδ.) (νοητός
διδασκαλία: 831, 896 ἢ τ. σωτηρίας δ., 834 ἡ ἀληθῆς δ., 885, 862 προστασία τῆς δ., 864 σοφία κατὰ δ. ἐργάζεται, 867 δ. θεία, 890 ἀρχὴ διδασκαλίας ὁ κύριος, 891, 896 διδασκαλία ἀνθρώπων, 900 μία ἡ πάντων τ. ἀποστόλων διδασκαλία, 884 ἢ τ. κυρίου δ., 886 αἱ περὶ τ. ἄλλων διδασκαλίαν ἀφρῶν, 887 ἡ κυριακὴ δ., 888 ἀποφύγειν τὰς διδ.
διδάσκαλος: 831 ὁ δ. ὁ υἱός, 882, 840 δ. δ. κ. σωτῆρ, 862 ὁ ἐξέπαιστος δ. 889
διδάσκω: 864 ἴπν. τὰ μὲν ἀκρα οὐ διδάσκειται, πιστὸς λόγος καὶ ἡ ἀγάπη
διελέγχω: 891 τὰ ταυτῶν διελεγχόμενοι ἀρνούνται δόγματα
δίπλω: 888 καλῶν τι δ., 865 τεταγμένως δ. Plut. and poet.
διερωμμένω: 901 δ. τὰ ζῦγυρα τ. γνώσεως ἐγκατασπείρει
διέρχομαι: (quot.) 851 ἢ διερχομένη τ. πύρ ψυχῆ
διεχρήσθω: act. 878 αἱ ἀπειθεῖς διεχ-

θεοῦσι τῇ διαθήκῃ, 129 οἱ μὴ διεχθρεύοντες τῇ ἀληθείᾳ, 884 ὁ πῶν διεχθρεύοντες ὑπεροπτεύοντες, m. 884 ἡ ἀλήθεια οὐ τι διεχθρεύεται τῷ

δικηγόμασι: (quot.) 883 δ. ἐν τοῖς πόρ-
τοις

δικησι: 838 τὰ μὲν ὡς ἐκείναι τὰ δὲ
ὡς περιέχοντα, 699 οἱ μὲν δικαιοὶ διὰ
πάσης τ. οὐσίας τ. θεῶν φασιν, ἡμεῖς δὲ
ποιήτην μόνον αὐτὸν καλοῦμεν, Bar.
vii. 24 δικαιοὶ διὰ πάντων ἡ σοφία,
Clem. Hom. iad.

δικιόμασι: 851 τ. φρόνιμον πόρ διὰ
ψυχῆς δ.

δικιστήμι: 854 διανομὰς ὥρων τρυχῇ
δυσταμέναις

δικαιολογίῳ: m. 841 οὐ δ. πρὸς τ.
Ἄδων

δικαιοσι: 848 τῷ δικαιοστῶν λόγῳ, 878
δ. μὴ κατὰ ἀνάγκην ἢ φόβον ἢ ἐλπίδα,
ἀλλ' ἐκ προαιρέσεως

δικαιοσύνη: 835 δ. σωτήριος, 872 δικαιο-
σύνη τὸ ἀληθεύειν περὶ τοῦ, id. δικαιο-
σύνη ἐπιτομή, 873 δ. μεταδοτική

δικαίωσι: p. 851 κατ' ἐντολὴν δικαιοφ-
μενοι

δικαίωσι: 897 γνώσεσθαι οἱ δ. μέγα
φρονεῖτε

δικαστής: 858 δ. ἀληθής

δικαίωσι: p. 835 πρὸς τ. σωτηρίας τ.
κρίττοντος δ. καὶ τ. μικρότερα, 858 οὐ
μᾶλα παγκαλῶς δ. τὰ πάντα, id.
πεπεισμένοι ἄριστα δικαιοῦσθαι τὰ κατὰ
τ. κόσμον, act. 231 οὐ κύριος δ. τὸ
σῶμα τ. ψυχῇ
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 γνώσις ἡμῶν, 880 ὁ μὴ διὰ τ. ἐντολῆς,
 δι' αὐτὴν δὲ τὴν γν. καθαρὸς φίλος τ.
 θεοῦ, 853 οὐδὲς ἐπιθυμῶ γνῶσιν ἀλλὰ
 τοῦ γνῶναι, 864 ἡ γν. τελειώσει τις
 ἀνθρώπου ὡς ἀνθρώπου, id. γν. dis-
 tinguished from σοφία, 865 ἡ γν.
 ἀνόμενος τῶν διὰ πίστεως παρελημ-
 μένων ἰσχυρά, διὰ τ. κυριακῆς διδασ-
 καλίας ἐποικοδομημένη τῇ πίστει, 775
 γνώσις θέα τίς ἐστὶ τῆς ψυχῆς, 897 γν.
 ἐκκλησιαστικῇ
 γνωστικός: 836 γν. ἐξομολογῶν, 880 τ.
 γνωστικῆς θεωρητικῆς ἀποτελέσματα,
 855 ὁ κατὰ τ. ἐκκλησιαστικὸν κανόνα
 γνωστικός, 835 ὁ τελειωθείς γν., 896
 ζῶν γν., 901 συνάσκησις γν., 858 τ.
 γνωστικῇ γνωστικῶν ἕκαστα ἀποδίδο-
 ται, 875 αἱ γν. ψυχῶν, see under
 'Gnostico'
 γνωστικῶς: 858 τοῖς ποητοῖς γν. οὐκ ἐπι-
 μένουν, 855 εὐχὴ ἐναποκειμένη γν.
 γνωστός: (quot.) 897 γν. ἐν 'Ιουδαίᾳ
 ὁ θεός
 γότης: 843 πρὸς τ. γοήτων καταγοητευ-
 θέντες κατὰ τινὰς ἀκαθάρτους καθαρ-
 μούς, 844
 γοητεύω: 852 θυμαμάτων πολυτελεία
 τὴν δοκῶν γοητεύει
 γραΐδω: 841 ὀρθόλογον γρ.
 γραφή: (of Scripture) sing. 836 λέγει
 ἡ γρ., 892 ὃ φωνὴ ἡ γρ., 883 πολλὰ
 ἐκ γραφῆς μαρτύρια πρὸς τὴν ἀρετήν, pl.
 829 ταῖς γρ. συγγραφεύμενα ἔστ, 888
 κατ' ἐκλογὴν τῶν γρ., 895 ἡ ἐκ τῶν γρ.
 μαρτυρία, 896 ἐν αὐταῖς καταγρηγόρας
 ταῖς γρ., 888 δι' αὐτῶν τ. γραφῶν
 ἐκμανθάνω ἀποδεικτικῶς, 890 (cf.
 829) αἱ κυριακαὶ γρ. τ. ἀληθείαν ἀπο-
 κτείνουσιν, 891 γρ. προφητικαί, 894
 θεὸς ἡγεῖται κατὰ τ. θεοπροφῆταις γρα-
 φάς: (general) 845 τὰς γραφὰς δεδιδόται
 τὰς ἀκακείας, 858 οὐδὲ ἐκ γραφῶν
 σώζει θεοσέβειαν ἢ μὴ πρέπουσα περὶ
 τ. θεοῦ ὑπόληψις, cf. Clem. Hom.
 ind., and see 'Scripture'
 γυμνάζω: 869 ὁ εἰς ἀρετὴν γυμνασ-
 μένος, 872 ἡ ἀγάθη ἀλειτουργία κ.
 γυμνάσασα κατασκευάζει τ. ἴδιον ἀθλη-
 τήν, 882 γυμνάζει εἰναι διὰ τ. ἐν-
 τολῶν
 γυμναστής: 894 γ. τὴν ψυχὴν εἰς τὸ
 ἀντιλέγειν
 γυμνάσιον: 875 τὰ προσόντα γ.
 γυμνικός: 871 ἐν ἀγῶνι τ. γυμνικοῖς
 γυμνός: 868 γ. τῆς ἀμαρτίας, 876 γ.
 προαίρεσις
 γυνή: 869 ἡ Πέτρον γ., 869 ἡ Λὼν γ.
 γυνὴ: see ἀντίοια
 Ζαϊδαλλω: 846 ἱερὸν οὐ χειρὶ δεδαυδαλ-
 μένον
 Ζαϊμόνιον: 831 δευδαλμῶν ὁ δεδιδὼς τὰ
 δαίμονια
 Ζαῖμων: 848 διαπνέεται τὸ τ. δαίμονων
 γένος
 Ζακτέλιος: 834 πνεῦμα διὰ πολλῶν ἐκ-
 τελεσμένων δακτύλων
 Ζῆς: 843 (quot.) 844
 Ζαῖνός: 901 ὅροι 8. κυριακῶν κ. πλε-
 τάνους δόξῃ τε
 Ζεφὼν: 901
 Ζε: = ἀλλὰ 888 οὐδὲ γὰρ ἀφεκτικόν, δια-
 κριτικόν δι, id. οὐκ ἀποστατῶν, ἐπι-
 μελέστερον δὲ θηράτων, passim; ἐν
 ἀποδοτὶ 871 fm., 880 imi.

δείγμα: 'evidence' 866 ὁ πρῶτος τ. κυριακῆς ἐνεργείας τρέπεται τ. εἰρημότητι ἀμοιβῇ δέγμα, 867 δ. τοῦ δόξασθαι λαβεῖν τ. γῶνιν κομίζω (τὸ θαυμάζω), 868 ἀπορχή τὸ δ. τοῖς ὅτι ἔχουσιν, 880 ἀπὸ ἐγκρίσθαι τοῖς στοιχείοις, δ κ. δέγμα τ. ὀλίγη διαμορφή (7 see εἰσισμα and δεσμός)
δεῖξω: 843 γραφεὶς δεῖξαι
δείλια: 870 ἢ ἄγνοια τ. δεῶν κ. μὴ δεῶν συνίσταται ἢ δείλια
δεῖν: (pleonastic) 851 σέβαν δεῖν ἔγκωλεισθαι, see πάλαι
δαισιδαιμονία: 841 ἢ Ἑλληνική δ.
δαισιδαίμων: 831 δ. πάντα θιάζω, 842 δαισιδαίμονες περὶ τοῦ εὐεργέτου, 842 δ δαισιδαίμων, see δαιμόνιον
δακτός: (quot.) 836 θυρία δ.
δαλαΐς: 852 αἱ ἐξ ὧν ἀπολαύσας δαλαΐσται τ. γένηται
δάλαρ: 902 πολλὰ τ. δαλάρτα κ. πικρία
δαδράκιον: 842 κατέφαγεν δι τὰ δ.
δένδρον: 902 καρποφόρα κ. ἀκαρπα δ.
δεῖν: (= δεῖ) 848 οἷς δεῖν πείθεσθαι μὴ πειθόμενοι κρανέμεθα
δεόντως: 838 ἢ τῶν νοσητῶν κατάληψις δεόντως ἢ λέγοντι ἐπιστήμη, 860 δεόντως μοι τὰ πρὸς τ. ἀγῶνα παρασκευάσται
δεσμός: 854 τ. δεσμοὶ καταμεγαλοφρονεῖν τ. σαρκικῶ, 880 (air mingled with the other elements is) δεσμός (ms. δέγμα) τ. ὀλίγη διαμορφή, see εἰσισμα, and cf. Lightfoot on Col. i. 17 συνέστηκεν
δεσπότης: 852 δ. θεάτρων ὀχλοκρασία
δεύτε: 881 (quot.)
δεύτερος: 833 βιν. τὰ πρῶτα κ. δεύτερα κ. τρίτα, 838 τὸ δεύτερον αἵτιος, 848 εἰς ἐν τούτων ἢ κ. δεύτερον καταρθώσθ, 883 ἀναδικήσαι δεύτερον
δη ἄρα: see ἄρα
δηλονότι: 855, 884, 885 τοιοῦτοι δηλονότι οἱ (ms. θῆλον ὁποῖοι)
θῆλος: 892 θῆλοι γεγονότες ὡς προσωοῦνται = φανερώς προσωοῦμενοι
δηλωτικὸς: 848 ἀναπροσθῆ δ.
δημιουργίω: 836 αὐτῶν κτίσει κ. δημιουργεῖ ὁ γνωστικὸς, 863 ὁ τῷ ὄντι ἄνθρωποι δημιουργεῖ κ. μεταρρυθμίζει τ. κατηχούμενον
δημιουργία: 833 μόνον ἀνθρώπων κατὰ τ. δημιουργίαν ἐννοια ἐνέσταται θεῶ, 856 πρὸ τ. δημιουργίας ὁ θεὸς φέσταται, 880 τὰ εἰς δ. καὶ τροφή τ. σαρκὸς ἐκεία
δημός: (quot.) 848 ἱνί.
δημοσίᾳ: 882 ἱνί. ἰδίᾳ καὶ δ.
δὲ ο. γεν. = ὅτι: 890 δὲ τ. κυρίον ἐνεργούμενοι, 882 σοφία αὐτοῦ λεχθεῖς ὡς κ. διακρίσεις τῶν ἢ αὐτοῦ πλάσθ.

των (unless we read αὐτὸν in account-
 ances with Joh. i. 3), 867 ἢ δὲ τὸ
 ἐπιστήμονος πρῆξις, 880 τὰ δὲ ἡ-
 σαιον ἀλλογοροῦμενα ἴσα
διαβάλλω: 836 τ. νόμον διαβ., c. ἔφη
 892 διαβάλλουσιν ἡμῖς μὴ εἶναι τι
 εἶναι συνείναι
διαβαυδαίμοι: 894 αἱ ἐπιστήμονες τῇ
 ὡς ἴσοι διαβεβαιώσονται
διαβιβάζω: 885 ἢ γῶντι διαβιβάζειν τὰς
 προκοπὰς τ. μυστικὰς τ. ἐσθρῶν
διαβόλος: 871 ὁ γὰρ, αἱ δὲ διαβόλοι
 ἐνέργειαν τι συνίσταται, τοῦ ὀλέου
 διαβόλοι
διαγίνομαι: 859 σωεργῶν πρὸς τὸ ἀντι-
 τοι διαγινώσθαι
διαγράφω: 867 τ. βίαν τ. γνωστικῶ
 διαγράφειν ἡμῖν πρέσβηται
διαγῶ: 890 ἱνί. μετὰ τῶν ἀρκῶν δ. τῇ
 πνοῇ, 839 μετὰ τῶν ἀρκῶν
 φιλεῖν διὰ γῶν
διαδέχομαι: 864 αἱ διαδέχονται τ. ἀπο-
 νομίαν τ. καυδέσθαι δεύοντες
διαδίδωμι: 864 ἢ γῶντι ἐκ παραδέσθαι
 διαδίδεται
διαδιδράσκω: 840 ἀπὸ τῆς Ἀδράστιας ἀπὸ
 τῆς οὐκ ἔστι διαδιδράσκειν τ. δεῖν (δ. τοῦ
 also in Herod.)
διαδιδύμεν: 838 συναρμῆς (δ. διανου-
 μέν, cf. συνάστει)
διαζωγραφίω: 841 τὰς μαρτύρας ὁμοῖας
 αὐτοῖς διαζωγραφίσαν, Plato
διαδύω: 851 τ. ἔργα κ. ἢ διδῶ, 880
 ἢ μέχρι τ. φιλέσθαι διδῶ, 870 διδῶ
 ὁμολογουμένη τῇ εὐαγγελίᾳ, 881 μὴ
 ἢ συμπεριφορὰ δ. γίνεσθαι, 884 τῇ
 διαδύσας τ. ψυχῇ ἀγνοια αἵτιος ἐπι-
 στήμη, 870 ἔξῃ ἢ διδύσας
διαθήκη: 850 ἢ κατὰ τ. διαθήκας δόξα,
 885 πορεύεται τῇ παρὰ τ. διαθήκην
 ἐνεργείᾳ, 894 τ. ἀλφειαν διὰ τ. ἀπο-
 λουθίας τ. διαθήκην σαφηνίζω, 895 βιν.
 ἢ πίστις ἢ κατὰ τ. εὐαγγελίας διαθήκας,
 μᾶλλον δὲ κατὰ τ. μίαν διαθήκην τοῦ
 χρόνου, 878 διαθήκην τῇ διαθήκῃ
διατα: 846 αἱ ἀποσταθεῖς τ. ἴσως ἐ-
 σονται διαίτη, 866 ἢ ἐσθρῶν ἡμῖν
 μετὰ θεῶν διατα
διακαθαίρω: 886 διακαθάριον τὰ ἐμ-
 ποδῶν εὐαγγελίᾳ προῖναι
διακλήρῶ: 885 αἱ μακάριον θεῶν εὐα-
 σαι διακλήρῶνται
διακονέω: 839 διακονῶν τ. ψυχῇ
 (ἐπ. λεγ.), cf. ἀκονέω 90
διακονῶ: act. 190 ἱνί. ὁ λέγειας δια-
 κονῶν τὸ φέει, p. 830 τρέφεται δια-
 κωνομένη αἱ ἀπλάσσαν ἐνθῶν, ms.
 890 ὁ γνωστικὸς θεῷ διακονεῖται, see
 διακονέω
διακονία: 855 ὁ κτήριος ἐνθῶν τ.
 διακονίαν, 839 ἀρκῶν τὰς δ. ἀγγέλους
 ἐνθῶν

δ πάντων ἡγεμών, 846 πῶς αὐτὸ τὸ ἐν αὐτῷ ἐκδιδόσκει; 846 ὁ θεὸς ἐκδιδρύται ἐν τ. γνωστικῇ, ib. σοὺ ἐκδιδρύται, m. 755 ἐν πολλοῖς τ. ἱερῶν τὰς θήκας ἐκδιδρύσαντο
ἐκδοτῆρας: 896 ἐκδοτῆρας θεία παραδόσεις ('positi'): 869 τ. ἐκδοτῆρας ἀλγεωδῶ, 879 τ. ἐκδοτῆρας)((τ. προγεγονότα ἀπὸ τ. μύλλωτα
ἐκδοῦναι: m. 885 ὃ αἰτῆσι γίνεται κ. αἰτήσαντι κ. ἐννοηθέντι, 876 ἐννοηθέντι κ. ποιῆσαι
ἐκδοῦναι: 881 τ. ἀποκρῶφους ἐνν. ἐπιβλήτων, 883 ἐνν. θεοῦ, 852 ὁ θεὸς ἐκδοῖ τῆς ἐνν., 853 εἰς ἀσχημονας ἐκτρέπεται ἐκδοῖται, 885 ὅπερ ἡμῶν ἡ φωνὴ σημαίνει, τοῦτο τ. θεῷ ἡ ἐκδοῖται, 876 ἡγετῆρας ἀπὸ τῶν ἐκδοῖται τ. ποιῶντων, 885 ἡ τοῦ βεβλήσαντος ἐκδοῖται, ib. εἰτε ἐν ἔργῳ εἰτε ἐν λόγῳ εἰτε ἐν τῇ ἐκδοῖται, 891 παρὰ τὰς κοινὰς ἐνν. ἐκδοῖται τὸ βέλτιον
ἐκδοῦναι: (quot.) 834 αἱ ἐκδοῖται οὐκ ἐννοῦμαι
ἐκδοῦναι: 861 ἐκδοῖται ἐννοῦν. τ. θεῷ χορῶ, Arist.
ἐκδοῖται: (quot.) 850 ἡ ἐν. τ. πιστεύει, 899, 793, 776
ἐκδοῖται: 857 ὁ γνωστικὸς διὰ τ. ἀγάπης φρονεῖ τ. πρέμῳ, Philo, Clem. Hom. ind.
ἐκδοῖται: 833 μόνῃ ἀνθρώπῳ ἐκδοῖται ἐκδοῖται θεοῦ (ἐκδοῖται m.), 59 πᾶσι ἐκδοῖται ἀπὸ τοῦ θεοῦ
ἐκδοῖται: 867 ὥς ἐν ἐκδοῖται, 868 τὸν ἰωσήφ παρὰ τῆς ἐκδοῖται. οὐκ ἐκδοῖται, 190 ἐκδοῖται. Χριστιανῶν, 469 ὅτι ὡς οἱ λόγοι κ. ὁ βίος ἀκολουθοῖ τῇ ἐκδοῖται, 536 τ. ἰωάννου τῆς ἐκδοῖται τ. βίος, Clem. Hom. xiii. 14 τῇ πρὸς τὸ συμφρονεῖν ἐκδοῖται σερμὴ μελῶσα σωθῆναι ἔχει, cf. Wyt. on Plut. Mor. 62 a, Schw. Index in Epict. s.v., ('principle,' 'obstinacy,' 'obstacle')
ἐκδοῖται: 861 ἐκδοῖται ἐκδοῖται ἐκδοῖται
ἐκδοῖται: 854 ἐνν. γενόμενος 'at this point,' 615: 885 ἐκδοῖται ἡ τελείωσις 'herein,' explained by infin. following, as in 840, 897 ἐνν. ὁ δόναται: 895 'in this world' τέλος τ. γνωστικῶν ἐνν. ἐκδοῖται
ἐκδοῖται: 859 ἐκδοῖται ἐνν.
ἐκδοῖται: m. 875 ἀκολουθεῖ ἐκδοῖται ἐκδοῖται ἐκδοῖται
ἐκδοῖται: 839 fin. αἱ πρὸ τ. ἐκδοῖται ἐκδοῖται ἐκδοῖται
ἐκδοῖται: 894 ὁ αὐτὸς νοῦς παρ' οἷς μὲν ἐννοῦνται παρ' οἷς δὲ παρανοεῖται ἡλῶκε
ἐκδοῖται: 884 αἱ κατὰ νόμον τε κ. πρὸ τ. νόμου ἐκδοῖται, ib. πρότερον κ. δεύτερον ἐκδοῖται, 877 ἐκδοῖται διαπραγμαῖται, 898 διαπραγμαῖται τοῖς θεοῖς ἐκδοῖται, τούτοις τῷ θεῷ πρέμῳ

ἐκδοῖται: 848 σοὺ ἐκδοῖται
ἐκδοῖται: 848 περικεῖται τὰ ἐ. κατὰ τὴν διὰ τ. πτερύγων ἐκδοῖται τ. ἐκδοῖται
ἐκδοῖται: 851 ἡ ἐκδοῖται κ. ἡ αἰδοῖται
ἐκδοῖται: 892 τοῖς ἐν μέσῳ ἐκδοῖται (sc. βιβλίοις), 851 ἡ παρουσία ἀνδρὶ ἀγαθῷ σχηματίζει τὸν ἐκδοῖται
ἐκδοῖται: 848 τὰ ἐν. ἐκδοῖται κατὰ τὴν τ. βραγχίον διαστολήν, cf. Theophr. H. P. i. 14. 3 μεγίστη διάστασις ἐπὶ τῶν ῥῶν ὅτι τὰ μὲν ἐκδοῖται, τὰ δὲ χερσαῖα, Plat. Tim. L. 104 κοῦφον ψυχὰς ἐκδοῖται μορφὰς μετακινῶνται, ἀργῶν δὲ καὶ ἀμαθῶν ἐκδοῖται τὸν ἐκδοῖται
ἐκδοῖται: 836 ἐκδοῖται ἐκδοῖται ἐκδοῖται
ἐκδοῖται: 832 ἐκδοῖται τοῖς ἐκδοῖται πεπιστευκόσις ἀποκρίνεται τιμὰς, 851 οὐκ ἐκδοῖται ἐκδοῖται ἐκδοῖται τ. πατέρα, ib. ἐκδοῖται, 881 τὸ ἐκδοῖται τ. γνωστικῶν
ἐκδοῖται: 832 σοὺ ἐκδοῖται, Lightf. Ign. p. 306
ἐκδοῖται: 837 ἐκδοῖται κ. ἀβουλήτικος τόχαις περικεῖται
ἐκδοῖται: 888 ἐκδοῖται ἐκδοῖται αὐτῶν ἐκδοῖται, ib. αἱ τοῦ προσείντας ἐκδοῖται ποιῶντες ποιῶντες
ἐκδοῖται: 862 ὁ δικαίος βίος οὐδὲ ἐκδοῖται ποτε γίνεται, Isaacs 40. 9 ἐκδοῖται γίνεται τ. μαρτυρία, Iren. i. 21. 1 ἐκδοῖται τοῦ βαπτισματος
ἐκδοῖται: 893 ἐκδοῖται. δογματῶν, 897 τ. ἀρετῶν λόγων ἐκδοῖται, 553 τῆς δοκίμης ἐκδοῖται
ἐκδοῖται: 895 ἐκδοῖται ἐκδοῖται ἐκδοῖται, 901 τὴν τ. λογίων σαφῆρας λευτοῦργῶν ἐκδοῖται, Arist., Philo, Ign. Phil. 6
ἐκδοῖται: 901 παρὰ τοῖς ἐκδοῖται ἐκδοῖται ἐκδοῖται: 901 ἐκδοῖται ἐκδοῖται ἡ φύσις ἐκδοῖται ἐκδοῖται ἐκδοῖται ἐκδοῖται
ἐκδοῖται: (quot.) 829
ἐκδοῖται: p. 856 διὰ τῆς στήθης ἐκδοῖται ἐκδοῖται, 861 ὁ ἐκδοῖται ἐκδοῖται ἐκδοῖται, 862 ἡ ἐκδοῖται τ. ἀληθείας ἐκδοῖται, 871 ἐκδοῖται τ. λογικῇ ἀνδρείᾳ ἐκδοῖται: act. 868 ὁ θεὸς ἐκδοῖται τὸ πνεῦμα (m. πρῶτον), 888 ἀφῶκε ἔχειν πρὸς τὸ ἐκδοῖται. τὰ λεγόμενα, 898 οὐδὲ τοῦτο ἐκδοῖται ἐκδοῖται ἐκδοῖται ἐκδοῖται
ἐκδοῖται: 883 ἡ ἐκδοῖται τ. μερὸν δι' ἀκριβείας ἐκδοῖται, 887 ἐκδοῖται τῷ πρὸς βωτῶν ἐκδοῖται: 888 ἐκδοῖται τὴν ἀκολουθεῖν τ. ἀληθείας, 892, 889 αἱ ἐκδοῖται τ. σοφιστῶν τόχαις
ἐκδοῖται: 897 τ. λόγους ἐκδοῖται ἐκδοῖται
ἐκδοῖται: m. 887 τὸ ἀγνῶν ἐκδοῖται πολλοὶ τ. μαχητῶν
ἐκδοῖται: 862 ὁ φωνὴ ἐκδοῖται. πρὸς τ. ἐκδοῖται

θρεόνει τῇ διαθήκῃ, 189 οἱ μὴ διεχθρόνουντες τῇ ἀληθείᾳ, 884 ὁ τὸν διεχθρόνουν ὑπερτον πνεύματος, m. 884 ἡ ἀλήθεια οὗ τοῦ διεχθρόνουντος τοῦ διεχθρόνουντος (quot.) 883 δ. ἐν τοῖς πύργοις
 διεκίω: 836 τὰ μὲν ὡς ἐκείνους τὰ δὲ ὡς περιέχοντα, 699 οἱ μὲν διεκίω διὰ πάσης τ. οὐσίας τ. θεῶν φασιν, ἡμεῖς δὲ ποιητὴν μόνον αὐτὸν καλοῦμεν, Bar. vii. 24 διεκίω διὰ πάντων ἡ σοφία, Clem. Hom. in d.
 διεκινώμαι: 851 τ. φρόνημον πῶρ διὰ ψυχῆς δ.
 διέστημι: 854 διανομᾶς ὥρην τρυχῇ διασταμένως
 δικαιολογῶ: m. 841 οὗ δ. πρὸς τ. Ἀθηνῶν
 δικαίος: 846 τῷ δικαιοτάτῃ λόγῳ, 878 δ. μὴ κατὰ ἀνάγκην ἢ φόβον ἢ ἐπιτίμη, ἀλλ' ἐκ προαιρέσεως
 δικαιοσύνη: 835 δ. σωτήριος, 872 δικαιοσύνη τὸ ἀληθεύειν περὶ τοῦ, id. δικαιοσύνη ἐπιτομή, 875 δ. μεταδοτική
 δικαίως: p. 851 κατ' ἐντολὴν δικαιομένων
 δικαίως: 897 γινώσκω εἰ δ. μέγα φρονεῖτε
 δικαστής: 858 δ. ἀληθής
 δικαίως: p. 835 πρὸς τ. σωτηρίας τ. κρείττους δ. καὶ τ. μικρότερα, 858 οὗ μάλα παγκάλως δ. τὰ πάντα, id. πεπεισμένοι ἀριστα δικαιοῦσθαι τὰ κατὰ τ. κόσμον, act. 231 οὗ κύριος δ. τὸ σῶμα τ. ψυχῇ
 διοικητής: 833 δ. ἀνθρώπων, id. τῷ δυναμένῳ καλῶς τι δίδειν ἀποδίδουσι ἡ ἐκείνου δ., id. οὐδὲ τὸ μικρότατον ἀπολιπὼν τῇ ἑαυτοῦ διοικήσει ἀφρόντιστον, 860 ἀμετάθετος κατὰ τ. ἐθέλου διοικήσει
 διοικητής: 833 ὁ πρῶτος δ. τῶν ὅλων
 Διδύμος: 868 'wine'
 διοπμήνησι: 880 πράγας θύει ἐπὶ διοπμήνησι τ. κακῶν (D. ἀποδιοπμήνησι)
 διορατικός: 857 ἡ δ. τῆς ἐπιστήμης ὁρμητής, 785 ψυχῇ τοῦ ἀληθοῦς δ., 116 φωτισμός τὸ δ. ἐντίθει, Orig. Cels. vii. 4, Philo
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894 p. ὁ τ. κυρίῳ πευθόμενος τελείως
ἐκτελείται
ἐκτίθωμι: 867 τὴν τ. δογμάτων θεωρίαν
ὕστερον ἐκτίθεμεθα
ἐκτίνω: 851 χάριν τοῦτον ἐκτίνω
ἐκτός: 884 τὸ ἐ. μόνον πλεονεκτοῦσιν οἱ
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881 init. ἀφῆρθη τῶν ἐκτός, π. 80
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βλέπει
ἐκτρέφω: π. 853 εἰς ταπεινὰς ἐκτρ.
ἐκπαιδεύω, 888 οἱ ἀπὸ τ. ἀληθείας ἐκτρέ-
φόμενοι, ἰδ. c. acc. τὰς ζητήσεις ἐκτρέ-
φονται
ἐκτυπῶ: 891 οἱ τεχνίται παρὰ τ. κοινὰς
ἐκπαιδεύει ἐκτ. τὸ βέλτιον
ἐκφύω: 891 ἐκφ. ἄγγραφα
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ἐκφωτίζω: 836 ἐκφωτισμένους πάντας

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ἡλίῳ, Constantine in Boet. H. E. l. 9
ἐκὰν εἶναι (affirmative): 896 δόξης ἐπι-
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ἐλεγχον
ἐλέγχω: p. 891 ὅτι τῶν ἀντιλογητῶν ἐλ.
ἀλῶ: 876 ὅν ἐγὼ πατάξω σὺ ἐλίσσῃς,
c. gen. 896 τοῦτους ἐλεῖσθαι ἂν τις
τῆς τοιαύτης διαστροφῆς, αἰ. 7 φέτεται
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ἐλεμυστήν: 866 (quot.)
ἐλεος: 855 κατ' ἐλεω
ἐλευθερικῶς: 856 init. ἐλευθερικωτάτη
θεραπεία
ἐλευθεριότης: 838 a form of ἀνδρεία
ἐλέφας: 845 τὸ ἐξ ἐλέφαντος ἐλεφάντων
ἐλίσσω: 834 ἐλίσθεντες τ. πάθει
ἐλεω: 834 τῷ ἁγίῳ πνεύματι ἐλκόμενοι
ἐλευψίς: 886 κατ' ἐλλ. λεγομένου τ.
ρητοῦ προσυπακούσμεν τὸ ἐνδέω
ἐλιπῶ: 857 ἐλλ. τ. οἰκείων ἀγαθῶν
ἐλιπῶ: 851, 896 ἐπιτιμώμενα εἰς κατὰ-
ληψιν
ἐλιπῶ: 889 πνεῦμα βεβαιώτερον ἐπιτίδω ἱερ.,
892 τῆς αὐτοῦ ἐπιτίδω καταφρονοῦσι
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ἀλλοτρίας γυναῖκα
ἐμμένω: 871 τῇ τῆς ἀλήθειας ἐμμ.
ὁμολογίᾳ
ἐμμενέω: (ἄπ. λεγ.) 882 κοινωνίαν
ἐμμ. πρὸς τ. θεόν
ἐμμοιός: 857 ἐμμοιός τ. θεωρητῶν δύνα-
μις ἐν τ. ψυχῇ
ἐμπαθεῖν: 833 σαρκεὶ ἀνθρωπίνῃ ἐμπ.
(πλ. εὐπ.)
ἐμπαθῆς: 832 τ. σάρκα τ. ἐμπ. φύσει εἰς
ἐξω ἀπαθείας ἐπαθεύει, 839 πνευμα-
τικὰς ἐξουσίας ἐμπαθῶν παθῶν, 841
βάρβαροι ἀγριοί, "Ἕλληνες ἐμπ., 870 ὁ
ἐμπ. βίος
ἐμπαλιν: 901 ἐμπ. ἀπὸ ἀκάθαρτα κά-
κῃα
ἐμπεδος: 874 ἐμπ. ἡ τ. ἀγαθοῦ ἐπιστη-
μονικῇ κτήσῃ
ἐμπίδω: 861 τῷ γνωστικῷ ἐμπ. ὅροι
ἵσθι ὁ βίος
ἐμπαρῶ: 871 ἐξ ἐμπ. κακοτεχνεῖν, 858
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μάθησιν κ. βίον
ἐμπλεω: 857 ὁ τ. ψυχῆν νοσῶν κ. εἰδῶ-
λον ἐμπ.
ἐμπνέω: 860 ἱσθῶν ἐμπνέω, 848 ἐμπνέται
τ. ἐνδὲρα κατὰ τὴν τ. βραχίων δια-
στολήν
ἐμπνέω: 882 τὰ ἐμπ. καταλιπὼν τέμνει
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ἐπαιδός: 897 τὸν ἐπαιδίστην
ἐπαρσέν: 896 ὁ γὰρ ἐπαρσέν σοφία
τ. ἐμπρ. ἀνδράς
ἐπαφαίνω: 884 τὸ λέγειν ἐπαφαίνω τοὺς
αἰουμένους, καὶ εἶναι τοὺς ἀμεί-
νους
ἐπαφανός: 861 ἐμφ. τοῖς πολλοῖς, 896
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τῇ ἀληθείᾳ ὁπώρα
ἐπαφύρσις: (quot.) 850 σαρκῶν ἐπαφύρ-
σις εἶμα ῥωμαίων ἀπεργάζονται
ἐπαφυσίος: (quot.) 897 ἡ σοφία ἐπαφ-
υσίως τ. αὐτῆς τέκνα, 898 φυσίος
ἐπαφυσίος: 897 ἡ σοφία τοῖς κατὰ τ.
μάθησιν τέκνοις ἐπαφυσίως (κα. ἐμ-
φυτεύσας)
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ἦθος
ἐπαγωνίζομαι: 868 ἐπαγωνίσασθαι (H.
εταγ.) τοῖς καθολικότερον εἰρημένους
ἐπαυτοίμαι: 892 ἐν. ταῖς γραφαῖς
ἐπαυτοήσκω: 863 ἐπαυ. τοῖς βασινοῖς,
Philo
ἐπαυτοίμαι: 865 εἶδος εὐχῆς ἐπαυτοί-
μένης γυναικῶν, Plut., Philo
ἐπαυτοφραγίζομαι: 837 ὁ μονογενὴς ἐπα-
υτοφρ. τ. γυναικῶν τ. τελείας θεωρίας
κατ' εἰκόνα τὴν αὐτοῦ, 240 τὸ ἐταιρι-
ακὸν ἐπαυ., 84 ταῦτα τ. θείας γραφῆς
ἐπαυτοφραγίσασθαι τῇ ψυχῇ, cf. 487
τὰ πᾶσι ἐπαυτοφραγίσματα τ. πνευμα-
τικῶν διδάσκων, Sox. Math. vii 248
ἐπαργεῖα: 898 ἐν. τῶν ἀληθῶν
ἐπαργής: 828 ἐπαργεστέρους χρῆσθαι τ.
λόγους, 895 ἡ θεία ἐν. κ. εὐδαμονίης,
892 τὸ δοῦν αὐτοῖς ὑπάρχειν ἐπαργέ-
σεων, 895 ἡ τ. μαρτυρίας ἐν. ἀπόδειξις
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854 ἐν. παντὸς μᾶλλον
ἐπαρτος: 884 οἱ ἐν. οἰκιοῦνται τ. πρώτῃ
μονῇ, 885 μεταβάλλει πᾶν τὸ ἐν. εἰς
ἀμείνους οἰκείους, 868 ἀγαλμα ἐν.,
870 ἔξις τῆς ἐν. ψυχῆς, 871 τὰ θηρία
ἐπάρτα λεγόντων, Lob. Phryg. 828
ἐπαυλος: 876 ἔχει ὁ γυναικῶν ἐπαυλος
τ. φωνή
ἐπαυτός: 859 τὸ ἐνθ. (? ἀνεθ.) πρὸς τ.
ἐπιβάλλον μετρίται, id. ἐνθεοῦ γυν-
μήν, 829 τὸ μὴ ἐπισκέφθαι ῥήθμιον
καὶ ἐνθεοῖς, 886 οὐκ ἐνθ. τὸ θεῖον, id.
τὸ γεννητὸν κ. ἐνθ., 846 θεοὶ οὐκ ἐνθ.
ἐνθός: 886 προσυπακούσαι τὸ ἐνθόν
ἐνθός: 848 κατὰ τὴν ἐκ τ. ἐνθίαν ἐπι-
θυμίαν κακοῦται, 878 ῥᾶν τοῦ ἀδελφοῦ
τ. ἐνθίαν οἶσιν bis
ἐνθίαν: m. 901 ταυτὶ τ. αἰρετικῶς
ἐνθ. ὁμῶς μὲν πατρὶς ἐπιβεβηκότες,
854 ἐνθ. ὡς, 830 τ. θεωρίας ἀνθρώ-
ποις ἐνθ., 829, 858, 862
ἐνθαξίς: 841 ἀλλὰ ἀνέχρη πρὸς ἐνθ.
ἐνθόχομαι: 835 κατὰ τὸ ἐνθόχομαι

ἐνθός: 848 τῷ σώματι ἐνθόχομαι, 898
ἐνθός
ἐνθόχομαι: 894 τίς τις ἐνθόχομαι τ.
ἐνθ. ἀγαθόν, 884 τ. ἐνθ. ὁμῶς ὁ
θεὸς ἐπαι, cf. Olem. Hom. iii 19 ὁ
τῶν τέκνων πρὸς τ. πατέρα ἐνθ. τῆς
id. xiii 16 ἡ εὐφροσύνη τ. ἀνδρα ἐνθό-
χους φιλεῖ, Pranti i. 420, 507, Wals
Rhett. Gr. vii. 5, Galen i. 1, Philo
De Abr. 18 (ii 18 M.)
ἐνθόχομαι: 852 εἰς ἐχθροῦς ἐνθόν
ἐνθ.
ἐνθός: 854 ἐνθ. κεκράγαμεν, 856
ἐνθός: 894 ῥέτορας εἰς τὰ ἐνθ. μᾶλλον
ἢ ἐπὶ τ. ἀλήθειαν
ἐνθόχομαι: 858 τ. ψυχῇ ἐνθ. ἡδονῇ
παρίσται, cf. Schmid iv. p. 864
[Stephanus cites from Greg. ἀναλί-
ναι ἐκ τοῦ ἀποστόλου πρὸς τὸ ἐνθόχομαι,
Max. Tyr. i. 3 πρὸς τοὺς τ. χαρισίαν
ἐνθόχοις ἀσθενεστάτης κ. ἐνθόχοις τοῦ]
ἐνθός: 833 σάρκα ἐνθόχομαι ὁ σωτὴρ
ἐνθός: 837 ἐνθός φάναι, 898 ἐνθός ἀ-
γεται ἐν εἰς ἐχθροῦς τὸ ἐνθ.
ἐνθόχομαι: 831 ἐνθ. ἀνέχρη τῇ ἐνθ. ται-
σθέναι τ. σκληροκαρδίας, 833 παρὰ
τὴν ἐνθόχομαι ὁ νῆς, 859 ἐνθόχομαι κ.
ἐχθρόντων ἀλλήλων τῇ τε ἐνθόχομαι
κ. τοῦ μετρίχοντος, 864 οὐκ ἐνθόχομαι
εἰς ἐνθόχομαι ἀνέχρη, 866 ἐνθόχομαι
ἐν., 869 βασιλῆα τίς τις ἡ ἀνέχρη
ἐνθός, 870 οὐδὲν ἐνθός, 878, id.
ἐνθόχομαι ἐν. μᾶλλον δι' ἐνθόχομαι,
875 ἐν. εὐφροσύνης, 888 γυναικῶν ἐνθό-
χομαι
ἐνθόχομαι: p. 853 ἡ ἀνέχρη διὰ σωματικῶν
πόρων ἐνθόχομαι ἔχει τ. ἀνέχρη,
855 αἱ οἰκιοῦνται ἐνθόχομαι, 898
διὰ τ. κυρίου πρὸς τὴν τ. ἀνθρώπων
ἐνθόχομαι ἐνθόχομαι (κα. -οῦμαι);
act. 864 τὸ ψεῦδος οὐκ ἀνέχρη ἐπὶ
λόγους ἀλλ' εἰς κακίαν ἐνθόχομαι, 868 διὰ
στόματος ἀνθρώπων πόρος ἐν., 871
ἡ ἐνθόχομαι μετὰ λήψης, 830 αἱ διὰ
σαρκῶν ἐνθόχομαι ἐνθόχομαι
ἐνθόχομαι: 875 ἐνθός. ταυτὸν ἐνθόχομαι,
878 ἐνθόχομαι ἐνθός. ὁ πόρος αὐτοῦ
ἐνθόχομαι φρονεῖν, 809 διὰ τ. θεῖον
ἐνθόχομαι τ. δόξαν αὐτοῦ ἐνθόχομαι.
883 ἐνθόχομαι τὰ ἐν.
ἐνθόχομαι: 840 ἐργα βασιλῆα κ. λόγους ἐνθόχομαι
τίς τις
ἐνθόχομαι: 859, 866 ἐνθ. ἡδονῇ, 868
ἐνθός: 858 ἡδονῇ ἐνθ. ἡ εὐχῆ, 869 ἐνθ.
ἐνθόχομαι, Philo
ἐνθόχομαι: 862 ἐνθ. (κα. ἐνθόχομαι) ἀνέχρη
ἐνθός
ἐνθός: 888 ὡς ἐνθ. μάλιστα βραχύνεται,
886
ἐνθόχομαι: 846 τὸ ἐν. κ. τὸ ἐνθόχομαι
(κα. ἀνέχρη...ἐνθόχομαι)
ἐνθόχομαι: 857 ἐνθ. ὁμῶς ψυχῇ ἐνθόχομαι

ὁ πάντων ἡγεμὼν, 846 πῶς αὐτὸ τὸ ἐν
 αὐτῷ ἐπιδόσκει, 846 ὁ θεὸς ἐπιδόσκει
 ἐν τ. γνωστικῶν, ἰδ. σοφ. ἐπιδόσκει,
 π. 785 ἐν πολλοῖς τ. ἱερῶν τὰς θήκας
 ἐπιδόσκει
 ἐπίσταται: 886 ἐπίσταται θεία παραδίδει
 ('tenist'): 869 τ. ἐπιστάτα ἀλγινά,
 879 τ. ἐπιστάτα)(τ. προγεγονότα and
 τ. μέλλουσα
 ἐπιστά: π. 885 ἡ αἴτησις γίνεται κ. αἰτή-
 σαι κ. ἐπιστάται, 876 ἐπιστάται κ.
 ποιῶν
 ἐπιστολὴ: 831 τ. ἀποκρίφους ἐνν. ἐπιβλέ-
 νων, 833 ἐνν. θεοῦ, 852 ὁ θεὸς ἐπαι-
 νεῖ ἐνν., 853 εἰς ἀσχημονας ἐκτρέπεται
 ἐπιστολῆς, 866 ὅπως ἡμῶν ἡ φύσις σημαίνει,
 ταῦτο τ. θῶψ ἡ ἐπιστολὴ, 876 ὑπερβαίνει
 ἀπὸ τῶν ἐπιστολῶν τ. ποιητῶν, 885 ἡ τοῦ
 βουδίστα ἐπιστολὴ, ἰδ. εἴτε ἐν ἔργῳ εἴτε
 ἐν λόγῳ εἴτε ἐν τῇ ἐπιστολῇ, 891 παρὰ τὰς
 κανὼν ἐνν. ἐπιστολῆς τὸ βέλτιον
 ἐπιστομὸς: (quot.) 834 αἱ ἐπιστολαὶ οὐκ ἐν-
 ρόμοι
 ἐπιστομὸς: 861 αὐτὸν ἐπιστ. τ. θείῳ χορῶ,
 Arist.
 ἐπιστομῆς: (quot.) 850 ἡ ἐν. τ. πιστοῦς,
 894, 798, 776
 ἐπιστομῆς: 857 ὁ γνωστικὸς διὰ τ. ἀγάπης
 φησὶ τ. πνεύματι, Philo, Clem.
 Hom. ind.
 ἐπιστομῆς: 833 μόνον ἀνθρώπων ἐννοῖαν
 ἐπιστάχθαι θεοῦ (ἐπιστάχθαι κα.), 59
 πᾶσαν ἐπιστάχθαι ἀπὸρροια θείῃ
 ἐπιστάχθαι: 867 σῶζειν ἐπιστ., 868 τὸν
 Ἰωσήφ παρὰ γένε τῇ ἐπιστ. οὐκ ἔχουσιν,
 190 ἐπιστ. Χριστιανοῦ, 469 ἵνα ὡς οἱ
 λόγοι κ. ὁ βίος ἀκολουθοῖ τῇ ἐπιστάσει,
 536 τ. Ἰωάννου τῇ ἐπιστάσει τ. βίου,
 Clem. Hom. xii. 14 τῇ πρὸς τὸ
 συμφρονεῖν ἐπιστάσει σεμνὴ μέλαινα
 σὺν ἄνθρωποις, cf. Wytt. on Plut. Mor.
 62 n, Schw. Index in Epict. s.v.,
 ('principle,' 'obstinacy,' 'obstacle')
 ἐπιστάσσω: 861 ἐπισταγμένους εἰς θεωρίαν
 ἐπιστάσσω: 854 ἐνν. γενόμενος 'at this
 point,' 615: 865 ἐπιστάσσω ἡ τελείωσις
 'herein,' explained by infin. follow-
 ing, as in 840, 897 ἐνν. ἡ δόξα: 895
 'in this world' τέλος τ. γνωστικ-
 οῦ ἐνν. ἀπὸ τῶν
 ἐπιστάσσω: 859 ἀπὸ τῶν
 ἐπιστάσσω: π. 875 ἀκολουθεῖς οἱ ἐπιστάσσω
 ἐπιστάσσω, 890
 ἐπιστάσσω: 868 φη. αἱ πρὸ τ. ἐπιστάσσω
 ἐνν. τ. γραφῶν
 ἐπιστάσσω: 894 ὁ αὐτὸς νοῦς παρ' οἱ μὲν ἐν-
 τιμώτατος παρ' οἱ δὲ παρανοίας ἤλπεσε
 ἐπιστάσσω: 834 αἱ κατὰ νόμον τε κ. πρὸ τ.
 νόμου ἐνν., ἰδ. πρότερα κ. δεύτερα
 ἐνν., 877 ἐπιστάσσω διατρέφονται, 898
 διατρέφονται ταῖς θείαις ἐπιστάσσω,
 ταῦτάς τινι τῇ θείῃ πνεύματι

ἐπιστάσσω: 848 σοφ. ἐπιστάσσω
 ἐπιστάσσω: 848 περιπατεῖται τὰ ἐ. κατὰ τὴν
 διὰ τ. πτερύγων ἐπιστάσσω τ. ἐπιστάσσω
 ἐπιστάσσω: 851 ἡ ἐνν. κ. ἡ αἰδώς
 ἐπιστάσσω: 892 τοῖς ἐν μέσῳ ἐνν-
 χύοντες (sc. βιβλίοις), 861 ἡ παρουσία
 ἀνδρὸς αγαθοῦ σχηματίζει τὸν ἐνν.
 ἐπιστάσσω: 848 τὰ ἐν. ἐπιστάσσω κατὰ τὴν
 τ. βραγχίαν διαστάσσω, cf. Theophr.
 H. P. i. 14. 8 μεγίστη διάστασις ἐπὶ
 τῶν ζώων ὅτι τὰ μὲν ἐννύδρα, τὰ δὲ
 χερσαία, Plut. Tim. L. 104 κόβων
 ψυχὰς ἐν πτηνῶν μορφῇς μετατρέπονται,
 ἀργῶν δὲ καὶ ἀμαθῶν ἐν τῇ τῶν ἐν-
 νύδρων ἰδέαν
 ἐπιστάσσω: 836 ἐπιστάσσω εἰς ἐν. ἀδιδ-
 κριτων
 ἐπιστάσσω: 832 ἐπιστάσσω τοῖς ἐπιστάσσω
 πεπιστευκόσιν ἀποσείμας τιμὰς, 851 οὐκ
 ἐν ἐξ. ἡμέραις σείβει τ. πατέρα, ἰδ. ἐξ.
 ἱερῶν, 881 τὸ ἐξ. τ. γυμνάσιον
 ἐπιστάσσω: 832 σοφ. ἐπιστάσσω, Lightf.
 Ign. p. 308
 ἐπιστάσσω: 837 ἐξ. λόγους κ. ἀβουλήτους
 τῶν καὶ περιπατεῖται
 ἐπιστάσσω: 888 ἐπιστάσσω σφᾶς αὐτοῦς
 ἐπιχειροῦσιν, ἰδ. αἱ τοὺς προσεῖοντες ἐξ-
 απατώντες ποιητοὶ
 ἐπιστάσσω: 862 ὁ δικαίος βίος οὐδὲ ἐπιστάσσω
 ποτε γίνεται, Isaacs 40. 9 ἐξ. γίνεται
 τ. μαρτυρίαν, Iren. i. 21. 1 ἐξάρτησις
 τοῦ βαπτισματος
 ἐπιστάσσω: 893 ἐπιστάσσω. δογματῶν, 897 τ.
 ἀσείβων λόγους ἐξ., 552 τῇ δόξῃ
 ἐξ.
 ἐπιστάσσω: 895 ἐν τοῖς ἔργοις ἐπιστάσσω.,
 901 τὴν τ. λογίων σαφῆσαι λεπτο-
 γεῖν ἐπιστάσσω., Arist., Philo, Ign. Phil. 6
 ἐπιστάσσω: 901 παρὰ δέωσις ἐπιστάσσω
 ἐπιστάσσω: 901 ἐξ. ἀναμύματα ἡ φυτεία
 ἐπιστάσσω: 860 ἀγαθὸν αὐτὸν ἐπι-
 γάσσω
 ἐπιστάσσω: (quot.) 829
 ἐπιστάσσω: p. 856 διὰ τῆς εὐχῆς ἐπιστάσσω
 ὁ τρόπος, 861 ὁ ἐν εὐσεβείᾳ ἐπιστάσσω,
 862 ἡ κρίσις τ. ἀληθείας ἐπιστάσσω,
 871 ἐν τ. λογικῇ ἀνθρώποις ἐπιστάσσω:
 act. 868 ὁ θεὸς ἐπιστάσσω τὸ πνεῦμα
 (κα. πρᾶγμα), 888 ἀφορμὰς ἔχων πρὸς
 τὸ ἐξ. τὰ λεγόμενα, 893 οὐδὲ τοῦτο
 ἐπιστάσσω εἰ ἐστι τὸ ἀκολουθεῖν
 ἐπιστάσσω: 883 ἡ πάντων τ. μερῶν δι'
 ἀκρίβειας ἐξ., 887 ἐξ. τοῦ πῶς βιωτῶν
 ἐπιστάσσω: 888 ἐξ. τὴν ἀκολουθίαν τ.
 ἀληθείας, 892, 889 αἱ ἐπιστάσσω τ.
 σοφιστῶν τῶν καὶ
 ἐπιστάσσω: 897 τ. λόγους ἐξ. συγ-
 χρωμασμένοι
 ἐπιστάσσω: π. 837 τὸ ἀγνῶν ἐπιστάσσω
 καλᾶται τ. μοχθηρῶν
 ἐπιστάσσω: 862 ἡ φύσις ἐξ. πρὸς τ.
 οὐκ

ἔξω: 830 θεωρεῖται ἔξω ἐστὶ τὸ πρῶτον τῷ θεῷ σώζουσα, 884 ἔξ. ἀπαθείας, 885 ὁ γνωστικὸς εὐχεται εἰς ἔξ. ἀγαθότητος Ἰησοῦ, 869 ἢ μία ἐκείνη ἔξ., id. φυνεύεται ἢ ἔξ., 869 τὸ τέλειον τ. ἔξ., 879 ἔξ. ἢ διὰθεσις τ. ἀναρτόν ψυχῆς, id. οὐδέμια ἐνέργεια ἔξω, 885 τῷ εἰς τοῦτο ἤκοντι ἔξωσι ἀγίῳ εἶναι συμβαίνει, 874 οὐδέποτε τ. ἰδίας ἔξ. ὁ γνωστικὸς ἐξίσταται, 875 ἢ ἔξω ἢ παρ' ἡμῶν, 880 ἐν ἔξω γινόμενοι εὐκαιρία, 888

ἐξίσταμαι: 881 οὐκ ἐξίσταται ποτε τῆς αὐτοῦ περιωπῆς ὁ υἱός, 874 οὐ ἔξω **ἔξωσι:** 879 εὐνοούμενος πρὸς τὴν ἔξ., 886 ἔξωσι ἐνέονται τ. καλοῦσι κατὰ τ. ἔξ., 882 ἐπιστάμενος ἀμυνῶν ταυτῷ μετὰ τ. ἔξωτον γινέσθαι (κατὰ γινέσθαι), 961 ἐκ' αὐτῆς τ. ἐξέδου τ. ἐκίειν τ. δογμάτων βύεται

ἐξομολοῦμαι: act. 886 τῷ φύσει (ἀπαθεῖ) τὸ ἐξ ἀσκήσεως ἀπαθεῖ ἐξομολοῦμαι, p. 830, 835, 836, 884, 885 ἐξομ. θεῷ, 838 ἢ θεία εἰκὼν ἢ ἐξομολογμένη πρὸς τὸ δεύτερον αἰῶνα, 849 τροφή ἔξ. τοῖς τ. ἀλόγων ψυχῇ, 875 ἔξ. χαρακτήρι, 888 τελείωσι ἔξ. θεῷ

ἐξομολοῦσιν: 869 ἢ ψυχὴ πρὸς τ. θέλει ἔξ. πρᾶντα περιπεποιημένη, 885 γνωστικῇ ἔξ. καίνεσι

ἐξομολογέσθαι: 838 ἐστ' ἂν ἐξομολογήσασθαι δυναθέντες τῇ ενεργείᾳ τῆς χάριτος, 879 διὰ τ. ἐλπίσεως ἀκουσίως ἔξ.

ἐξομολόγησι: 880 εἰς ἔξ. κ. ἐπιστροφῆν τ. συγγενῶν, 897 Ἰουδαία ἔξ. ἐρηπύεται

ἐξουσία: 882 πᾶσα ἀρχὴ κ. ἔξ., id. οὐδὲ ἀσχύνεται τ. ἐξουσίας ὁφθῆναι, 889 (quot.) πνευματικαὶ ἔξ.

ἐξουσιάζω: p. 888 (quot.)

ἐξοχή: 899 μόνη κατὰ ἔξ. ἢ ἀρχαία ἐκκλησία, 900 ἢ ἔξ. τ. ἐκκλησίας κατὰ τ. μονάδα ἐστὶ

ἐξοχος: 852 τὸ ἔξ. τῆς γνώσεως, 872 ἢ τ. ἐξοχάτου θεραπείᾳ

ἐξουηρέτις: act. 830 θεωρεῖται ὁ ἐξουηρέτων τ. θεῷ, 882 θελήματι πατρὸς ἔξ., 587, 581, m. 582

ἔξω: 870 ὁ ἔ. τ. παθόν, 862 αἱ ἔξω 'thoses outside the Church,' cf. 1 Cor. v. 12

ἐξορτή: 843 κατὰ τὰς ἐξορτὰς, 851 διὰ **ἐπαγγελία:** 860 ἢ ἐπ. τελειούται, 874 in it. δι' ἐπαγγελίας ἐγκρατεῖνται, 877 in it. κοσμικῶν ἐπ. καταφρονῶ

ἐπαγγέλλω: m. 829 οὐ τ. λέγειν παριστῶν ἐπαγγέλλεται, 862 τὸ συμπόσιον ἐπαγγέλλεται τὸ φιλικόν: p. 838 παραδεικτικὸς τῶν ἐπαγγελημάτων, 869 γνήθων ἐπὶ τοῖς ἐπαγγελμένοις

ἐπαγγέλλομαι: 867 τὸ παρὶ τ. ἄλλων τελειῶν ἐπαγγ.

ἐπάγω: 'to add,' 896 διὰ κ. ἐπάγω

ἐπαγωνίζομαι: 869 ἐπ. τοῖς ἐλεῖν (κατὰ ἐπαγωγ.)

ἐπαυνοῦν: 882 πρὸς τ. κέρων ἐλέειν πρὸς τ. κέρων ἐπ., 880 ἐπαυνοῦν ἀρετῇ

ἐπαυνοῦν: act. 879 ἐπὶ τὸ ἐπαγγ. δι' ἔργων ἐπαυνοῦν (?) ἐπαυνοῦν, 868 ἐπαυνοῦν τὰ καλὰ, p. 883 (τῇ ἐπὶ χρώμενος ὡς προσήκειν ἐπαυνοῦναι, τὸ ἀκρῶς τίμω ἐπ., οὐ ἐπαυνοῦν)

ἐπαυνοῦν: 874 ἐπ. ἐπεται κατ' ἐπακοῦσμα εἰς τὴν τ. ἐπαυνοῦντων μέλει ἐπαυνοῦν: 892 ὅτι δοξασίας ἐπαυνοῦν: 829 ἐπαυνοῦν γαργαλισμένον, i. 863 αἱ ἐπαυνοῦν ἔξω, c. gen. 853 (ἐπ. τῇ ἐπνοίας, 884 ἐπ. τῇ βαρβί φιλοσοφίας, 886 κοσμά τ. ἐπαυνοῦν, 866 τοῖς τοῖς ἐπ., 862, ἐπ. ἀρχαιοτάτων ἐσμάτων, c. acc. πᾶσαν τ. ἐμύλων ἐπαυνοῦν

ἐπακαλοῦσθαι: 854 ἐπ. τῇ προσημῇ πτόματος

ἐπακαλοῦσθαι: 874 ὁ ἐπαυνοῦν ἐπὶ κατ' ἐπακ. οὐκ εἰς τ. αὐτὸν ὀφείλει 876 ἀρῶν τ. θεῷ τ. σπουδῇ ἀδρεῖται κατ' ἐπ. γίγεται, 927 i. ἐπακ.)(κατὰ τὸ προσημῶμενον, i. 823, 831 πάντων αἰῶν τ. καλὰ θεοῦ, τῶν μὲν κατὰ προσημῶμενον, δι' κατ' ἐπακ., 789)(δι' αὐτῆς, Phi **ἐπακοῦν:** 866 τ. ψυχῆς ἐπ. ὁ θεός, ἐπ. τ. προσημῶμενον, 890 τοῦ Πλά ἐπ. (κατὰ ὁπῆκουσιν)

ἐπᾶν: 893 ἴσ., 856, 829

ἐπαυνοῦν: 880 ὁ εἰς γνῶσιν ἐπαυνοῦν αἰτήσεται τ. τελειότητα ἀγάτης, id. τ. ἀναβιβασθῆναι ἐπὶ ἐπὶ τοῦ, 834 ἢ ἐπαυνοῦνται κ. π. ἐχῆς τ. κυρίου περιτροπῇ, 862. Ep. ἐπαυνοῦνται: 882 κατ' ἐπαυ. ἀφῆται ἡγεμονικόν, Synes. Ep. 11 and i **ἐπαυνοῦμαι:** 860 αἱ ἐπ. βίωσι ἐπαυνοῦνται, 874 οὐκ ἐπ. τῷ μωθῇ ἐπαυνοῦνται βίωσι δεικνύται ἀφῆ, 87

ἐπαυνοῦσιν: 880 ἢ τ. ἀνθρώπων ἐπ. 840 ὁ σωτὴρ ἀναδέχεται τὰς ἐπαυ. ἀνθρώπων εἰς ἰδίαν χάριν, Philo

ἐπαυνοῦσιν: 881 ἢ ἐπ. ταπεινὰ ἐπᾶν: 861 ἐπ. εἰναι ἀφῆ

ἐπαυνοῦσιν: 880 ἐπ. τ. τῶν τ. αἱ

ἐπαυνοῦν: (quot.) 857 ἐπ. τ. χερῶν, θυσία

ἐπαυνοῦν: 880 ἴσ. ἀφῆται τοῖς ὁ: ῥῆσιν ἐπαυνοῦν, 868 ὁ ἐπαυνοῦνται: δικαίως αἰνέσθαι

ἐπαυνοῦν: m. 853 ἢ τ. σπουδῇ ἐπαυνοῦν τ. ψυχῆς δόξα, 59 ἐπ. ἐπαυνοῦν τ. ἀληθείας, Themiast. 144

ἐπαυνοῦν: 864 τ. πᾶσι ἐπαυνοῦν τ. ἐπὶ τῇ σπουδῇ ἐπαυνοῦνται (ἐπ. λογ.): 877 σπουδῇ

μενοι ἐφ' οἷς ἐπεγκύλλεται τῇ τ. βίῳ ἀνάγκη, σοε ἐγκυλλομαι
 ἐπαί: 'εἰσε' 871, σοε μή
 ἐπαύω: 866 ἐπὶ τ. κυριακῇ μονῇ ἐπείγεται, 896 βαθμῶν ἐπειγόμενοι, 90 σωθῆναι σε ἐπειγόμεναι, σοε ἀπάγω
 ἔπαυσι: 874 ὁ κηρὸς τ. ἐπίοντα χαρακτῆρα παραδέχεται, 883 πολλὰ ἐκ γραφῆς μαρτύρια ἐπεισι παρατίθεσθαι, 892 ἐπίοντες τ. μοχθηρίας τ. δογμάτων
 ἐπίκαινα: 829 τὸ ἐπ. αἰτιον, 774 ἡ τελεία ἐπιστήμη ἐπ. κόσμου ἀναστρέφεται
 ἐπειτακύνω: 884 ἡ ψυχὴ κατὰ προκοπὴν ἐκδύστην ἐπεκτείνεται εἰς ξὺν ἀπαθείας
 ἐπιφορμασθε: 829 ἡ ἐπὶ πλὴν ἐπέξ. περισσῇ
 ἐπεισθε: 901 πίστις ἐπεριδομένη τ. ἀληθείᾳ, ἰδ. τῇ διπλῇ τ. πίστεως ἐπεριδοῦναι
 ἐπιχῶ: 839 ὁ νόμος ἐπ. πράξεις
 ἐπί: c. gen. 'in presence of' 858 ἐφ' ὧν χρῆ, 862 ἐπὶ τῶν ἀγαλμάτων: 837 ἐφ' ἡμῶν τὸ πιστεύειν (τοὶ τὰ ἐφ' ἡμῶν σοε n. on p. 136. 1): 882 ἐπ' ἐκείνῳ μόνον ἵσταται ἐφ' ὃ ἔργον μόνον
 ἐπιβαίνω: 901 ὁ αἰρετικοὶ ὀνόματι μὲν πατρὸς κ. υἱοῦ ἐπιβεβηκότες
 ἐπιβάλλω: 834 ταυτὸν ἐπιβεβληκῶς τ. θεωρίᾳ, 889 τὸ ἐνδεὶς πρὸς τὸ ἐπιβάλλον ματρεῖται, 867 κατὰ τὸν ἐπιβάλλοντα καιρὸν ἐκθροῦμεθα
 ἐπιβλέπω: 831 τ. ἀποκρύφους ἐννοίας ἐπιβλ., 840 βλ. ὁ λόγος τὰ μικρότατα ἐπιβλέπει
 ἐπιβολή: 690 τὰς ἀκραφονεῖς τῆς διανοίας ἐπιβολὰς
 ἐπίγειος: 848 τ. ἐπιγ. οὐσιαστήριον τ. ἀθροισμα τῶν τ. εὐχαῖς ἀνακαιμένων, 862 οἱ τὰ ἐπ. θρησκείαν τ. ἀγάλμασι προσεύχονται, 870 ἐπ. εἰκὼν θείας διδασκείας, 876 αἱ ἐπ. ἡδοναί
 ἐπιγεννηματικός: 860 ἐπ. ἔπειν τ. γυνευστικῶ τὸ ἀγαθόν
 ἐπιγίνομαι: 839 οὐ φυσικῶς ἐπιγ. ἡ ἀρετὴ δις
 ἐπιγινώσκω: 855 ἵνα ὁ θεὸς δι' υἱοῦ ἐπιγινώσκειται, 889 ἐν τῇ ὥρᾳ ἐπείγω (ms. ἐπιγῶ)
 ἐπίγνωσις: 880, 855 ἐν ἐπίγν. πλείονες γίνονται, 881 ἐπ. θεοῦ, 884 ἀρετῆς ἐπίγν. (ms. 1st hand οοττ. fr. ἐπίδοσις), 846 ἐπ. ἀγία, 897 οἱ πατ' ἐπ. 'Ἰσραηλῖται, 880 ἐπιστοφὴ εἰς ἐπ., 888
 ἐπιγράφω: p. 841 ὁ Προφητικὸς ἐπιγραφόμενος ἡμῶν λόγος, 843 ἐπὶ αἰείᾳ οὐρανὸν ἐπιγγραμμῶν: m. 898 Βασιλεῖδης Γλαυκίας ἐπιγράφεται διδάσκαλος
 ἐπιδοῖς: 859 τὸ ἐνδοῖς κ. ἐπιδ., 881 τῆς δι' ἀγγέλων βοηθείας ἐπιδ.

ἐπιδοῖς: act. 855
 ἐπιδοῖς: 863 ταυτὸν ἐπ. ὑπὲρ τ. ἐκκλησίας, 871, 878, 867 τ. σῶμα ἔπειν ἐπ.
 ἐπιδοσις: 861 ἡ κατὰ τ. δομῶν ἐπ. κ. δογμάτων κ. χρημάτων, 834 σοε ἐπίγνωσις
 ἐπιδομή: 864 ὡς ἐν ἐπιδ. φάναι, 888 διὰ βραχυτάτων ἐξ ἐπιδομῆς, Plut. V. 953 ἀνὴρ, εἰπεῖν μὲν ἐξ ἐπιδ., τῶν πῶποτε ἱκανώτατος
 ἐπιδοκῆς: 860 τὰς εὐχὰς ἐπιεικῶς ἅμα κ. μετ' ἐπιεικῶν ποιῆσθαι, 887
 ἐπιεικῶς: σοε ἐπιεικῆς
 ἐπιζητέω: 896 ἐπιζητεῖ ἀνευρίσκειν, 888 οὐδὲν ἐπιζ., 896 ἀποδείξει ἐπιζητεῖ
 ἐπιθλίψω: 848 ἡ διὰ τῶν πτερόγων ἐπ. τῇ ἐντομῇ
 ἐπιθυμῶν: 881 μηδενὸς ἐπ., 853 οὐδεὶς ἐπιθ. πόματος ἄλλὰ τοῦ πνεῦ
 ἐπιθυμία: 853 ὡς αἱ ἐπιθ. τοῦτων αἱ εὐχαί, 882 ἐμβλέπειν πρὸς ἐπιθυμίαν ἐπίκαιρος: 829 κατὰ τοῦτο ἐπ. τόπου, 883 ἐπ. λέξεις
 ἐπικαλέω: 885 p. οἱ τὸ ὄνομα ἐπικεκλημένοι μόνον
 ἐπικουρία: 878 μὴ διὰ φόβον, δι' ἐπικουρίαν δέ
 ἐπικουφίζω: 878 θλιβόμενον ἐπ. παραμυθία
 ἐπικουφισμός: 830 αἰτῶται ἐπ. περὶ ὧν ἡμάρτομεν, 881 τὸν ἐπικ. τοῦτοις αἰτούμενοι
 ἐπικρύπτω: 858 m. μηδὲν τῶν λεχθῆναι δυναμένων ἐπικρυπτόμενοι, 831 p. τὰ παρὰ τ. ἀληθείᾳ ἐπικεκρυμμένα
 ἐπικρύψω: 890 ἡ ἐπ. τῶν τ. ἀληθείας μυστηρίων, Plut.
 ἐπιλάμπω: tr. 884 ὁ θεὸς ἐπὶ δικαίους ἐπ. ἡλίον, 885 ἐπὶ δικαίους τὸ εὐμενὲς ἐπιλάμποντες, 840 θεὸς γῆν ἐπ., 781, 85, intr. 92, 86
 ἐπιληψίς: 850 τὰ πράγματα κρεῖα πρὸς ἐπ. συμβάλλεται
 ἐπιλογισμός: 852 διαρὸς διὰ τὸν ἐπ. τῶν ἀγαθῶν
 ἐπιμελῶμαι: 829 ἡ συνεχὴς ἐπιμελεια τῆς ψυχῆς θεραπεία ἐστὶ τ. θεοῦ, 838 μηδενὸς παρορᾷ τὴν ἐπ., 887 ἐπιμελείας δεόμεθα, 888 ἡ κηρυκτικὴ ἐπιμ.
 ἐπιμελέστατος: 888 ἐπιμ. θηρατίων τ. γῶντων
 ἐπιμνησέσκω: 829 τῶν λέξεων οὐκ ἐπιμνησόμεθα, 883 μὴδὲ γράφῃ ἐπιμνησθήσομαι
 ἐπινοῶ: 849 p. σαρκοφωγῶν προφάσει αἱ οὐσίαι ἐπυσθῆνται: act. 898 οἱ τ. αἰρήσεις ἐπυσθῆνται
 ἐπίνοια: 899 κατὰ ἐπίνοιαν μόνον εἶναι φανερὸν τ. ἀρχαίαν ἐκκλησίαν, 886 τῆν ἐπ. θεοῦ λαμβάνομεν
 ἐπινοῖα: 861 δις, 863

ἐπιπλάζω: 895 ἡ ἐπιπλάζουσα ἑμαθία
ἐπιπλάσιον: εὐθετ. 847 (quot.)
ἐπιπλάσιος: 889 οἱ λόγοι οἱ πωσιμολογῶντες
ἐπιπ.
ἐπιπλοή: 892 ἐξ ἐπ. ἀναγνώσις τ.
γραφῆς, Chryz. xi. 630 A, 719 D
ἐπιπλοτος: 889 ἡ ἐξ ὁδοῦ τ. ἀναπαύσεως
ἐπ.
ἐπιπρόημα: 862 ἐπὶ τ. ἀρρήτους τὸ σὺ
τάσσει ἐπ.
ἐπιπρόπαις: 871 ἐπ. ἀντοῦς τοῖς κυ-
βούτοις
ἐπιπρόπνυγμα: 876 ἐπιπρόπνυται πρὸς τ.
πίστιν διὰ τ. ὑπομονῆς
ἐπισημαίνω: m. 841 δεῖν ἐπισημαίνεσθαι
ἐπισκοπεῖν: 829 τὸ μὲν δὲ ἐπισκοπεῖν
τὸ κατεπαύειν, 868 οἱ τοῦ παντο-
κράτορος ὀφθαλμοὶ ἐπισκοπεῖν, 878
μόνον τὸ καλὸν ἐπισκοπεῖ ἡ ψυχὴ
ἐπισκοπή: 860 ὁ θεὸς προσεχυστέρῃ
τιμῇ ἐπισκοπῇ
ἐπισπᾶν: m. 843 νόστις ἐπισπᾶται,
156 σεαυτὸν αἰτιῶ τ. κριτὴν ἐπισπᾶ-
μενος, pass. 879 ὅτ' οἱ Ἰλίας Ἰλαΐδος
ἐπ. (m. περισπᾶμενος)
ἐπισπείρω: 887 τὰς αἰρέσεις ἐπισπαρ-
εσθαι τῇ ἀληθείᾳ καθάπερ τῷ πυρὶ
τ. ζιζάνια
ἐπισταταί: 896 πόμα διψῶν οὐκ ἐπιστά-
μενος, 875 ὁ γυναικὶς δὲ ὡς ἐπισταται
πορεῖ τ. ζωνή
ἐπιστασις: 865 κατ' ἐπ. πρὸςχεσθαι,
Polyb.
ἐπιστήμη: defined 838, 864 ἡ τ. θέλων
ἐπ., 874 ἐπ. θέλων κ. ἀνθρωπείων
πραγμάτων, 894 διαθέσεις τ. ψυχῆς
ἀγνοία, οἵσους, ἐπιστήμη
ἐπιστημονικός: 867 ἐπ. θεοσέβεια, 868,
895 ἐπ. θεωρία, 874 ἡ τ. ἀγαθῶ ἐπ.
κτῆσι, 877 ἐπ. θεωρήματα, 889 ἐπ. τῆς
ἀληθείας διαμονή, 454 ἐπ.)(δεξασ-
τικός, 98
ἐπιστημονικῶς: 865 ἐπ. κ. καταληπτι-
κῶς τ. θεὸν ἐποικτεῖν
ἐπιστημόνως: 860 πράσσειν ἐπ., 870
ἐπιστημόνως ὀφίσταται δὲ δεῖ, id. δια-
κρίνω ἐπ.
ἐπιστήμων: 867 ἡ διὰ τοῦ ἐπ. πρᾶξις
εὐπραγία
ἐπιστολή: 888 ἡ προτέρα πρὸς Κορυ-
θίου ἐπ.
ἐπιστρέφω: intrans. 855, 859 ὁ ἐξ ἰθὺς ἐπ.,
879 ἐκ φόβου εἰς πίστιν ἐπ., 891 ἐπὶ
τ. ἀλθέειν ἐπ., 895 ἐπὶ τ. θεὸν ἐπ.,
887 εἰς θεὸν ἐπ., m. 889 ἐπιστρέ-
φειν εἰς τὸ πῦρ, 890 ἵσταται. τὸν
αὐτοῦ βίον ἐπ. τ. ἀλθέειν, 897 p. ἵνα
ἐπιστρέφωσι
ἐπιστροφῆ: 855 ἡ τὴν πύλιν εἰς ἐπ.
αἰρήσει, 890 ἐπ. εἰς ἐπίγνωσιν, id. εἰς
ἐπιστ. τ. συγγενῶν, 881 ἐπ. τ. μελ-
λότων, 882 ἡ ἐπὶ τ. θεῶν ἐπ., 856 ἡ

πρὸς τ. θεὸν ἐπ., 864 ἐπ. τ. ἀνα-
στῆναι
ἐπιστρέφω: 862 μέλλων ἐπ. τ. γυναικὶ
ἀξίωμα δὲ τ. προστάσις τῆς διδασκα-
λίας ἀναλαβόν
ἐπιστρέφω: 862 ἡ ἐπ. τοῦ ἔργου
ἐπιστρέφω: 880 fin. ἐπ. δὲ τὸν ὁ λόγος
ἀναγορεύς, 861 ἐπ. τ. διὰ τὸ ἴδιον,
876 ἐν σταδίοις ἐπιστρέφεται ἡ τιμὴ,
879
ἐπιστρέφω: 902 ὁλοος ἐπ.
ἐπιστρέφω: 878 ὁφείλει τοῦ ἐπ.
ἐπιστρέφω: 867 ἐπ. εἰς δὲ μέλλω,
869 ἐπ. εἰς τ. ἐκπλῶν, 882 ὅσον ἐπ-
τηδεύοντες εἶχον
ἐπίτρεψ: 902 ἐπ. τὴν λέξιν εἶχ <φ
δυσμένῃ> εἶναι βούλονται
ἐπιτήδευμα: 897 ἀπαιτῶνται τὰ ἐπ.
αὐτοῦ
ἐπιτήδευμα: m. 847 ἐπ. τοῦ θεοῦ ὅτι
ἐπιτήδεον: 897 ἐγγράφῃ ἔχοντες τ. ἐπ-
τήδευμα, 954 οὗ τὸ ἐπιτήδεον αἰώνας
ἐπιτομή: 872 δικαιοσύνη ἢ ἐπιτομή
φάνει, ἔσται ὅμως τὸ καὶ καὶ, καὶ τὸ
οὐ οὐ, ποσ ἐπίτομος
ἐπίτομος α. ὁδὸς: 834 (m. ἐπιτομή)
'ahort out' ἐπ. τ. σωτηρίας διὰ
πίστεως, cf. 66 intrans. σύνομα σωτηρίας
ὁδὸς, 79 ἡ σωτηρία τοῦ κληρονομή,
and Lucian vol. 1. Scyth. 866, Her-
mon. 853, Hermot. 797
ἐπιτρέπω: 876 ἐπ. ὁ θεὸς, 868 τοῦ το-
νεῖν ἐθέλουνι προσκεκωκυῖ ἐπιτρέψει,
id. μὴδ' εὐχεσθαι κατὰ τοῦ ἀδικήσαντος
ἐπιτρέπει
ἐπιτρέφω: 876 αἰδ. ἐπ. κατὰ τὰς
αἰρήσεις
ἐπιτρέφω: 886 τὰ ὅτ' Ἑλλήνων ἐπιτρέφ-
μενα ἡμῶν ἐγκλήματα
ἐπιτρέφω: α. γεν. 877 ἐπιτρέφονται ἡ
μῶν (ἡμέρα) Ἐρμού, ἡ δὲ Ἀφροδίτης
(cf. Strabo p. 250 Ἄρτου ἐπιτρέφ-
ου), c. dat. 87, 46 εἰς τὰ ἐγκλήματα
ἐπιτρέφονται
ἐπιτρέφω: 849 οὐκ ἐπιφ. κρεῖον βρόχου
τ. ψυχῆς, Heliod. ii. 25 πάθος ἰσχυρῶς
ἐπιτρέφονται, id. viii. 9 ζῆλον ἐπιφ.
ἐπιτρέφω: 869 ἐπ. οὐ μέγα προση-
τικῶς
ἐπιτρέφω: 884 οἱ ἀδικῶν ἐπιτρέφονται,
895 φλυαρεῖν ἐπιφ., id. μετατρέφω
ἐπιφ.
ἐπιτρέφω: 859 (bis) τιθέναι ἐπ. σκο-
τίζουσι τ. ἀλθέειν, 820 λόγους τέχνης
κ. ἐπιτρέφονται ὁδοῖν, 454 ἡ δεξασ-
τική ἀπέδειξε πρὸς τὸν ἡγεμόνα
γίνεται ἐπιτρέφονται, 839 τ. ἡγε-
μῆς ἔργον τὸ ἐπ., cf. παρεγγράφωσι
ἐπιτρέφονται: 879 ἐπ. εἰς τὸ ἐκδοῦν ἡ
ἀγάπη, 889 ἐπὶ τ. πίστιν τὴν γὰρ
ἐπ. ἡ ἀλθέειν, 865 ἡ γὰρ ἀπέδειξε

καλῶς : 896 ἡ παρηγορία ἀποτέμνει <καί>
καλῶς τ. ψευδεῖς δόξαι
καλῶς : 870 σοε ἐχθροί, 871 σοε φέρω,
877 σοε ἐκφύω
κακοδοξία : 888 τῆς κ. οὐκ ἀντιλαμβά-
νεται ὁ γνωστικὸς
κακοπραγία : 867 πάσα ἡ διὰ τ. ἀντι-
στάμενος πράξις κ., Philo
κακοτεχνία : 871 κ. ἐν λυτρώ τ. μισθῷ
κυβιστῶνται, 51 αἱ τέχναι κακοτεχνου-
σαι οἰστρον τ. ἀσθεῖς ἐντεταίησαν
(statuary led to idolatry), 195 αἱ
θῦραι ἀρμασίας περὶ τὰς καμπὰς τ.
φθόγγων κακοτεχνούσαι. Cf. 41 ἡ
ἀσπρίσιντος αὐτῇ κακοτεχνία, 839, 840
(of rhetoric), Lightf. on Ign. Polyc. 5,
Philo
κακοτυγία : 889
κακοτύχη : 876 ἡ τῶν κακοῦργων
τιμωρία
καλῶς : 846 οὐ κατὰ τὴν ἐκ τ. ἐνδείας
ἐπιθυμίαν κακοῦται ὁ θεός, 840 οἱ τ. κτή-
ματα κακοῦντες τ. δεσπότης ὑβρίζουσι
καλῶς : 840 τ. κυρίου ἰστίῳ ἀνεπιστρα-
φία ἡ περὶ τ. καθωσιωμένους αὐτῷ κ.
καλῶς : 880 οὕτως ἄξιως ἔσται τῷ κα-
λοῦντι ὡς ἐκείνος καλεῖ
καλιπδῶς : σοε κυλιπδῶς
καλλίνικος : 843 (quot.)
καλλίος : 878 τῆς σαρκὸς τὸ κ. αὐτῇ
βλάτει τῇ ψυχῇ, 870 τὸ κ. τῆς ψυχῆς
νοῦς γίνεται τ. ἁγίου πνεύματος
καλὸς : 861 διὰ τὸ καλὸν καὶ τὸ συμφέρον
πάντα ἐνεργεῖ ὁ γνωστικὸς, 869 τὰ τοῦ
κόσμου καλὰ οὐκ ἀγαθὰ, ἰδ. εἰς τ.
εἰκόνας ἀφορῶν τ. καλὰς, 875 αἰτιῶν τὰ
ἀλλήλους, 878 μόνον τὸ καλὸν ἐπι-
σκοπεῖν εἰσισμένους, 879 οὐ γέσται τῶν
ἐν κόσμῳ καλῶν, 887 παντὶ τῷ καλῷ
μῦθος ἔπεται, 889 ποιεῖν ἐπὶ τοῖς
καλλίστοις, 625 βλ. μύθη δ' ἡ δι'
ἀγάπην εὔνοια, ἡ δι' αὐτὸ τὸ καλὸν
αἰρετὴ τῷ γνωστικῷ, 90 ὁ θεὸς ὅντως
ἐρως προσγίνεται ὅταν ἐν αὐτῇ τῇ ψυχῇ
τὸ ὅντως καλὸν ὅπδ τ. θείου λόγου
ἀναγνωπυρούμενον ἐκλάμπει δυσηθῇ,
839 ἐν τῷ μεγάλῳ σταδίῳ τῷ καλῷ
κόσμῳ, 858 οὐ μόνον ἐπαινεῖ τὰ καλὰ
ἀλλ' αὐτὸς βιάζεται εἶναι καλὸς, 837 τ.
καλῶν γεννήτωρ ὁ θεός, 884 καλὸν
καλὰς φέρει μεταλαβεῖν, 836 τὸ θεῖον
τοῖς καλοῖς ἀγαθοῖς φαίνεται, 876 βλ.
καλὸς κ. ἀγαθὸς εἶναι συνωσκήσαι
καλῶς : 892 πάντα, φασί, κ. κινῶσι, 108
κ. ἐξάφασθαι
καλῶς : 863 ἱατροὶ πρὸς νοσοῦντας ἐπὶ
συντηρίᾳ τ. καμνόντων γίνονται
καὶ : 881 καὶ μόνον εἰς τυγχάνει καὶ
κ.τ.λ., 873 κ. οὐδέποτε ἢ κ. παλῶν κ.
ὅστις οὐ, σοε App. B
καπνός : 836 ὁ κατὰ τ. ἐκκλησιαστικὸν
κ. γνωστικὸς, 837, αἱ. 808 κ. ἐκκλησι-

αστικὸς ἡ συμφωνία νόμου τε καὶ προ-
φητῶν τῇ κατὰ τὴν τ. κυρίου παρουσίαν
παραδιδόμενῃ διαθήτῃ, 836 κανόνες
γνωστικῆς ἐξομωύσεως, 543 κ. ἐγκρα-
τείας, 897 κλέπτει τὸν κ. τῆς ἐκκλη-
σίας, 890 ὁ κ. τῆς ἀληθείας
κάπηλος : 894 ἐὰν προσσχῇ τις Πέρδει
κἀπ. αὐτὸν ποιήσει
καρδία : (quot.) 847
καρποφορέω : 874 κ. τὰς καρ' ἀρετῇ
ἐνεργείας ὁ ἐγκρατής
καρποφόρος : 902 κ. καὶ ἀκαρπα δένδρα
καρπῶς : m. 879 ἔπαινον παρὰ τ. θεοῦ
καρποῦται, 863 τ. ἐφόδια τ. θεωρίας
κ., 835 εὐφροσύνη κ.
καρτερία : 838 κ. εἶδος ἀνδρείας
καρτερικός : 864 κ. ἐν πόνῳ
κατά : 810 ἴδιον γέννημα καὶ κατὰ τι
συγγενεῖς, 870 ἀμήχανον ἅμα τ. αὐτῷ
τὰ ἐναντία κατὰ ταῦτόν (μα. τὸν αὐτόν)
καὶ πρὸς τὸν αὐτὸν ἀπαντᾶν χρόνον,
ἰδ. ἐννοεῖται κατὰ κράτος τὰ δευρὰ κ. τὰ
μή (= gen.) 900 ὁ κατὰ τὰς θυσίας νόμος,
883 ἡ κατὰ τὸν γνωστικὸν ἀπάθεια
καταβάλλω : 892 ἀναγκαίως ἀρχὰς πραγ-
μάτων καταβαλλόμενοι
καταβίβω : 888 ἐν τ. ἔξει τ. ἀπαθείας κ.
καταβολή : (quot.) 832, 900 πρὸ κ. κόσ-
μου
καταγγέλλω : 840 ὁ θεὸς συντηρεῖν κατ.
τοῖς αἰτέτην
καταγελῶ : 894 κ. ἀλλήλων
καταγνῶσκω : 896 ἐν αὐταῖς κ. ταῖς γρα-
φαῖς
καταγίνομαι : 888 ἡ ἀλήθεια περὶ τὸν
θεόν κ.
καταγινώσκω : 838 καταγνώσαι τῆς αὐ-
τῶν ἀμαθίας
καταγνῶς : 873 καταγνώσκει τὸ ἀκαμπές
τ. ἐγκρατείας εἰς τ. ἡδονάς
κατάγνωσις : 888 ἀποφθεγγόμενος τ. δι-
δασκαλίας διὰ τὴν κ.
καταγοητεύω : 813 πρὸς τ. γοήτων κατα-
γοητευθέντες, Philo, Luc. Τιμόν 38,
Chrys. x. 717 c
καταγωνίζομαι : 839 βλ. κατ. τοῦ
πειράσαντος
καταδιώκω : 873 τῷ καταδιώκοντι δίδωσι
καταβουλόω : m. 881 διεισιβαίνων ὁ
ἀνθρωπος λογικῶς βλοῦντα καταδεου-
λωμένοι
καταδρομή : 884 ἡ τούτων κ. 'cessante'
καταδιδοίμαι : 882 παρηγόρησθαι ἀν αὐτόν
τ. βίω
κατασχένω : 895 ἰστ' ἀν κατασχου-
θέντες μετανοήσωσι
κατακλείω : 851 οὐκ ἐν τόποις κατα-
κλεισμένων τ. θεῶν ὑπολαβῶν
κατακαλοῦσθαι : 894 τ. δοθείσης κ. προ-
φητείας
κατακράτος : 841 κ. συγκαταχράμεται
ἱστορίᾳ, 230 βλ.

OF GREEK WORDS.

Hom. II. 30 εὐγνωμοσύνη πρὸς τ.
 σωθῆκας, IX. 4 πρὸς τ. ἔραον εὐγνω-
 μοσύνη, ἰδ. εὐγνωμοσύνη πρὸς θεόν
 ἀποσώζων
 εὐγνωμον: 858, characteristic of the
 Christian
 εὐδαιμονία: 847 τῆς λογ. εὐδαιμονίας
 ἀξιοῦνται
 εὐδοκία: (quot.) 896 ἐν πάσῃ τῇ εὐ-
 δοκίᾳ
 εὐδοξία: 872 εὐδοξίας χάριν συμφρονέω
 αἱ ἀδελφαί
 εὐεμπνοσία: 895 ἢ εἰς τ. αἰρέσεις εὐεμπ-
 νοσία: 869 ἐν ἑαρέ εὐ. καθεστῆκα
 ψυχῇ
 εὐεπιφορος: 886 ἐπὶ τὸ παρ' ἡμῶν εὐ.
 ὁ τῶν ἀγαθῶν λάβῃ δοτῆρ, 862 εὐκ
 εὐεπ. ἐπὶ τὸ ὁμῶναι ὁ γυναικίς, 745
 τὸ εὐεπ. εἰς κλονίον, 551 εὐεπ. εἰς τ.
 δευτέρου γάμου, 986 ἀνθρώποις ζῶον
 εὐεπ. εἰς τὸ χεῖρον, 370 εὐεπ. αἱ ἀν-
 λαστοι πρὸς τ. ἀσέλγησαν, αἱ. 507 ἢ
 εὐεπιφορία τ. παθῶν, ταρῶ
 εὐεργεσία: 833 κατάλληλος εὐεργ., 835
 joined with εὐποιία, 855 ἢ εὐ. τ. θεοῦ,
 862 φη., 879 ἰνίτ., 890 εὐεργετούμενοι
 εἰς εὐεργ., 862
 εὐεργετία: 880 καὶ ἄλλοι (μα. καλῶς)
 εὐεργετῇ
 εὐεργέτης: 840 ὁ εὐ. προκατάρχει τ.
 εὐποιίας
 εὐεργετικός: 831 εὐεργετικωτάτῃ ἢ μεθ
 φύσει, 829 τὸ πρίσβιστον κ. εὐεργετι-
 κώτατος
 εὐεργός: 874 εὐ. πρὸς τὴν τ. γυνάμει
 παραδοχῇ
 εὐερασις: 870 κατεξανίσταται τ. φέβω
 εὐδ. (μα. εὐδάρσει)
 εὐερασις: 871 εὐδ. πᾶν τὸ προσὶν ἀνα-
 δέχεται
 εὐθεσία: 858 οὐδὲν ἐπιζητεῖ τῶν κατὰ τ.
 βίον εἰς τ. ἀναγκαίαν χρῆσιν εὐθεσι-
 των (H. for ma. εὐθ' ὅτ' οὐν, H. J.
 εὐθεσιῶν, M. εὐθεσιῶν)
 εὐθετος: 889 (quot.) εὐθ. τῇ βασιλείᾳ,
 877 ἐργάτῃ εὐθ., Aristot., Polyb.
 εὐθικός: 857 εὐθ. κατὰ τ. προσβλήν τ.
 θεωρίας, Philo II. 570, Plut. De Fato
 φη., Clem. Rom. I. 64, Test. XII. Patr.
 Is. 4
 εὐθεία: 893 (eubaud. ὁδοί) ἐξ ἀρχῆς εὐ-
 θεῖαν περαινέει, Eus. Pr. Ev. vi. 6
 p. 250 τ. εὐθεῖαν βαδίζει, P. 22 ἰνίτ.
 ἔννοια παραγμέναι τῇ εὐθείᾳ
 εὐθέλεια: 867 βασιλεὺς ὑπομένει εὐκ.
 εὐθέλεια: 859 δι' εὐλαβείας ἀναπό-
 βλητων, 871 εὐλαβεῖς κολάσεται ὑπο-
 μένουσα
 εὐλογία: (quot.) 866 εὐλογία λήφεται
 εὐλογιστία: 889 τ. εὐλογιστίας ἀνθί-
 ζεται... ἢ γυνάμει τ. εὐλογιστίαν παρέχει,
 Philo

εὐλογος: 849 εὐλόγη λῆγν χρῆ-
 σις: 841, 851, 856 εὐλ. εὐ
 ἡγεῖ, 893
 εὐμενής: 885 ἐπὶ δικαίους τὸ
 ἔργον ἐπιλάμπτουσι
 εὐνοια: 865 ἢ ἀντιστροφος εὐν.
 τ. θεοῦ
 εὐεργήτος: 842 ('inaccessibile') θεὸς
 περὶ τοῦ εὐεργ.
 εὐνοικός: 862 τὸ εὐ. συμβαίνει
 κατὰ φύσιν, ἰδ. τ. ἔργων εὐνο-
 οικός: 862 εὐ. ὁ γυναικίς
 εὐνοικός: 862 τὸ εὐν. τοῦ εὐνο-
 οίος 89
 εὐνοίδια: 840 ἀνθρώπων ἐργ.
 θεῶν, 881 τ. φρονέον ἔχον παρ
 διὰ τῆς εὐν.
 εὐνοστός: (quot.) 851 ἀναμάρ-
 τος:) (ἀγαθότης 888 κατὰ
 ρεσιν εὐν. τοῦ ἐπιστρέφοντος
 εὐνοητικός: 841 εὐν. ὁ θεός, I
 εὐν.
 εὐνοία: 836 τὴν δι' ἔργων εὐ-
 ὁ εὐεργέτης προκατάρχει τῆς αἰ
 ἢ τῆς εὐν. ζυγῇ, ἰδ. ἐπὶ τῇ
 878 φη., 881 ἐργάζεται τὴν εὐ-
 στείρω τὰς τ. θεοῦ εὐνοίας
 εὐπραγία: 860 εὐεργετῶν πρὸς
 867 ἢ διὰ τ. ἐπιστρέφοντος πρὸς
 εὐπροαίρετος: 856 εὐπρ. ε. εὐ
 (rare)
 εὐπροδεδεκτος: 865 εὐπ. μεταβί-
 τὸ κρείττον
 εὐπρόσitos: 858 characteristic
 Christian, 86 εὐνοια εὐπρ.
 εὐρεσις: 888 πᾶν ἔρεται γλαυ-
 890 εἰς τὴν τ. πραγμάτων
 χρώμεθα τεκμηρίω, 901 ὅτι μὴ
 εἶναι τὴν τ. παραδόξω εὐρ.
 εὐρετικός: 902 φιλόπνοος κ. εὐρ.
 εὐρίβεια: 849 αἱ θυσίαι τῇ πε-
 εὐρ. ἀλληγοῦσι
 εὐσεβής: 829 εὐσ. κ. δοῖται, 83
 μύνοι εὐσ. ὁ γυναικίς, 864, 89
 εὐσεβῶς: 864
 εὐστομῶν=εὐφραμῶν: 871 εὐκ εὐ
 εὐστομῶν γὰρ δίκαιον
 εὐσυνειδήτος: 797 ψυχῆς καὶ χρο-
 αἰτήτων, 858 Christian charact
 879 εὐσ. πρὸς τ. ἔξωθεν, 86
 αἰσχύνεται εὐσ. ὁ τ. ἐξουσία
 ναι, Anton. vi. 30, Ign. Phil.
 εὐσυνειδήτης: 860 εὐσ. τὰ παρ'
 πάντα ἐκπετάχεται, 883 εὐσ
 510 εὐσ. προσέχου (αἱ. εὐσων
 797), Orig. Philocal. 43. 2
 Robinson
 εὐταλῆς: 892 ὅτι εὐταλῆς καταφρο-
 εὐτομία: 889 εὐν. ψυχῆς, Plut.,
 εὐτρεπής: 886 εὐτρ. ἐπὶ τὰς τ. δ
 λῶσις
 εὐτόχημα: 857 εὐν. βλάστη λαβή

οὐφηνία: 853 ἡ τ. πολλῶν οὐφ. δυσφηνίαι οὐδὲν διαφέρει
 οὐφροσύνη: 835 οὐφρ. ἀκρίστον καρπούται, 834 οὐφρ. τῷ γνωστικῷ ἀποδοθέν, 871 οἱ διὰ οὐφροσύνης τὰς μετὰ θάνατον ὑπομένοντες
 οὐχαριστίαν: 855 εὐχ. ἐν οἷς ἐτελείωσεν τ. διακονίαν, 880 σπεύδων ἐπὶ τὸ εὐχ., ἰδ. εὐχ. ἀεὶ τῷ θεῷ, 883 κατὰ τὴν τ. κοσμητῶν χρῆσιν εὐχ.
 οὐχαριστία: 851 συμπαρὼν διὰ τῆς εὐχ. ἀδικαίειται τ. θεῷ, 855 ἡ εὐχ. ἔργον τ. γνωστικοῦ, 879 εἶδος τ. εὐχῆς εὐχαρ., 868 ἡ ἐστὶ τ. κτίσαντα εὐχ.: ('ευχαριστία') 818 διανεύεται τ. εὐχ.
 οὐχάρκτος: 856 ὅταν ὁ εὐχ. αἰτηται συνεργεῖν τι πρὸς τ. λήψιν
 οὐχή: 849 θυμαίωμα ἡ δόξα εὐχή, 851 ἰνιτ. ἐξ ὁρίων ἔργων εὐχῆς τε δικαίας, 854 ὁμιλία πρὸς τ. θεὸν ἡ εὐχή, 855 ἡ πίστις εἶδος εὐχῆς, 876 ἰνιτ. εὐχή ὁ βίος ἄπας, 881 δίδωσι τὴν εὐχὴν κ. τὸ διὰ τῆς εὐχῆς παρέχεται: 853 ὡς μὲν αἱ ὁμαί εἰσιν τοῦτων εἰσι κ. αἱ εὐχαί, 848 αἱ ταῖς εὐχαῖς ἀνακελεύονται, 879 ἵνα πεπαισθῶσι προσεῖν ταῖς εὐχαῖς, 856 πρὸς τ. ἀναταλὴν αἱ εὐχαί
 οὐδὴ: 852 εν. πλοκαὶ ἐκθάλνουνσι τ. ψυχῇ
 οὐφαιτικός: 853 ἡ ἐφ. τ. ἡδύν (?) ἡδυνῶν ἀετῶσι
 οὐφαίκοι: m. 894 μαχόμενα δόγματα ἐφ. τινάς
 οὐφῆς: 884
 οὐφηνίαι: m. 860 ἐφ. γνώσεως
 οὐφῆαι: 883 δι' ἐπιστήμης τὰ ἐφ. τ. θεωρίας καρποῦται
 οὐφορῶν: 835 ὁ φόρων κριτῆς, 882 ἀφορῶν
 οὐγγυνοῦ: 891 ἡ τ. κυρίον φωνὴ πασῶν ἀποδείξων ἐχεγγυνοτέρα
 οὐθρα: 873 αἰτίαν ἐχθρῶν παρέχει
 οὐθρός: 870 μόνη κακία ἐχθρά, 878
 οὐχω: (= παρέχω) 852 ἐχει τ. ἀντιλήψιν, 853 τ. πρόσφορον ἀρετῇ ἐχουσι τῷ θεῷ. (ἰνιτ. c. part.) 890 τ. κανὼν τ. ἀληθείας παρ' αὐτῆς λαβόντες ἐχουσι τ. ἀληθείας: m. 870 πᾶσι δόξαι μᾶλλον ἢ ἀληθείας ἐχεται: 887 βεβαίως ἐχ. τ. ἀληθείας
 οὐδυνός: 884 πρὸς τ. ἐκωστὴν ἀναταλὴν αἱ εὐχαί
 οὐλῶν: 871 προφανὲς ὁ κίνδυνος διὰ τὸν τ. πολλῶν ὧλον
 οὐλῶν: 868 ὁ ἐπηρηγμένος τ. δικαίους ἀπὸ τ. θυλοῦτον κίνδυνος
 οὐλῶν: 864 πίστις ἀνευ τοῦ γνητεῖ ἀπολογαί θέναι, 866 (quot.) γενεὰ γη-τόντων ἐστ. 895 οὐ γνητεῖς οὐ παύσεις, 899 ἀποστήσονται γνητεῖντες, 891 πισ-τοῦμεθα τὸ γνητεῖν
 οὐλητῶν: 887 πῶτος γνητεῖς κραθεῖς,

887 τῆς ἀληθείας δυσκόλως οὐσης γη-τόντων αἱ γνητεῖς, 888 δις
 γητητικός: 866 τὸ γ. γένος, cf. 887 πῶτος αἶμα γητητεῖς κραθεῖς
 ἱλάνια: (quot.) 887
 ἱλῆ: 838 ἡ ὁρῶν ἱλῆ δι' ἣν ἱώμεν τ. ἀληθῆς ἱλῆ, 847 γ. εὐποιίας, 896 ὁδῶν γ. γνωστικῆς
 ἱωγονόων: 844 τ. πὺλ ἱωγονοοῦμενα
 ἱων: τὸ πολλοῦ ἄξιον γ., 849 ἀνθρώποις δέδοται τὰ γ., 900 ἱδᾶ καθαρὰ κ. ἀκάθαρτα
 ἱόπυρον: 901 τὰ γ. τ. δογμάτων ἐγκατα-σπεύραντες, 21 εἰς ἀληθείαν φρονησεως γ. ἀναφύεται

ἡ: (= ἄλλως ἢ) 870: (= μᾶλλον ἢ) 896
 οὐι ἐλθεῖν ἄν τις ἢ μισήσκειν, 892
 αἰρούνται τὸ δόξαν ἢ τὸ εἰρημέσον
 ἡ γὰρ οὐχί: 860 and passim
 ἡγεμονικός: 879 ἡγ. κ. βασιλικὸς ὡς γνωστικός, 882 τὸ ἡγεμ. τῆς τελειώ-τητος, 822 αἱ ἡγεμ. κ. παιδευτικοί, 831 ἡγεμονικώτατη ἡ υἱοῦ φύσις
 ἡγεμῶν: 837 ὁ πάντων ἡγ., 851
 ἡγόμεναι: ('proceeds') 880 τοῦτον ἡγ. τὸ ἐληφέναι τ. γνώσιν, 890 ἡγείται τῇ γνώσει
 ἡδομαι: 869 ἡσθῆναι τῆς κλήσεως χάριν, 878 ὅταν ἡδομένου ἑαυτοῦ συναίσθηται ἡδύνη: 902 λέξις <ἡδυσμένη>
 ἡδύς: 868, 869 τῶν ἡδύν μετασχεῖν, ἰδ. τῶν ἡδ. καταφρονεῖ, 873 τὰ ἐν ποσὶ ἡδέα, 882 τὸ ἡδύ) (τὸ συμφέρον, 861 τὸ δὲ ἐν τι τελεῖν διὰ τὸ ἡδὺ τοῖς τὸν (so H., ms. ἐπιτελεῖν διὰ τὸν δύστοιστον) κοινὸν βίον διώκουσιν κατα-λιμπάνει
 ἡθικός: 901 ὁ ἡθ. τόπος
 ἡθος: 835 ἀναλόγως τοῖς ἑαυτῶν ἡθεσι διοικεῖται τὰ μικρότερα, 844 ἰνιτ. ἄγιον μόνον τὸ δικαίον ἡθος, 868 τὸ κόσμιον τ. ἡθους, 869 ἡθεὶ κεκοσμημένον
 ἡκω: 869 ἐπ' ἄκρον γνώσεως ἡκω βιάζεται, 92 ἡκέ μοι ὦ παραπλήξ, ἡκέ μοι ὦ πρόσβυ
 ἡλικία: 899 ἰνιτ. κατὰ τ. αὐτὴν ἡλ. αὐτοῖς γενόμενος, 898 ἡ Ἀτρωσίον ἡλ.
 ἡμέρα: 851 νύκτα (?) καὶ μεθ' ἡμέραν, 901 τ. λόγια τ. θεοῦ νύκτωρ καὶ μεθ' ἡμέραν μελετῶντες, 830 πρῶτας ἀνα-στάς κ. μέσον ἡμέρας, 856 τροπ. ἡμ. γνώσεως
 ἡμερος: 858 ἡμ. κ. πρῶτος ἀεὶ, 841 ἡμερο-τέρους θεοῦ ἀναπλάττουσιν Ἑλληνες ἡμερότης: 836 ἡμερότης κατῶν γνωστι-κῆς ἐξομωύσεως
 Ἡρακλεῖα λίθος: 834
 ἡσυχία: 861 ἡσυχία χράμενος εὐχεταὶ ἡσυχιώτης: 838 ἡμ. ἐν ἡσυχιώτη τ. ψυχῇ
 ἡττάομαι: 874 μόνον ἑαυτοῦ κηδέμενος

ἡγνάναι πρὸς τοῦ ἀπολειπομένου κατὰ τὴν αὐτοῦ σωτηρίαν, 584 *in*it. *ibi* ἡγνάναι

Θάλασσα: 844 ὅταν ἐστί τὰ ψά, αἱ θαλάσσεις, ζωογονοῦμενα
θάνατος: 858 ὁ φοβερότατος θ., 879 αἱ μετὰ θάνατον παιδεύσεις, 880 (quot.) τὸν θ. περιφέρειν, 874 ὡς ὁ θάνατος χωρισμὸς ψυχῆς ἀπὸ τ. σώματος, οὕτως ὁ λογικὸς θ. ἀπὸ τ. παθῶν χωρίζει τ. ψυχῆν, 889 ἡ γυνὴ ἀγεται τὴν ἐπὶ θάνατον

θαυρῆλλος: 870 μόνος θ. ὁ γνωστικὸς, (of things) 870 τὰ γὰρ ὅτι θαυρῆλλοι τούτοις τὰ ἀγαθὰ

θαύρανα = τὴν ἐτίραν, 286: θάτεροι = ὁ ἕτερος 322, θάτερον = τὸν ἕτερον 24, see Moeris 482, Clem. vol. I. p. 307 n. Dind.

θαύτων: 880 θ. τοῦ λέγειν καλῶς (? καὶ ἄλλοι) εὐαγγελτεῖ

θαυμάζω: 867 ἀρξάμενος ἐκ τοῦ θ. τ. κτίσιν μαθητῆς τ. κυρίου γίνεται, *id.* ἐπίστευσεν ἐξ ὧν ἐθαύμασε, 878 τὰ ὑπὸ τῶν ἄλλων θαυμαζόμενα, 879 θ. τὰς ἐντολάς, 883 θ. τὴν κτίσιν

θαυμαστοσύνη: 871 αἱ αἰς τ. μαχαίρας κυβερτώσας

θεα: 852 αἱ ἡδοναὶ τῆς θείας

θεόδομος: 876 τὴν τ. κατοικίαν τιμωρίας θεώμενος, 892 δυοῖν θάτερον ἐστὶ θεόσασσαι γινόμενον

θεατής: 839 θεαταὶ ἄγγελοι κ. θεοὶ

θεάτρον: 840 (= θεαταὶ) κέλῃται ἐπὶ τὸ ἀγώνισμα τὸ θ., 852 θεάτρων δεσπότης ὁλοκρασία

θειάζω: 831 δεισιδαίμων ὁ πάντα θειάζων θεός: 843 *fin.* θ. δέδισαι, 844 (quot.)

θεός: 883 ὁ θ. λόγος, 838 ὁ θ. ἀπόστολος, 853 ἡ θ. δύναμις ὅλην διορᾷ τ. ψυχῆν, 829 ἡ περὶ τὸ θεῶν ἀσχολία, 836 αὐτὸς φιλοχρήματος τὸ θ. *bis*, 841 τὸ θ. ἀπεικάζειν ἀνθρώπων, 831 τὰ θ. μυστήρια, 832 θ. προφητεία, θ. πρόβηται, 835 θ. θεωρία, 837 θ. προαίρεσις, *id.* θ. ἀγαλμα, θ. ψυχῆ, θ. εἰκὼν, 981 θ. ψυχῆ) (ὕλη) ψ., 848 αἱ διὰ τ. ἀσφορίσους θεοῦται τῶν διὰ στόματος τροφῶν

Θέλημα: 833 ἡ ἀρχὴ ἡ κατὰ τ. θέλημα ἐνεργούσα, 882 (quot.) θ. πατρός, 888, 867 τοῦ θ. τ. θεοῦ γένεσις ὁ γνωστικὸς, 885, 881 ἐνὶ θελήματος ἔργον αἱ πόλεις, see 601 and *cf.* Ign. L. p. 85, 290, 318, 357

Θέλω: 873 οὐδὲν ἐστὶ τῶν ἐπιστάτων ὃ μὴ θέλει ὁ κτίστης, *cf.* Ign. Rom. 6 ἐκῶν ἡγῶ, *cf.* θέλω, Magn. 2, Clem. Hom. *in*ed.

Θεωλίκος: 864 τὸ πιστεύειν θ. γνώσεως, *id.* ἀμφὶ τοῦ Χριστοῦ δὲ τε θαρ. ἡ τε

ἐπουκοδομή, 874 θ. γνώσεως ἡ τινὲς ἐγκράτεια, 846 τῷ θαρ. τῆς πίστεως ἐπουκοδομεῖ τ. γνώσιν

Θεωτός: 832 *inter* αὐθ., 792 αἱ ἑνὶ ἀνθρώπῳ θ. φέσει

θεῖον: 855 ἡ αἰς ἡμῶν θ. ζήτησις τήρεια, 889 τ. ἀρχαὶ θ. θεοῦ <αὐτοφύει>, 831 θ. τὴν ἐκείνου ἀληθίνα, 774 ἡ θ. θεωρηθεῖσα γυνή

θεοπνευστος: 884 αἱ θ. γραφαί, 886 ὁ λόγος

θεοποιεῖν: 847 οὐκ ἐν φέσει τ. μαγείρῳ θεοποιεῖν

θεοπρέπεια: 880 ἡ θ. ἔξαι ἐστὶ τὸ ἡρώτων τ. θεῷ εὐχάρεια

θεοπρεπής: 830 ὁ θ. μόνος θεοφιλῆς, 829 τῷ θ. τὸ θεοφιλεῖς ἐστὶν κ. φιλόθεον, 9 θ. καθάρεια, 955 πάντες αἱ πιστοὶ θεοπρεπεῖς, *cf.* Ign. Magn. 1, Mart. Polyc. 7, Iac. Alex. 15

θεοπρεπὺς: 829 θ. τ. θεοῦ θρησκεία, 831 θ. παραδίδεται τὰ παρὰ τ. ἀληθείας ἐπιεικρομένη

θεός: (spoken of men or angels) 839 θεαταὶ ἄγγελοι καὶ θεοὶ, 831, 836 θεῶν αἰδέσεις, 866 θεοὶ κέλῃται αἱ σύνθεσις τ. ἄλλων θεῶν τῶν ἐπὶ τ. σωτῆρι πρῶτον τεταγμένων, 884 ὁ τ. θεῷ πευθόμενος λέλειπεν ἐκτελεῖται ὁ σαρκὶ περιτελόμενος θεός, 839 ὅπως σωτῆρος θεῷ ἐκείνῳ, see *an*das 'God'

θεοσίβημα: 851 ἡ θ. συγκολληθὲν ἀρίστην ἐργάζεται, 836 μεγαλοπρεπὲς θεοσίβεια κατὰν ἐξομασίαν, 863 οὐδὲν σῶζει θ. ἢ μὴ πρέπουσα περὶ τ. θεοῦ ὑπόληψις, 864, 866, 867 *bis*, 867 *τε* ἡ δοτικὴ οὐσα θ.

θεοσιβέω: 864 ὁ Χριστιανὸς μόνος θ.

θεοσιβής: 830 θ. μόνος ὁ καλῶς ἐκπαιδευτῶν τ. θεῷ, 841, 854 *fin.*, 856 ἡ διὰ τῆς θεοσεβοῦς γνώμης κ. γνώσεως θεραπεία, 864, 831 κρείττωσιν ὡς τῇ ἀνθρώποις ὁ θεοσεβέστατος

θεοφιλής: 829, 830 ποσὶ θεοπρεπείας, 889 θυσιὰ θεοφιλεῖς

θεοφορέω: 882 ὁ γνωστικὸς ἔξῃ ἔχει θεοφορῶν κ. θεοφορούμενος, 841 Πλάτων οἷον θεοφορούμενός φησιν, 793 ἀγάπη θεοφορέωσα κ. θεοφορούμενη, *cf.* 976 θεοφόροι γίνονται ὁ ἀνθρώποις προεχῶς ἐνεργούμενος ὑπὸ τ. κυρίου

θεραπεύω: 829 θ. τοῦ θεοῦ ἡ σωτῆρς ἐπιμέλεια τ. ψυχῆς, 830 τῆς θ. ἡ μὲν βελτιωτικὴ ἡ δ' ἐκπαιδευτικὴ, 835 ἡ αἱ θεῶν θ. διατείνω αἰς τὴν τ. ἀνθρώπων σωτηρίαν, 856 *in*it. θ. θεραπευτικὴ κ. βασιλευστική, 873 ἡ τοῦ ἐκχωρηθέντος θ., 879 ἡ τοῦ κυρίου θ., 867 θεραπεύειν δέμενος, 893 τρατῇ θ. τῆς οὐσίας κ. παντὸς πάθους, 863 ὡς θεραπεία μέρους

θεραπευτής: 856 θ. τοῦ θείου

θεραπευτικός: 839 τὰ περὶ τ. σώμα θεραπευτική
 θεραπεύω: 887 ἐπ' ἰσθι θεραπεύει
 θεραπεύω: 839 θ. τ. θεοῦ ὁ ἐκὼν τ. ἐν-
 τελαις ὑπαγόμενος, 856 θ. κ. θερα-
 πευταί τ. θεῶν οἱ βασιλευσάτων θερα-
 πείαν προσάγουσι
 θερμαντικός: 855 θ. τὸ πῦρ
 θερμότης: 880 οὐ μετουσίᾳ θερμότητος
 θερμός
 θερμός: 837 (θεοῦ) νόμος κ. θεσμός κ.
 λόγος αἰώνιος
 θερμός: 'σοο' 868 θ. τ. σώματα, 878
 θ. τ. ψυχὰς
 θερμήμα: 877 ἐπιστημονικὸν θ. κατὰ-
 λήψις
 θερμητός: 857 τὴν τ. θεωρητῶν δύναμιν
 ἔκμωον κεκτημένος
 θερμία: 830 ἡ βελτιωτική θ. (θεραπεία?),
 834 ἀγωνὸν τὸ ἐραστὸν πρὸς τὴν ἑαυ-
 τοῦ θ., ἰδ. ἐν διδότητι θεωρίας, 835
 ἡ μεγαλοπρέπεια τῆς θ., ἰδ. οὐκέτι ἐν
 κατόπται τὴν θ. ἀσπαζόμεναι τ. θέαν,
 ἰδ. ἡ καταληπτική θ. τ. καθαρῶν, 838,
 837 ἡ τελεία θ., 868 and 895 ἡ
 ἐπιστημονική θ., 887 ἐθικτοὶ κατὰ τὴν
 προσβολὴν τῆς θ., 859, 861, 865 θ.
 αἰῶνος, 867 θ. δογματικῶν, ἰδ. ἀξίω
 γενέσθαι τ. τοιαύτης θ., 875 θ. πραγ-
 μάτων, 879 τὸ εὐαγγελίον διὰ θεωρίας
 ἑταιρῶν, 883 τὰ ἐφόδια τῆς θ. καρποῦ-
 ται, ἰδ. θ. (ἐνέργεια, 794 ἀπορίστου
 θεωρίας ἐκτελεῖα προσαρτῶνται, 876
 ἢ. 'eprectacles' ἐτίγναι θ.
 θερμάτων: 868 θ. τ. ἀκριβεστάτην γνώσιν
 θερμὸν: 871 θ. ὁρῶς λόγχοι πορεύεται,
 890 θ. ἐξ ἀνθρώπων
 θερμιάδης: 841 θεοῦ θ. τὰ ἥδη ἀνα-
 πλάττουσιν
 θεσμογράφος: (quot.) 878 ὅπου ὁ νοῦς ἐκεί
 ὁ θ.
 θλ(βω): (quot.) 889 τεθλιμμένη ἡ εἰσοδος,
 873 θλιβόμενον ἐτικουφίσαι
 θλίψις: 869 πῶσι κ. βάσανοι κ. θλ.
 876, 878
 θαλαρρός: 893 θ. ὅδωρ
 θαλῶν: 893 θαλωθεῖσα δόγμασι ψυχῇ,
 885 τεθλωμένοι ἄλλοι ἄλλων μᾶλλον
 Θράξ: (quot.) 841
 θράμια: 901 τῶν τοιαύτων θ. ἀλισθηρὸν
 τὸ γένος, 956 θ. τ. διαβάλλον
 θρησκεία: act. 829 μένος ὁ γνωστικὸς
 τὸν τῷ ὅτι θεὸν θ., 863 τὰ ἐτίγναι
 θρ., 633, 778 θρ. τὸ θεῶν διὰ δικαιο-
 σύνης: π. 19 θρησκεύσθαι τὰς μήσεις:
 παρ. 636 ἡ ἀνάστασις θρησκύεται
 θρόνος: 883 τῶν θρόνων τ. ἀκρὸν ἄπτεται
 θρυλῶν: 848 τ. ἀρχαῖστατον βιβλίον ἐν
 Δῶλῳ ἀγνὸν εἶναι τεθρυλῆσθαι
 θυγῆς: (quot.) 848
 θύλακος: (quot.) 843 τὸ θαυμαστὸν οἱ
 ὁ μὲν τὸν θ. ἐκτρέφει;

θύλαξ: (quot.) 843 τ. μὲν ὁ θ. κατέφαγεν
 θάλημα: Pherecrates ap. Cl. 847 inii.
 (ms. has οὐ λήμασι)
 θυμίαμα: 849 τὸ ἀπὸ τ. δικαίας ψυχῆς
 θ. ἡ ὁσία εὐχῆ, 830 τὸ θ. τὸ σύνθε-
 τον, 852 θυμιαμάτων πολυτέλεια, 856
 ἡ προσευχή ὡς θ., cf. Constat. Apost.
 7. 33
 θυμιαδής: 867 ἐκ φέσεως θ. γενόμενοι
 ὅμοια τ. ἀνδρείοι δρῶσι
 θυρίς: 840 διὰ θυρίδος ἤλιος ἀποστέλλει
 τ. αὐγὴν
 θυσία: 837 θυσίας παραιτητοί, 890 αἱ θ.
 σαρκοφαγιῶν προσάει ἐκινεῖσθαι,
 861 θ. ἡ κατὰ τοῦ θεομένου ἐπίδοσις,
 900 ὁ κατὰ τὰς θ. νόμος, 844 ἡ θ. τ.
 ἐκκλησίας λόγος ἀπὸ τ. ἁγίων ἀνα-
 θυμώμενοι, ἰδ. θ. εὐχῆ, 836 θυσίας
 προσάγειν, ἰδ. θ. δεκτὴ ἀρεταί, ἰδ. οὐ
 θυσίας κηλεῖται τὸ θεῶν, 850 (quot.)
 θυσίας προσφέρειν μὴ πολυτελεῖς ἀλλὰ
 θεοφιλεῖς, 860
 θυσιαστήριον: 848 τ. ἐτίγειν θ. ἐστὶ
 τ. ἀθροισμα τῶν τ. εὐχαῖς ἀνακειμέ-
 νων, cf. Lightfoot Ign. II. p. 44, 258,
 913
 θύραξ: 848 ἡ τ. πνεύματος πρὸς τὸν θ.
 ἀντιδιαστολή
 ἰδομαι: 893 p. κἂν ἰδῇ τις, εἰ πει-
 θεσθαι ἡβούληθῃ
 ἰδασμος: 896 εἰ τις ἰδασμος, ὑπεχέτω τ.
 ὡτα τ. ψυχῆς
 ἱατρικός: 830 ἰ. θεραπεία, 887 αἱ ἐν τῇ
 ἱατρικῇ αἰρέσεις
 ἱατρός: 863 ἰ. ἐπὶ σωτηρίᾳ τ. καμνόν-
 των ψεύσεται, 887 οἱ ἱ. ἐναντίας δόξας
 κεκτημένοι ἐπ' ἰσθι ἔργω θεραπεύ-
 ουσιν, ἰδ. ἱατρὸν οὐ προσίεται
 ἰδιαζω: 900 τ. αἰρέσεων αἱ μὲν ἀπὸ δογ-
 μάτων ἰδιαζόντων προσαγορεύονται,
 Heliod. VII. 12, Socr. H. E. v. 22,
 Philo
 ἰδιος: 833 ἰδιον ἔργον θεοῦ ἄνθρωποι, cf.
 101 ἢ. τ. ἄνθρωποι δι' αὐτοῦ χεῖρουρ-
 γησιν καὶ τι αὐτῶν ἰδιον ἐκφύσησιν,
 879 ὁ γνωστικὸς ὑπὸ τ. ἰδίας ἐλπίδος
 περιστώμενος οὐ γινώσκει τῶν ἐν κόσμῳ
 καλῶν, ἰδ. κληρονομημάτων μόνων τ.
 ἰδίων μεμνημένοι, τὰ δὲ ἐνταῦθα ἀλ-
 λότρια γινώσκοντες, 892 κατ' ἰδίαν
 ἰδιότης: 863 ἀγαλμα ἐμψύχων οὐ κατὰ
 τὴν τ. μορφὴν ἰδ., Philo
 ἰδῶς: 868 ἰδ. ἐκλαμβάνει ὡς εἰρηται τ.
 γνωστικῶν
 ἰδωτής: 891 ἔχουσι τι πλὴν τεχνίταις
 ἰδωτῶν
 ἰδωτισμός: 873 κατὰ ἰδ. πρότυπων κατ-
 ορθοῦται ἐγκράτεια, Diog. Laert. VII.
 59
 ἰδρώς: 848 τὶ ἐν ἰδρώτι μετὰ ἀνι-
 δρώτων τυγχάνουσιν, ἰδ. τὸ ἰδρωμένον

ἐνὶ τῷτοι ἔσονται, ἰδ. τὸ ἐν ἐνὶ τοῦ
 μὴ ὅττοι οὐκ ἐν ἰερῶσιν, 90 ἐν
 ἀνθρώποις ἰέρων τ. θεῶν
 ιερατικός: 852 τὸ ἰ. γίνεσι βασιλεὺς
 προσέγγου
 ιερῆς: 852 ὁ βασιλεὺς ἀθροῦναι ἰ. τ.
 θεῶ
 ιερῶν: 836 τὸν ἐντὶ ἡμῶν ιερουθῆντα
 δοξάζοντα σφῆς αὐτοῖς ιερουθῆναι
 ἵσχυι: 883 ἐν' ἐκείνῳ μόνῳ ἔμεινεν ἐφ'
 ὃ ἔγινε μόνος
 ἱκανός: 857 ἰκ. ἐαυτῷ
 Διαρός: 852 σερμὸς κ. Διαρὸς ὁ γνωστὸς
 ἱμάς: 842 τὸν ἰκ. διέρρηξα
 ἴσα: 853 ὅλοι δοθαλμῆς, ἴσα τις τοῖς
 χρήσται τοῖς ὀφθαλμοῖς (ut ita dicam),
 cf. Schmid Att. III. 81
 Ἰουδαία: 887 = ἱεροβόλῃσι
 ἰουδαῖος: 887 ὁ δεῖ ὁκνῶν ἰουδ. τῆς
 διαφωλίας ἐνκα τ. αἰρέσεων
 ἱυνός: 847 τ. ἱυνὸν (κα. ἱρμόν) αὐτὸν
 προσκυνούοντες
 ἱππικός: 894 ἐν προσσχῇ τις Σίμωνι
 ἱππικὸν αὐτὸν ποιεῖται
 ἰσάγγλος: 879 μετ' ἀγγέλιον σέχεται
 ὡς ἐν φθῇ καὶ ἰσ., 883, 886, 792 ὁ
 ἀπαθῆς ἰσ., 120 τὸ πρῶτον ἰσάγ-
 γελος ἔχει
 ἰσος: 840 πᾶσι πάντα ἴσα κῆται, 878
 ἴσοι κ. ὅμοιοι, 900 ὅμοιοι ἢ ἴσοι,
 887 ἐναντίας δέξας κεκτμήναι ἐν' ἴσῃ
 θερατεύουσιν, 832 πάντας ἐν' ἴσῃ
 κεκακῆται
 ἰστίον: 829, 888
 ἰστυμ: 883 οὐκ ἐπὶ τοῦ ἀδικεῖσθαι
 μάλλον ἢ ἀδικεῖν ἰστυμ τ. γνωστὸν,
 883 τὰ πάντα <ἐφ> ἐνδὲ τ. θεοῦ
 ἰσταται, 886 φῶς ἰστίος, cf. Clem.
 Hom. ind. s.v.
 ἰστορία: 841 συγκαταχρόμενοι ἰστορίῃς
 ἰσχυῶν: 840 ὁ βουλήσιν ἰσχυοί, 868
 παράγειν αὐτὸν τῆς ἐνστάσεως οὐκ
 ἰσχυῶν
 ἰσχω: 889 ἢ τ. σοφίας μετὰδοσις οὐ
 κινούτων κ. ἰσχύων ἀλλήλους τῆς
 τε ἐνεργείας κ. τοῦ μετέχοντος γίνεσθαι:
 = ἔχω 114 βλ., 690
 ἰχθύς: 880 Διγύπτῳ ἰχθύων σέχ ἐπ-
 τῶνται, 902 πολλὰ τ. δέλματα διὰ τὰς
 τ. ἰχθύων διαφορὰς, 880 τοὺς ἰ. οὐδὲ
 ἀναπνεῖν τοῦτων τ. αἶρα ἀλλ' ἐκείνων
 δι' ἐγκέφαται τ. ὀδοῖ

κάθος: 901 (quot.) σταγὼν ἐπὶ κ.
 καθαριστικός: 870 καθ. τὸν ἐπὶ τ. γινώ-
 σιν προσκρινόμενος ἢ καθαί, cf. Orig.
 (p. 184 Oeann) Διόνιστος καθαρῆς
 παντὶ ὁτιωσοῦν ἐνέρχων ἔθεξε καὶ
 πολεμιστὴς εἶναι, Orig. Cels. I. p. 25
 τῶν ἐντὶ τοῦ καινοῦ τεθνηκέναι καθ-
 αριστικός (αὐ. -πῶν) τὸν προκατα-
 λαβόντων τ. πόλεις κακῶν

M. G.

καθαίρω: 874 καθαίρεται χαλκός
 καθαρός: 844 βλ. κατὰ τῶν καθάρ-
 τῶν καθαρισμός (cf. Plut. Mor. 173 η,
 846 πρὸ τῆς τ. ποστηρίων τερπύ-
 σῃς καθαρῶς τῶν προσέγγου
 καθαρός: 835 ἢ καταληγνυμένη θεωρία τὸ
 κ. τῇ καρδίᾳ, 844 (quot.) ποτὶ καθαί-
 ρῃ (adv.) ἀγγελοὶ ὁ καθαρῶν
 ἱσὶ μεταλαγχάνων
 καθαρότης: 880 ἔξισι διὰ καθαρῶν
 ἔχων τ. ὁδοῖ τ. θεῶ
 καθάρσις: 865 πῶτος καθάρσις (κα.
 πῶτος καθάρσις) καὶ λειτουργία
 ἐνεργῆς τελειώσις, ἰδ. ταχὺς ἐκ
 κ. ἢ γούσις, ἰδ. πεπαισμένοι καθάρ-
 σῃς
 καθάρσις: 889 τὸ τελειῶν τ. ἔξισι κ.
 συνασκήσεις πολλῇ καθάρσιν ἐπὶ
 σῶσι, 881 καθαρῶτερον μεταλαγχάνω
 καθάρσιν: 845 οὐδ' ἐν ἱερῇ καθάρ-
 σῃ τὸ πῶτος πορευτικῶν
 καθήκας: 832 τὸ εἰσεσθαι πῶτος κ. τῇ
 κυρίᾳ, 860 συνεκρίπτων κ., 878 ἰδ.
 ὡς κ.
 καθήκοντος: 864 κ. ταῦτα ποτὶ καὶ
 κατὰ λόγῳ
 καθήκων: 883 ἢ ἐν τοῦ καθήκων
 κατὰφωσις, ἰδ. κατὰ τὸ καθῆναι, ἰδ.
 μηδὲν παραβαίνειν τ. καθήκοντος, 875
 καθήκων: 846 ἀγαθὰ καθήκοντος ἐκ
 τιμῆς
 καθάρσις: 846 τῷ τοῦ πῶτος ἔξισι
 καθάρσις
 καθάρσις: 889 ἐν ἐνέξῃ καθάρσις
 ψυχῇ
 καθολικός: 868 τὰ καθολικότερον ἐρ-
 μένα, 899 ἢ ἀρχαία καὶ καθ. ἐκ-
 κλησία, cf. Lightfoot on Ign. Smyrn.
 8, p. 310
 καθόλου: 835 κ. καὶ ἐπὶ μέρει
 καθοράς: 837 οὐ καθοράσκει τὸ αἰθέ-
 ρων τ. ἀνθρωπίνης ψυχῆς
 καθοριστικός: 861 ἀπολογία καθοριστικῆς
 ὁδοῖς (ἐκ. λογ.)
 καθορισμός: 840 οὐ καθορισμῶν τ. κυρίᾳ,
 Philo
 καθορισμός: 861 ἐκπῶσις κ. καθ.
 ὁδοῖς ἐπὶ τοῦτων ὁ βίος (ἐκ. λογ.)
 καινίζω: 868 κ. εἰς σωτηρίαν τὸν και-
 νῶν
 καινός: 836 (quot.) κ. ἀθροῦναι, καὶ
 καινός
 καινοτομία: 896 δέξῃ ἀργυροῦ
 καινοτομῶν βιάσονται, 899 τ. αἰρέσις
 καινοτομῶν, Philo
 καινός: 896 καινὸς μὲν λογισμὸς ἐρ-
 χόμενος δι' ἔξισι
 καιρός: 873 καιρὸς (κα. καιρὸς) λαβὼν
 καιρός = καιρὸς: 871 καιρὸς ἐπὶ καιρῶν
 φερόμενος, 78 καιρὸς ἐπιζητεῖται οὐκ,
 877 τ. κοσμοῦν καιρὸς ὅταν ὅττω
 ἐπαγγελοῦν καταμεταλαγχάνων

καλῶ: 896 ἡ παρηγορία ἀποτέμνει <καί>
καίαι τ. ψευδὲς δόξαι
καμμία: 870 σοε ἐχθρόι, 871 σοε φέρω,
877 σοε ἐκφών
κακοδοξία: 838 τῆς κ. οὐκ ἀντιλαμβάνε-
ται ὁ γνωστικὸς
κακοπραγία: 867 πάσα ἡ διὰ τ. ἀντι-
στήμονος πράξις κ., Philo
κακοτεχνία: 871 κ. ἐπὶ λυτῷ τ. μισθῷ
κυβιστῶνται, 81 αἱ τέχναι κακοτεχνου-
σαι αἰστρον τ. ἀσκήτους ἐντοίψαν
(statuary led to idolatry), 195 αἱ
ὄργαι ἀρμονίαι περὶ τὰς καμπὰς τ.
φθόγγων κακοτεχνουσαι. Cf. 41 ἡ
οὐπρίεωποι αὐτῇ κακοτεχνία, 839, 840
(of rhetoric), Lightf. on Ign. Polyc. 5,
Philo
κακοτυγμία: 829
κακοτύχη: 876 ἡ τῶν κακοτύχων
τιμωρία
κακῶς: 848 οὐ κατὰ τὴν ἐκ τ. ἐνδείας
ἐπιθυμίαν κακοῦται ὁ θεός, 840 οἱ τ. κτή-
ματα κακοῦνται τ. δεσπότης ὑβρίζει
κακωσις: 840 τ. κυρίου ἐστὶν ἀρεπιστρε-
ψία ἡ περὶ τ. καθωσιωμένους αὐτῷ κ.
καλῶς: 860 οὕτως ὁξίως ἔπεται τῷ κα-
λοῦντι ὡς ἱκανῶς καλῇ
καλιπνέω: σοε κυλιπνέω
καλλίνικος: 843 (quot.)
καλλίως: 878 τῆς σαρκὸς τὸ κ. αὐτῇ
βλέπει τῇ ψυχῇ, 870 τὸ κ. τῆς ψυχῆς
ρεῖς γίνεται τ. ἁγίου πνεύματος
καλός: 861 διὰ τὸ καλὸν καὶ τὸ συμφέρον
πάντα ἐνεργεῖ ὁ γνωστικὸς, 869 τὰ τοῦ
κόσμου καλὰ οὐκ ἀγαθὰ, ib. εἰς τ.
εἰκόνας ἀφορῶν τ. καλῆς, 875 αἰτῶν τὰ
καλλίστα, 878 μόνον τὸ καλὸν ἐπι-
σκοπεῖν εἰσδυμένοι, 879 οὐ γένοιται τῶν
ἐν κόσμῳ καλῶν, 887 παντὶ τῷ καλῷ
μῶμος ἔπεται, 889 ποιεῖν ἐπὶ τοῖς
καλλίστοις, 625 ψιν. μὴν δ' ἡ δι'
ἀγάπην εὐποία, ἡ δι' αὐτὸ τὸ καλὸν
αἰρετὴ τῷ γνωστικῷ, 90 ὁ θεὸς ὅπως
ἐρωτᾷ προσκρίνεται ὅταν ἐν αὐτῇ τῇ ψυχῇ
τὸ ὅπως καλὸν ὑπὸ τ. βίου λόγου
ἀνατυπωροῦμενος ἐκλάμπει δυνήθῃ,
839 ἐν τῷ μεγάλῳ σταδίῳ τῷ καλῷ
κόσμῳ, 838 οὐ μόνον ἔπαιρει τὰ καλὰ
ἀλλ' αὐτὸς βιάζεται εἶναι καλός, 857 τ.
καλῶν γεννήτωρ ὁ θεός, 884 καλὸν
καλὰς φρένας μεταλαβεῖν, 836 τὸ θεῶν
τοῖς καλοῖς ἀγαθοῖς φαίνεται, 876 ψιν.
καλὸς κ. ἀγαθὸς εἶναι συνασκήσει
καλῶς: 892 πάντα, φασί, κ. κινεῖται, 108
κ. ἐξάσασθαι
καμνω: 863 ἱατρὸς πρὸς νοσοῦντας ἐπὶ
συστηρίε τ. καμνῶντων ψεύσεται
κῶν: 851 πᾶν μόνον ὧν τυγχάνῃ κῶν
κ.τ.λ., 873 κ. οἰκίτης ἢ κ. πολλῶμος κ.
ὅπως οὐκ, σοε App. B
καπνῶν: 888 ὁ κατὰ τ. ἐκκλησιαστικὸν
κ. γνωστικὸς, 867, αἱ. 808 κ. ἐκκλησι-

αστικὸς ἡ συμφωνία νόμου τε καὶ προ-
φητῶν τῇ κατὰ τὴν τ. κυρίου παρουσίαν
παραδιδωμένη διαθήκη, 836 κανῶν
γνωστικῆς ἐξομώσεως, 843 κ. ἐγκρα-
τείας, 897 κλέπτει τὸν κ. τῆς ἐκκλη-
σίας, 890 ὁ κ. τῆς ἀληθείας
κάπηλος: 894 ἐὰν προσσχηῖ τὴν Πέρδικι
κἀπ. αὐτὸν ποιήσει
καρδία: (quot.) 847
καρποφορία: 874 κ. τὰς κατ' ἀρετὴν
ἐνεργείας ὁ ἐγκρατὴς
καρποφόρος: 902 κ. καὶ ἀκαρπα δένδρα
καρπῶν: m. 879 ἔπαινον παρὰ τ. θεοῦ
καρποῦται, 883 τ. ἐφόδια τ. θεωρίας
κ., 835 εὐφροσύνην κ.
καρτερία: 838 κ. εἶδος ἀνδρείας
καρτερικός: 864 κ. ἐν πόνῳ
κατά: 840 ἴδιον γέννημα καὶ κατὰ τι
συγγενέ, 870 ἀμήχανον ἅμα τ. αὐτῷ
τὰ ἐναντία κατὰ ταῦτόν (ms. τὸν αὐτόν)
καὶ πρὸς τὸν αὐτὸν ἀπαντᾶν χρόνον,
ib. ἐγνωκὸς κατὰ κράτος τὰ δεῖνὰ κ. τὰ
μῆ: (= gen.) 900 ὁ κατὰ τὰς θεσίας νόμος,
883 ἡ κατὰ τὸν γνωστικὸν ἀπάθεια
καταβάλλω: 892 ἀναγκαίαι ἀρχαὶ πρᾶγ-
μάτων καταβαλλόμενοι
καταβιών: 836 ἐν τ. ἔξει τ. ἀπαθείας κ.
καταβολή: (quot.) 832, 900 πρὸ κ. κόσ-
μου
καταγγέλλω: 840 ὁ θεὸς σωτηρίαν κατ.
ποιεῖται
καταγελῶ: 894 κ. ἀλλήλων
καταγερῶ: 896 ἐν αὐταῖς κ. ταῖς γρα-
φαῖς
καταγίνωμαι: 888 ἡ ἀλήθεια περὶ τὸν
θεόν κ.
καταγινώσκω: 828 καταγινώκει τῆς αὐ-
τῶν ἀμαθίας
καταγνῶ: 873 καταγινώσκει τὸ ἀκαμπές
τ. ἐγκρατείας εἰς τ. ἡδονάς
κατάγνοσις: 888 ἀποφεύγοντες τ. δι-
δασκαλίας διὰ τὴν κ.
καταγοητεύω: 813 πρὸς τ. γοήτων κατα-
γοητευθέντες, Philo, Luc. Timon 38,
Chrys. x. 717 σ
καταγωνίζομαι: 839 ψιν. κατ. τοῦ
πειράσαντος
καταδιώκω: 873 τῷ καταδιώκοντι δίδωσι
καταδουλώω: m. 831 δεισιδαίμων ὁ
ἀνθρωπῶν λογικῶς βιοῦντα καταδεου-
λωμένος
καταδρομή: 884 ἡ τούτων κ. 'censure'
καταείδομαι: 882 καταδέσθαι ἢ αὐτοῦ
τ. βίον
κατασχένω: 895 ἐστ' ἂν κατασχου-
θέντες μετασώσωσιν
κατακλείω: 851 οὐκ ἐν τόποις κατα-
κλεισμένων τ. θεῶν ὑποταξίαν
κατακολουθεῖν: 894 τ. διδασκῆς κ. προ-
φητῆς
κατακόρω: 841 κ. συγκαταχράμενος
ιστορίᾳ, 230 ψιν.

κατακοσμία: 902 ὥραιοι κ. παράδωκεν
κατακοσμία: 900 κ. τῶν γραφῶν
καταλαλεῖν: 861 τῆν τ. λογίαν σαφ-
ρεῖαν κ. (trop.)
καταλέγει: 873 ἐν νῆσὶ καταλεγεί τῆς
καταλέγει: 854 σπεύδων καταλελειμέ-
ναι πάντα, 883 τὰ ἐμποδὼν καταλιπὼν
καταληπτικός: 885 κ. θεωρία τ. καθο-
ρῶν τ. καρδία, 883
καταληπτικός: 865 κ. τὸν θεὸν ἐποπτεῖ-
ει
καταληπτός: 869 ἰαίε, τὸ ἀρεστάτων
καί μετ' ἐπιστήμης κ. (P. καταληπτικός)
καταλήψης: 835 βεβαία κ. δέδοται ἐν
λόγῳ ἐπιστήμῃ, 869 τὰ ἐγνωσμένα
ἤδη, εἰς κατάληψιν δι' ἐκπαιδευμένα, 877
ἐπιστημονικῶς θεωρήματα κατάληψιν
λαβεῖν
καταλιμπάνω: 861, 956
κατάλληλος: 888 οἰκία καὶ κατ. ἐπεργε-
σία, 53, 177
κατάλληλος: 853 τὸ εἶχεσθαι καὶ ἀρ-
γεῖσθαι κ. γίνεται
καταμαρτυρῶ: 895 καταμαρτυρῶντες ἐκ
τῶνδε τ. ὑποσημαίνων συμφωνοῦσθαι,
938
καταμεγαλοφρονέω: 834 κ. τοῦ σαρκι-
κοῦ θεομοῦ, 877 τῶν κοσμικῶν ἐπαγ-
γελίων κ., 879 πάντων τῶν ὄντων
κ., 880 τῶν εἰς τροφὴν οἰκίαν κ.,
274, 538, 558, 575 (only in Oloam.)
καταμύφομαι: (c. dat. pers. gen. rei)
846 κ. τοῖς ἀνθρώποις τῶν ἱερῶν
καταμύνω: 869 τὰ τ. κόσμον καλὰ οὐκ
ἀγαπᾷ ἵνα μὴ καταμύνω χαμαὶ
καταντῶ: (quot.) 834 κατ. εἰς ἀνδρα
τῆλειον
καταξίω: 873 ὁρῶν καταξιούμενοι τ.
θεῶν, 877 καταξιούμενοι τῆς ἐνεργουμένης
μεταλήψεως
καταπαύω: 900 κ. τὸν λόγον, Polyb. II.
8. 8, ix. 31. 7 &c.
καταπολεμῶ: (c. gen.) 870 τ. θυλοῖς τ.
κυρίων καταπολεμεῖ κακίας
καταργῶ: (quot.) 835
κατασκευάζω: 850 πλάδαρον τὴν σάρκα
κατ. ἢ βρώσιν, 872 ἀφρονὲν ἢ ἀγάπην κ.
τὸν ἀθλητὴν, 898 ('proves') κ. μὴ
πάντας τ. λόγον κεχωρημένους
κατασκευάσασθαι: 846 'building'
καταστῶ: 869 καταστῆται τὸ διὰ τ.
πίστεως ἀναγκάσειον
καταστολλῶ: 869 τ. σχήματι καταστολ-
μένοι
καταστολή: 845 εἰς κ. βίον
καταστρέφω: 867 οἱ ἐπὶ ἀρετῆν κ. ἀπὸ
ἀρετῆς καταστρέφοντες (?)
κατατάσσω: 899 ἡ ἐκκλησία συνάγει
τοὺς ἴδῃ καταταγμένους
κατατίμω: 899 τ. ἐκκλησίαν εἰς πολλὰς
κ. αἰρέσεις
κατατίθω: 891 αἰδομένην κατατίθεται

τὸ πλεονέκτημα, 899 τὰ παρ' αὐ-
κατατίθεσθαι ἐπὶ στρατῶν
καταφαινομαι: 839 ἑταίρια κατα-
ρεται τ. κοινῶν γραφῶν, 880 ἰ-
μοι κ. εἰς τῆς γνωστῆς δυνά-
ἀποτελέσματα
καταφρονέω: 841, 878, 893 τῆς προ-
ταίας κ., 894 κ. ἀλλήλων, 70 joint
with περιφρονέω
καταφρονέω: 876 θεῶν γεωργίᾳ τῶν
πίστιν καταφρονουμένων, 901 bis
καταχέω: 895 βλασφημοῖ τ. ἀλλοῦ
κ. λόγου
καταχράσομαι: pf. in pres. sense ἰ-
σοο χρήματα
καταχρηστέον: 888 ἀφοραῖς κ. ἐκ
γνωστῶν
καταλλῶ: (quot.) 843 παραδοξότερον
εἰ τὸ ὑπερὸν περὶ τῷ ἔργῳ κατα-
μύνον ἰδέσθαι
καταξανίσταμαι: 870 κ. τὸν φόνον,
κ. ταυτὸς φόνον, 874 κ. πόστις πῶς
880 κ. τῆς συμπεριεχόμενης ψυχῆς, 7
Synec. Enc. Calv. 2 n. 31 Krah.
κατεπαύω: 894 κ. τοῖς θεοῖς γραφῶν
φοδοῖς, 27 αὐτὸν κατεπαύω.
Μάκαρη, 900, 88 τὰ ὄντα πρὸς τ. ἐπὶ
πρόδοις ἀποκαταλείπειν, Orig. c. C.
I. 6 ἰαίε.
κατεπαύω: 839 τὸ μὴ ἐκτελεσθῆναι
κατεπαύων μύθους κοινῶς, 841 ἡ ἐπὶ
πείγουσα ἱστορία, 865 ἡ πόστις πῶς
μὴ ἐστὶ τ. κατεπαύοντων γυναικῶν,
ἡ κατ. χρῆσι, cf. 99 ἐστὶν τοσούτων
'is so pressing'
κατέρχομαι: 893 μέγχι τ. βῆσιν
πραγμάτων κ.
κατεσθῶ: 842 δι κ. τὰ δελφικά bis
κατευθύνω: 867 κ. τὴν πρᾶξιν, (c.
(quot.) κατευθύνω ἢ προσενεχθῆναι
κατέχω: 868 κ. τὸν χιτῶνα, 880
ἐπὶ γῆς κατέχεται, c. gen. 875 ὁ κα-
σχῶν αὐτοῦ
κατηχέω: 863 κατηχέω τ. κατηχέω
εἰς σωτηρίαν
κατισχυαίνω: 842 δι τὸν λαὸν κατὰ
ἐκπαιδευμένην
κατολισθάνω: 895 εἰς καλὰς εἰς τὰς
κατολισθάνοντες περιστάσεις, cf. 1
τρίχες εἰς πλοκάμους κατολισθάνοντες
γυναικείων, 56 εἰς ἑτέραν κ. ἀπὸ
[κατ. κατολισθάνω]
κατόπτρον: 835 οὐκ εἰς κατόπτρον ἢ
κατόπτρον ἐπὶ ἀνατίθεται τ. δι
θεωρίαν
κατορθῶ: 864 (the gnostic) τὸ ἀ-
μάρτητον πάντως κατορθῶ, ἰδ. κατ.
δοῖ ἐν πᾶσι πάντως, 867 ἀπὸ τῶν αὐ-
κ., 869 οἱ κατωρθώοντες πατριάρχ.
888 ἐν ἡ δέκατον κατορθῶσαι: p. 1
ἐστὶν ἀ πρὸς τῶν κατορθῶσαι, ἰ
κατὰ θεοῦ πάθῃ κατορθῶσαι

κατόρθωσις: 862 ἢ ἐν τοῖς καθήκουσιν κ. κατορθωτικός: 858 ἢ κ. τῶν πρακτικῶν δεσποῖς, Arist.

κάτω: 852 *βλ. κάτω περὶ τ. ἀέρα κυλινομένη φωνή*: (of time) 896 κ. περὶ τοῦ Αἰδμανοῦ χρόνου

κατωφερής: 850 κ. εἰς συνουσίαν, Lobcock *Phryn.* 439

καυχέσθαι: 834 καυχέσθαι περικρίπτειν, 895 εἴτε ἀβελτερίας εἴτε καυχέσθαι

καίμαι: 840 πᾶσι πάντα ἴσα κεῖται παρὰ τ. θεοῦ

καυδοξία: 881 οὐ διὰ κ. ἐργάζεται τ. εὐτοίαν, 941 φήμης κερῆς κ. καυδοξίας *ἐν κειν*

καυτός: 844 (quot.) κ. εὐρηκα φάρμακον πρὸς τὰ κ., 898 ἀμυνθάλλαι κεναί, αἰρετικοί κ.

καρδέντυμ: 867 πῶτος ζητήσαι κραθεῖς, 882 τίς τινι ἐλπίδι κερύσαι, cf. *Heb.* iv. 2

κάρκος: (quot.) 847

κεφάλαιον: 845 τὰ προηγουμένα κεφ., 901 ὡς ἐν κεφαλῇ ὑπογράφει

κεφαλαιωδῶς: 829 κ. τὸν χριστιανισμόν ὑπογράφοντες, 866 παραστήσομαι ἐν μαρτύρῳ κ.

κηδεμονία: 832 (obj. gen.) ἡ ἀνθρώπων κ., 874 ἢ τ. οἴκου κ.: (subj. gen.) 835 κατὰ κ. τῆς εἰς ἡμᾶς ἐνεργείας: 143 ἢ κηδ. θέλκυνσι τ. σωτηρίαν

κηδόμεαι: 832 κ. συμπάντων ὁ κύριος, 874 μόνου κ. αὐτοῦ

κηλέω: 836 οὐδὲ ἀναθήμασι κηλεῖται τὸ θεῖον

κηρυκτικός: 888 ἢ κ. ἐπιμύθεια

κηρύξω: p. 888 ἐν τοῖς κηρυγμοῖς λαχόντες συναρμόζονται καὶ πόαι

κηρός: 874 κ. μαλάσσεται ἵνα τ. ἐπιδοτα χαρακτήρα παραδέξηται, 888 ἢ ἐκ κ. ὕψους

κήρυξις: 863 ἀγαλμα τ. κυρίου κατὰ τὸ τ. κηρύξαι ὁμοίωμα

κηρύσσω: 899 κηρύσσοντες Πέτρου ἐπύκουσαν

κηρῆν: (quot.) 844

κίβδηλος: 887 κ. νόμισμα τ. κυρίου διακρίναι (*κίβδηλος* *Rosch*)

κίεδυνος: 892 ὁ κ. οὐ περὶ ἐνδὲ δόγματα

κινέω: 854 κινούστων καὶ ἰσχύωντων ἀληθῶς

κίνημα: 875 κ. διανοία ὑφορᾶται

κίνησις: (quot.) 833 κ. πρωτοεργός

Κίρκη: 890

κιστός: 901 ἔροι δασὺ κιστῶ

κλαδίζω: 876 ἐργάζεται ἐν τ. ἀπελθῶνι κλαδίζω

κλῆς: 897 τίς κλῆν ἔχουσι τ. εἰσόδου

κλῆτος: 897 οὐ χρὴ κλῆτῶν τ. κανόνα τ. ἐκκλησίας

κληρονομία: 879 κλ. τῶν ἰδίων μεμενημένοι (only other ex. in *Luc. Tyr.* 6)

κληρονομία: 853 οὐδεὶς ἐπιθυμεῖ κληρονομίας ἀλλὰ τοῦ κληρονομεῖν, 884 (quot.), 885 προστεθῆσεται τῇ γνώσει ἡ ἀγάπη, τῇ ἀγάπῃ δὲ ἡ κλ., 834 γνώσεως καὶ κληρονομίας ὑπεροχή, ἰδ.

κληρονομίαις ἀπομερίζονται

κλήσις: (the call to die), 869 ἡσθῆται τ. κλήσει χάρις, 871 τῇ κ. ἐκ τοῦ μηδὲν αὐτοῖς συνεγνωκέναι βεβαιώσιν, ἰδ. πείθονται τῇ κλήσει: (the Christian calling) 871 ἢ τ. κλήσει ὁμολογία

κνίσω: 847 ἢ τ. ὀλοκαυτωμάτων κν. γέρας ἐστὶ θεῶν *ἐν*

κοιμώμαι: 880 περιπατῶν κ. κοιμώμενος

κοινός: 859 ὁ κ. ἀνθρώπων, 892 ὑπερβῆται τὸ κ. τῆς πίστεως, 891 κοιναί ἐννοίαι, 889 κ. κριτήρια, 895 κοινῇ καὶ ἰδίᾳ, 840 συνεύεται τοῖς κοινότερον πεπιστευμένοις (for *μα. κοινότερον*)

κοινότης: 872 ἢ κ. ἐν τῷ ἐνὶ κείτῳ

κοινωνία: 880 κ. τῶν ἰδίων τοῖς φιλήτοις

κοινωνία: 862 πρὸς τ. θεῖον κοινωνίαν ἐμμεσιτεῖ

κοινωνός: 868 ἀγαπᾷ τὸν κ. τοῦ βίου

κοίτη: 861 ψαλμοὶ πρὸ τῆς κ.

κολάξω: 878 κ. τὸ ὁρατικόν, 895 θεὸς οὐ τιμωρεῖται, κολάζει μέττοι πρὸς τὸ χροῖσμον, ἰδ. πρὸς τ. προνοίας κολαζόμεθα

κολακεία: 838 ὁ γνωστικὸς οὐχ ὑπερβλήται κολακείας

κόλασις: 837 κ. εἰς παιδείαν ἐγγράφεται, 871 κολάσει εὐλαβεῖς, 865 ἀπαλυνθεῖς κολάσει, 869 αἱ ἐνταῦθα κ., ἰδ. ἐν αὐταῖς τῶν κ. ταῖς ἀκμαῖς, 879 παιδεύονται διὰ τῆς κ., 895 μερικαὶ νινες παιδεῖται αἱ κ. δομαῖζοντι

κολαστική: 838 παιδευτική καὶ κολ.

κολλᾶω: p. 836 κ. τῇ πόρῃ (quot.), 836 κ. τῷ κυρίῳ

κομῶ: 829 σοε κατεπείγω, 847 (quot.)

κομίζω: 864 τῇ περὶ θεοῦ κομίσασθαι γνώσιν, 867 τ. γνώσιν κομίζω οἰκθέρω, 891 ('adduce') χρώμενοι αἱς κομίζουσιν ἐκλογαῖς, 551 ἐκεῖνο κομίζουσι τὸ ῥητόν, 511 οὐ τὰ συγγράμματα κομίζεται

κόρυς: (quot.) 844

κορυφαίος: αἰγ. 869 κ. ἦδη ὁ γνωστικὸς, 865 ὁ κ. τόπος τ. ἀναπαύσεως, 869 ὁ κ. ἐκεῖνος βίος, 873 κορυφασιότην προκοπὴν τῇ τ. θεοῦ ἐπιστάται ἡ γνωστικὴ ψυχὴ λαμβάνει, 939 τὸ κορυφαϊότατος μεθῆμα

κοσμέω: 836 ὁ γνωστικὸς τ. ἐταίοντας αὐτοῦ κ., 869 τ. ῥοιε κεκοσμημένους, 870 τελείᾳ ἀρετῇ κεκοσμημένους

κοσμητός: 877 κ. ἐπαγγελία, ἰδ. τῶν κ. ἐπιθυμιῶν κρατεῖ, 834 ἢ κ. περιφύσει, 883 ἰπλ. ἢ τῶν κ. χρήσις

κόσμος: 830 κ. καὶ ὑπερέσθαι οὐ κόσμος

<πάντα> πρόσσω, 868 τὸ κέρμα τ. ἔθους περιβαλλόμενος
 κέρμας: 889 ὁ καλὸς κ., 890 κέρμας,
 845 τὸν κ. ἔξω ἀγγαζόμενοι τῇ τ.
 θεοῦ ὑπεροχῇ, 879 τὸ ἐν κέρμα καλὰ
 ποδοφ: 880 τὰ ὀρεῖα κ.
 κρᾶζω: 864 ἐνδοθεν κεκράγαμεν, 868
 κρατίς: 860 'to hold' ὅτε κρατούντες
 ὅτε κρατούμενοι, cf. Mt. ix. 25: 840
 κρ. τῆς ἀθανασίας
 κράτος: 870 ἔγκρατος κατὰ κρ. ('tho-
 roughly') τὰ δειρά καὶ τὰ μῆ, cf. Plut.
 V. 440 εἰ δὲ ἀληθὲς ὁ λόγος, ἐξελθῆς
 κατὰ κράτος τοῦ φέσκοντος κ.τ.λ.
 κρίας: 849 κρῶς βρῖσται, 850 χροῖα
 κρ.
 κρείττων: 838 προσήκει τῷ κρείττει
 ἡγεῖσθαι τ. χειρῶν, 835 πρὸς τ.
 σωτηρίαν τ. κρείττονος διακρίναι τὰ
 μικρότερα, 851 ἑαυτοῦ κρ. ἂν εἴη, 855 ἐκ
 χειρῶν εἰς κρείττονας προῖδουα πρό-
 ρωα, 865 μεταβολὴ ἐπὶ τῷ κρ., 886
 κρέμαμαι: 865 ἐπὶ τῶν τις κρεμασθῆ
 ('ἐκκρεμασθῆ') τ. κυρίου, 705 ἐν ταύταις
 τ. ἐντολαῖς τὸν νόμον κρέμασθαι
 κροφαγία: 850 ἡ κροφία ἢ ἀπὸ τῆς κρ.,
 cf. σαρκοφαγία
 κρημνός: 888 ὁδοὶ ἐπὶ κ. φέρουσαι
 κρημνίδες: 876 ἀλλοθῆται καὶ κρημνί-
 δαις παρεκτροπαί
 κρέμα: 840 imit. ἀπαρλόγητοι ἢ τ.
 θεοῦ ἡρώς εἰς τὸ δικαίωτατο κρ.
 κρίνω: 883 (quot.) κρίνεσθαι ἐπὶ τῶν
 ἀδικῶν, id. (quot.) ἀγιοὶ τ. κέρμα κρ.,
 890 ἢ τὸ κρινόμενον ἀπιστῶν πρὶν
 κριθῆναι, 893 τὰ κριθέντα ὁρθῶς ἔχειν,
 895 κρίνω τὸ δέον ἰσχύει
 κρίσις: 835 κρ. ἡ παντελής, 884 ἄλλοις
 ἐπιτρέπει τὴν κρ., 895 τὰς πρὸ τ.
 κρίσεως πατρώας ρουθείας, 891 οὐδ'
 ἀρχὴ τὸ κρίνεω δέμενον, 861 ἐν τ.
 κρίσει τὸ ἀδικεῖν οὐκ ἐν τῷ παθεῖν,
 890 τ. αὐτὴν κρ. ἔχουσι πάντες
 κριτήριον: 889 κοινὰ τινα κρ. τὰ αἰσθη-
 τήρια, 890 πρὸς τὴν τ. πραγμάτων
 εὐρεῖν τ. γραφῇ χροῖα κρημνί-
 δαι, id. ἀληθῶν κ. ψευδῶν κριτήριον
 κριτὴς: 835 ὁ φθορῶν κρ., 884 παρὰ τῶν
 κριτῶν αἰτεῖσθαι ἄφεσιν
 κρουνός: (quot.) 844
 κτήμα: 840 αἱ τὰ κτ. κακόντες τ.
 δεσπότης ὁβριζοῖται
 κτήσις: 853, 870 ἡ τ. τίλου κτ.
 κτίζω: 880 ὁ τ. ψυχῆν εἰς ἐπιστήμην
 κτίσις, 836 ἑαυτὸν κτίζει κ. δημιουργεῖ
 κτίσις: 867 θαυμάζει τὴν κτ., 868
 θάνατος κτίσεως ἀνάγκη, 873 ἀδελφοὶ
 κατὰ τ. κτίσιν τ. ἐξελθόμενῃ
 κτίσμα: 885 διὰ τῶν κτισμάτων τ. ἐν-
 γίαν τ. θεοῦ προσκυνοῦ, 776 μὲν τ.
 κτισμάτων τ. θεοῦ μισῶν, Jacobi i. 18
 κτιστὴς: 878 πάντων κτ. ὁ θεός

κτιστός: 868 χροῖα τῶν κτ. ὁ θεός
 αἰρῇ λόγος
 κυβάρης: 833 κ. τὴν πάντων σωτηρίαν
 κυβιστός: 871 αἱ θαυματουργαὶ αἱ τ. μα-
 χαίρας κ., Ael. Ep. 16 σὺ μοι δεσπὴ
 αὐτὸς ἐν τῷ διασθῆαι αὐτὸν ἐν μαχαίρᾳ
 κυβιστῆσαι
 κύβη: 890 τοῖς γυναικεῖσι κυνέφασιν αἱ
 γραφαί, αἱ δὲ αἰρέσεις αὐτῶν κυνέφας
 παραπέμπωνται
 κυκλῶν: (quot.) 883
 κυκλῶν (κυκλῶν): 852 φανερὸν τῷ
 τὸν ἄρα κυκλῶμενόντων, 866 τὸν ἐν
 ἀγροῖς κυκλῶμενόντων, 8 αἱ ἐν σπῆλαι
 κ., 49 πύματα περὶ τ. τάφους κ.
 κυνέφιστος: 861 ἔρος δεσπὴ κυνέφιστος
 κυριακός: 839 κ. γραφαί, 890, 896 κ.
 ἐνέργεια, id. κ. διδασκαλία, 867, 896
 ἐπὶ τὴν κ. μακρὴν ἐνέγεται, 877 κ.
 ἐκείνη τ. ἡμέραν τοιαύτην ἀπερὶ ἀλλῇ
 φαῖλον νόημα, 895 κ. λαός
 κύριος adj.: 873 ἡ κυριότης πάσης
 ἐπιστήμης ἀγίας, 886 διακρίνουν τῇ
 κυριότητι λογισμῷ τ. ἀληθείας ἐπὶ τ.
 φαινομένων: subel. 833 κ. ἢ σωτῆρ,
 841 ὁ κ. τῆς οἰκίας, 890 κυρίως
 κυρίως: 839 στυγνὸν κυριότητα, 883 σοφία
 κυρίως ἐν λεχθέντι, 890 κ. ἐνέργειαν ἢ
 (κα. κύριος), 888 κ. λέγεται
 κύριος: 877 ἐπὶ μέντοι τ. γραφαῖς κ. τὸ
 εὐχόμενον
 κύριος: 862 ἐν τοῖς ἔργοις ἡ κύρ.
 κύρις: (quot.) 847
 κυλῶν: 873 αἱ νόμοι κ. φύξ κυλῶνται
 κυμῶνός: 843 ὁ κ. Φιλῶν, 844, 846,
 847
 κυμῶνός: 843, 844
 κυφός: (quot.) 895 αἱ κ. τῶν ὄρων
 λάβρα: 897 διαρῆξαι λ. τὸ ταχῶς
 λαλῶν: 856 ἡ ἔννοια λ. τ. θεοῦ, 861, 878,
 885 τοιαύτη κ. λαλῶν κ. τοιαύτη
 λαμβάνω: 873 αἰρεθῶ (?) αἰρεθῶ λαβόντες
 παρακλίνονται τ. νόμοι, cf. bowman
 Clem. Hom. Contest. tit. περὶ τῶν τοῦ
 βιβλίου λαμβανόντων
 λαμπύ: (quot.) 856 φῶς ἐκ σκότους λ.
 λαυθῶν: 841 λαυθόμενος ἀληθῶς, 890
 οὐ λαλῶν αὐτὸν ὡς ἐν ἀντίστοιχῃ
 λαυθῶν ἐθέλει ἡ γραφῇ, 881
 λαός: 895 λ. κυριακός
 λάχανος: 885 αἱ ἐπενεργαίαι λ.
 λαυτήριον: 893 λ. τῶν ἐν
 λαῶν: 845 λαίεται δὲ ἐπ' ἑαυτοῦ ἰβρι-
 σθαι
 λειτουργία: 834 αἱ νεμερτοῦσαι λειτουργί-
 ας ἀπομαρτύνονται, 896 imit. κατὰ τὴν
 τὴν λ. κατὰ τὴν τ. διδασκαλίαν, 896
 λειτουργίαν εὐφρόνουν ἑαυτοῦ, 896
 νεμερτῶνται τ. ἄλλων λ., id. τοιούτων
 πύμας λ. ἐπερὶ δέου, 896 ἢ Παύλου λ.
 λαυθῶντος: 893 τῇ τ. δογματικῶν ὁμο-

ἔφη: 877 τ. ὄφει αὐτοῦ πρὸς τ. ἄδρατα
 χαίραγαυῆ, 878 ἰκίτ. ἡ προσβολὴ τῆς
 ὄφους, 882 ὁ δεῖ θαρ' ὄφους, 901 ὄφους
 εἰς ἡδονήν
 ὀφθαλμοί: 894

παγκύβητος: 868 εἰς μέλα π. διοικεῖται
 τ. πόντα
 παγκρατίζω: 848 π. εἰς τ. στάδιον οἱ
 ἀδελφοί

παγκράτιον: 836 τὸ π. τὸ πάμμαχος οὐ
 πρὸς αἷμα

παθῆναι: 882 ὁ κύριος δι' ἡμᾶς τ. παθη-
 τήν ἀνέλαβεν σάρκα, 868 παθ. σώματι
 ἀντιδιδόμενος

παθεῖν: 846 βλ. ὡς ἀπτεται π. φθαρὰ
 πάντα ἐστὶ, 872 διωφὲ πάθει τὸ ἀγαθὸν
 μεταδίδκει, 893 πάθουσι τριττὴ θερα-
 πεία, 871 οὐδὲ τὰ π. οὐδὲ τ. ἀμαρτή-
 ρατα κακίαι

παλίν: (quot.) 848 ἄνθρωπος π. θεοῦ
 παιδαγωγῶν: 895 ἡ κατὰ λόγον δεκτικὸς
 ἐκ πίστεως παιδαγωγουμένη

παιδαγωγία: 885 ἡ τ. ῥήμου π.

παιδαγωγός: 898 τ. ποτηρὰ παιδία τὸν
 παιδ. ἀποκλείει

παιδεῖα: 839 ἡ ἐγκύκλιος π., 869 διὰ
 παιδείας εὐεργετῆ, 895 δύο π. παρα-
 δίδονται πρὸς φοροῖ ἐκατέρω τ. ἀμαρτιῶν,
 ἰδ. μαρκαί τινος π.

παιδευαστής: (quot.) 847

παιδεύσεις: 835 π. αἱ ἀναγκαῖαι
 παιδευτής: 864 ὁ φιλόσοφος κ. φιλό-
 σοφος π.

παιδευτικῇ: 838 χρήσιμοι ἡ ἀληθῶς
 κατὰ τὴν π.

παιδεύω: 862 παιδεύων δημιουργοῖ τ.
 ἄνθρωπον, 876 ὑπὸ τιοούτων οὐ παι-
 δεύεται ὁ γνωστικὸς δις, 879 οἱ μετὰ
 θάνατον παιδεύμενοι

παιδεύω: 845 γελῶν γίνεσθαι παιδαῖς
 (κα. παιδεῖν) τέχνη τ. θεοῦ

παιδευοῦμαι: 874 γάμω κ. παιδευοῦμαι
 ἐγγυμασάμενος

παῖς: 842 βλ. παῖων ἐνχειρεῖ

παῖς: 871 π. ἐν πίστει, 876 'neophyte'
 παλαιός: (quot.) 836 π. ἄνθρωπος, 856
 τὰ παλαιάτα τ. ἱερῶν

παλιν: 834

παλιωρομέν: 836 μηδὲ εἰς τ. αἰρήσεις
 π., 890 ἐκ τ. ἀπάντη π., 777 ἐπὶ τὰ
 κοσμητὰ ἀγαθὰ π., 23, Philo

παρβασιλεύς: 837 ὁ π. καὶ παντοκράτωρ
 πατὴρ, Ev. Pr. Ev. i. 1. 3 δις, ἰδ. 4
 § 9, π.)(βασιλεὺς spoken of the
 Son, Barnab.

πάμμαχος: 839 σοὶ παγκράτιον

παμπάλως: 898 πᾶμιππῶς συγκα-
 τίνοις ψόματα, 887 π. γογγύσας
 αἰρήσεις

παμφόρος: 851 πῦρ τὸ π. καὶ βέλαιον
 παυσίπνοτος: 887 οὐ φασιν εἶναι θεοῦ

ἡ οὐτα μὴ εἶναι π., 311 ὁ π. λόγος,
 Orac. Sibyll. i. 152

πανηγυρῶν: 864 θεοὶ π., Philo

πανήγυρις: 860 ἄπας ὁ βίος π. ἀγία, 958,
 cf. Const. Ap. ii. 62, Schm. iv. 718

πανοδύργος: 889 οἱ τ. προσιδέστας ἐξα-
 πατώντες π.

πανσθενής: 857 προσεσχῆς τῇ π. δύναμι
 γενόμενος

παντοκράτωρ: 895 π. ἀνίσταται

παντοκράτης: 894 ἀποτασσόμενος τ. ἔθους εἰς
 τὸ παντελές, 835 κρίσεις ἡ π., 895 μὴ
 εἰς τὴν π. κρίσιν ἑαυτοῦ ἐμβάλλουσαν,
 838 ἡ π. ἀρετὴ δικαιοσύνη

παντοκράτωρ: 838 π. ἀναλλοίωτα

πάντη: 835 π. πάντων ἀναίτιος, 866 π.
 πάντως ἀρετῶν: 'overgrown' 833

πάντη πάντοτε εἶναι τ. θεοῦ, 764 πάντη
 ἐστὶ καὶ αἰ ἐργάζεται, 831, 851 π.

πάντοθεν κύριον ὁ θεὸς δις

παντοκρατορικός: 857 τὸ π. βοδλημα,
 611 τὸ π. θλημα, 564 αὐθεντία π.,
 Clem. Rom. i. 8 βλ. Lightfoot

παντοκράτωρ: subet. 833, 835, adj.
 831 θεὸν πεπεσμένον εἶναι π., 839,
 864 (where ms. wrongly inserts καὶ),
 and passim, 864 βασιλεὺς π. 838, 834

πατήρ π.

παραβαίνω: 861 π. τι, 887 π. συνθήκας
 quinquies, 862 μηδὲν π. τὸν κατὰ τ.
 συνθήκας, 893 ἐπὶ τὸν παραβῆ τις τ. θεοῦ,
 see παραγγέλλω

παραβάσις: 862 τῆς π. καὶ τ. ἐπιτε-
 λήσεως ἐν τ. ἔργοις ἡ κύριος

παραγγέλλω: 875 μηδὲν τὸν παραγγε-
 λμένων παραβῆκα, 830 ὁ κύριος ἀντι-
 κρὶς παραγγέλλει

παραγγέλλω: 837 παραγγελμάτων ὄτα-
 κοή

παράγω: act. 847 τ. διένουσιν παράγω,
 868 παράγω οὐκ ἐρχουσιν ἡ γυνή: p.
 836 τὸ θεῖον οὐ παράγεται τοιοῦτοις

παράδοσις: 901 ἐν στοιχῇ καταπεφ-
 τευμένοι π., ἰδ. ὡραῖος π. 786

παραδικτικός: 838 π. τὸν ἐπαγγελ-
 λομένων, 437 πρόληψις τὸν λογιζομένων
 παρ., cf. παραδοχὴ and παραδέχομαι

παραδέχομαι: 840 π. ἐντολῆς, 874
 κηρὸς χαρακτήρα π.

παραδίδωμι: act. 831 τὸ παραδίδωμι τὰ
 παρὰ τῇ ἀληθείᾳ ἐπιτεκνιζόμενα, 900
 τὰ διχηλοῦντα καθάραι π. ἡ γραφὴ,
 p. 895 δύο παιδεῖαι παραδίδονται ἐκα-
 τέρω τ. ἀμαρτιῶν, 865 ἡ γυνὴ παρα-
 δίδεται τ. ἐπιτηδεύει, 897 ἡ διὰ τ.
 γραφῶν παραδιδόμενη γυνὴ

παραδίδωμι: 843 ἡ γὰρ παραδίδωμι
 παραδίδωμι: 845 ἡ τ. μυστηρίων παρὰ
 δόσις, ἰδ. ἐπὶ τὴν ἀληθὴν τρέψασθαι π.,
 864 ἡ γυνὴ ἐκ π. διὰδιδόμενη ὡς
 παρακαταθήκη, 865, 890 ἡ ἐκκλησια-
 στικὴ παρὰ, 896 οὐκ π.)(αἰρήσεις,

μετουσία: 830 μετουσίᾳ θερμότητος θερ-
μότης
μέτρητος: 879 μ. τῆς θείας βουλήσεως
μετρίως: 859 τὸ ἐπιτελεῖ πρὸς τὸ ἐπιβάλλων
μετρίως
μέτρι: 869 ἡ μ. τῶν φιλάτων τελεία
διάδοσις, Clem. Hom. II. 22 μ. αὐτοῦ
τ. θεοῦ ἀσεβεῖν
μή: after ἐπεὶ and οὐ 879, 868, 867,
cf. Jannaris § 1818
μή οὐ (with indic. in questions): 885
μή γὰρ οὐ πάντα μοι ἔξεστιν; 178 ἴπ.
μή γὰρ οὐκ ἔστιν καὶ ἐν εὐτελείᾳ σώ-
φροσι πολυειδία ἰδισμάτων ὑγιεινῆ;
μή οὐχ(ι: (with part.) 885 βιοῦντας ὡς
διὰ τὸ ἐσθίειν γενομένου, μή οὐχὶ δὲ
ἐσθίοντας ἵνα ζῶσιν: (with inf.) 122
τίς ἡ ἀποκλήρωσις μή οὐχὶ καὶ τὸ αἶμα
ἐπὶ τὸ λευκότερον τρέπεσθαι ὁμολογεῖν;
μή τι (with indic. in questions): 870
μή τι οὐν δι' ἀγνοίας συνίσταται ἡ
θειλία; 878 μή τι...τὸν αὐτὸν τρόπον
ἐπὶ τοῦ γεωστικοῦ εὐρεῖται ἔν; 885 μή
τι οὐν σάρκας εἶναι τοῦ ἁγίου σώματος
τοῦτον φησὶν; 886 μή τι οὐν τέλειαι
γίνεσθαι ὀφείλομεν; 887 μή τι οὐν
ἀφαιρέμεθα τῆς ἀληθείας; 888 μή τι
οὐν ἀπέχοντες αἱ γεωργοὶ τῇ ἐπιμα-
λείας; 819 μή τι συνέδει τῷ ἀπο-
στόλῳ; 119
μή τι οὐ: 881 μή τι τ. γεωστικὸν οὐ τῆς
δι' ἀγγέλων βοήθειας ἐπιδοῆ εἶναι βού-
λεται; 887 μή τι οὐν κάμνω τις οὐ
προσέεται ἱατρὸν;
μῆκος: 883 μ. τ. λόγον
μῆλός: 901 μ. καὶ ἐλαίαις καταπεφτυε-
μένον ὅρος
μῆν (answering μὲν like δέ): 830 ἰνίτ.
(so H. J. for κα. μὲν)
μηνίω: 849, 881, 897
μηνία: (quot.) 847
μηνός: (quot.) 847 bis
μηνικισμός: 900 μ. ἀνάγειν, 901 bis
μήτε μή: 882 μήτε μή γενοῖ
μητρόπολις: 880 μ. κακίας ἡδονῆς, Diog.
Laert. vi. 50 π., Isid. Pelus. Ep. II.
151
μυαίνω: 848 βωμὸς φόνω μὴ μυαθεῖς
μυαρός: (quot.) 842, 849
μύγνυμι: 882 μίξας τ. περισσευῶ τ. ὅφω
μικρολόγος: (quot.) 842
μικροψυχία: 842 ἡ μ. τοῦ τρέφοντος
μυρόμαι: 887 μ. τὴν θεῖαν προαίρεσιν
μύημα: 899 μ. ἀρχῇ τῆς μάς
μύησις: 874 ὁ ἔταυρος ἔπεται εἰς τὴν τ.
ἐταυροῦντος μ.
μυμήσκω: 881 οὐποτε μέμνηται τῶν
ἀμαρτηρώτων
μυσάθρωπος: 833 οὐποτε ὁ σωτήρ μ.
μυσῶς c. gen.: 896 οὐκ ἐλεφείσιν ἔν τις
ἡ μυσήσιν τ. τοιαύτης κατατροφῆς
μυσθός: 876 μ. γράσσει τῷ σωτήρι, 871

ἐπὶ λυτῷ τῷ μεθῷ, 876 μυσθὸν ἀργίας
λαμβάνω
μυσοπύνητος: 839 μυσωπυρήτοτος κατὰ
τ. τελείαν ἀποστροφῇ κακουργίας,
Philo, cf. Ps. cxxix. 21, 22
μίσος: 868 μίσους ἄξιος
μνήμη: 888 ἰνίτ. πῶς ἐπεται γλυκεῖα
μν.
μνηστικαῖος: 868 οὐ μν. ποτε ὁ γεωστι-
κός, see ἀμνηστικαῖος
μυῖρα: 877 ἐν ἀνάγκῃ μ., 834 μακροτάτη
σιδήρου μ.
μυχεύω: 868 ἰνίτ. μὴ μυχεύσῃς μὴ
φονεύσῃς (for the order see 816, Stäh-
lin Clem. v. LXX. p. 15, and my n.
on James ii. 11): ἴσorp. 897 οὐ χρὴ
μ. τὴν ἀλήθειαν (cf. πορνεύω)
μυνάς: 900 ἡ ἐξοχή τ. ἐκκλησίας κατὰ
τὴν μ. ἐστίν
μυνηί: 834 οἱ μὲν ἐνᾶρετοι οἰκιστοὶναι τ.
πρώτῃ μ., 884 γνωρίζοντες τὴν μακαρίαν
τῶν ἁγίων τριάδα μονῶν, 884 ἐν μυστῇ
τ. προφορικοῦ λόγου (ἡ σοφία), 866
ἐπὶ τ. κυριακῇ διὰ τ. ἁγίας ἑβδομάδος
ἐπείγεται μυστῇ, 886 ἡ ὀφειλουμένη μ.
μυνηίης: 874 βίος μ. (= μοναχικός
Hesych.)
μυνογενής: 831 ὁ μ. παῖς τ. θεοῦ, 837 ὁ
τῷ ὄντι μ., 839
μνός: 835 τῷ ὄντι μνός εἰς παστο-
κράτωρ
μυνότονος: 839 ἡ τ. γνώμης μ. ἐδραυτής
(rare exc. of music)
μνῶσις: 899 τὸ ἀκρὸς τίμιον κατὰ τὴν
μ. ἐταινεῖται
μύριον: 848 μόρια δοῦναι τ. θεῷ
μορφῇ: 841 θεῶν μ. διαψευραφοῦσιν,
863 κατὰ τὴν τ. μορφῇ ἰδιότητα
μορφῶν: 836 μορφοῦμενοι τῇ τ. κυρίου
διδασκαλίᾳ
μοχθηρία: 892 αἱ μοχθηραὶ τ. δογμα-
των
μοχθηρός: 839 μ. πράξις, 841, 843, 844,
856
μυῖα: p. 845 πρὸ τῆς τ. μυστηρίων παρα-
δόσεως καθαρμὸς τις πρὸς ἀγνοίᾳ τοῖς
μυῖσθαι μέλλουσιν
μυθολογία: 841 οὐ χρὴ τὰ ἐριδύλην
ἐρημένα μ.
μῦθος: 860 δι' ἄλλους τινὰς μῦθους
μύριοι: 894 ἴπ. μόρια ἐστὶν αἱ πρὸς σούσιν
ἀνθρώποι
μῦς: (quot.) 842 ἰστ
μυσταγωγός: 897 μ. τῆς τ. ἀσεβῶν
ψυχῆς
μυστήριον: 845 ἡ τ. μυστηρίων παρὰ-
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μ. παρὰ τ. μυστηρίων παιδὸς ἐκμαθῶν,
832 παιδεύων μυστηρίων τ. γεωστικῶν
ἐλπίσι δὲ τ. πιστῶν, 956 ἰνίτ. θεοῦ τὰ

τ. ἀγάπης μυστήρια κ. τότε ἐκπεφύ-
σαι τ. πόλεως τ. πατρὸς, 130, σοο μύθος,
Kaye, p. 150
μυστικός: 888 χορὸς μ. τῆς ἀλαθείας,
888 αἱ μυστικαὶ προκεταὶ
μυστικῶς: 900 μ. διακρινόμενοι ἀπὸ τ.
ἐκκλησίας
μυχαίτατος: 840 ὁ φίλος πρὸς τοῦς μ.
αἰκούς (? αἰκίσκου) ἀποστέλλει τ. ἀ-
γῆν
μῆρος: 887 παντὶ τῷ καλῷ μ. ἔπεται
μῆρος: (quot.) 861

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865; ναλ ναλ 873; ναλ, φησὶν (intro-
ducing an objection): 896, 866, 446,
551, 598

ναύκληρος: 894 ἰὼν προσεχῆ τῷ Ἀδάμειδ
ναύκληρος αὐτὸν ποιῆσει
Νέρων: 898 ἡ Παύλου λατοურγία ἐπὶ
Νέρωνος τελειοῦται
νεῦρον: 848 φλέβας κ. ν. δοῦναι τ. θεῷ
νέφος: 836 εὐδὲ μέγχι τῶν νεφῶν ἡ ἀνα-
θυμίας φθάνει
ναὸς οἱ ναὸς: 846 ἐκκλησία βουλῆται τ.
θεοῦ εἰς νεὺν πεποιθῆται, 870 τ. ἀλλοῖς
τ. ψυχῆς ν. γίνεται τ. ἁγίου πνεύματος,
883 ναὸς ἐστὶ τ. θεοῦ, ἰδ. ναὸς ἐστὶν ὁ
μὲν μέγας ἡ ἐκκλησία, ὁ δὲ μικρὸς ὁ
ἀνθρώπος

νεώτερος: 899 ὡς πρεσβύτερος νεώτερος
συνεγένητο Μάρκος (κα. Μαρκίω)

νηστία: 877 τῆς ν. τὰ αἰτήματα οἶδον
νηστίου: 877 ν. ἀπὸ τ. πράξεων τ.

φάβλων, ἰδ. ν. φιλαργυρίας

νήψω: 843 νήψοντες ὑγίαν αἰτοῦνται
νικάω (with cogn. acc.): 874

νέω: 829 νοούμενοι πρὸς τῶν ἐκτελε-
μάτων εἰς γνώσιν, 871 ἐχθροὶ ἂν νοῶντο

οἱ τ. ἐναντίαν οὐδὲν τρεπόμενοι

νήμα: 877 ἀποβάλλει φάβλων ν. καὶ
γνωστικὸν προσλαμβάνει, 852 βλ. ἄμα

νοήματι πάντα γινώσκει, ἰδ. τὰ νοήματα
τ. ἁγίων τέμνει τ. κόσμον

νήρησις: 852 ἡ διακριτικὴ τ. σημαινουσῶν
τι φωνῶν ν., 856 ἡ λέξις τῆς ν. χάριν

δέδοται, ἰδ. ὁ θεὸς γνωρίζει τὰς ν.

νοητός: 829 ν.)(αἰσθητός and διδακτός,
838 ἡ τῶν ν. γνώσις δίδωται ἂν λέγοντο

ἐπιστήμη, 854 ν. οὐσία, 856 φωνὴ ν.,
858 ν. καὶ πνευματικὰ

νομίζω: 887 εὐ ν. εἶναι θεόν, ἰδ. οἱ νομι-
ζόμενοι θεοί, 847 τὰ νομιζόμενα ἀπο-
κρίνεται, 888 εὐρησέναι ν.

νομοδιδάσκαλος: 836 οἱ ν. φιλόσοφος
ἐκδείκνυται τ. νόμον

νόμος: 829 ὁ ν. κ. οἱ προφῆται, 896, 836
τοῦτο αἰνίσσεται ὁ ν., ἰδ. φιλόσοφος

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ἡ κατὰ ν. δικαιοσύνη, 873 πολέμιος
νόμος, 886 ἡ τοῦ ν. παιδαγωγία

νόος: 850 νοεὶ καθαρός, 889 κρητὴν
νοῦ τεχνικῶς: 'interpretation' 884,
inflections see Lob. Phrya. 4
Blas § 9. 3, Schim. Att. iv. 886

νοεῖν: 887 ν. τ. ψυχῆν

νοεῖσθαι: 893 τ. προφητείας ἡρώδ
διὰ νοεῖσθαι, 885 τὰς πρὸ τ. αἰ
πατρῆας ν. ἐνομένων, 861 νόμον

νοεῖσθαι προσφέρωνται

νόκτω: 861 ν. εὐχαὶ πάλιν, 901 τ. Ν
τ. θεοῦ ν. καὶ μετ' ἡμῶν μελετῶν,
νέξ, 471

νέξ: 861 νόκτα (? νόκτω) κ. μετ' ἡμῶν
ἐκκατασταίνονται

νοήρια: 850 ἡ ν. ἡ ἀπὸ τ. κροσφαγῆς
νοηλίστατος: 888 σῶμα νοηλὲς εἰ
γένηται, ψυχῆν ν.

ἴνιος: (quot.), 878, 879

ἴων: 843 τῶν ξ. προσκυνῶν

ὁ δὲ (pleonastic, continuing previous
subject): 851 ὁ δὲ καὶ περὶ τῶν χ
μενοι

δηγώλλομαι: 864 ἐπὶ τ. ἀδελφῶν
ὄγκ.

ὀδῶν: 876 σοο ὀδῶν, 888

ὀδῶν: 878 ὁ βασιλικῶς, π τὸ βασιλ
ὀδῶν γένος, 888, 889 τῶν γενημένων
ἅπαντα πρὸ ὀδῶν, σοο λαοφῶν

ὀδῶν: 882 'wherefore'

ὀλακῶν: 831 ἡ μεγίστη ἐντροχὴ τὸ
ἀμύτα ὀλακῶν

ὀλα: 871 ὀλα οὐδ' ὄνται, 800, 453: ('
gard as') 844 θεοὶ ἄγνων οἶδον τὸ
δικαίον ἔπος

ὀλησις: 887 αἱ φιλόδοξοι αἰρήσεις ἀγ
γνώσκειν ἐλθέσθαι, 829 μέγιστον τὸ
εἶπεν ἀποδοῦναι, 893 θεοκρατία εἶπεν

μάθησις τ. αἰτίων, 894 οἱ ἂν εἶπεν
κατὰ τ. αἰρήσεις

ὀλασις: 888, 889 οἱ.)(ἀλλήλους, 888
ἐδεργεία, ἰδ. οἱ οἰκίσται τῆς πρῶτης

879 οἱ. τ. κυρίου κ. τῶν ἐπὶ τῶν, ἰ
αἱ οἱ. διαθήκας, 884 οἰκίσται τοῦ γ
στικῶ, 891 τὶ θεῷ οἰκίσται;

ὀλακῶν: 'το ἀδελφῶν,' 834 οἱ ὀδῶν
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νοητοὶς οἰκισμοί, Polyb.

οἰκιστοί: 885 τ. οἶμα τοῦτο <τὶ
πνευματικὸν εὐ τ. παρῶν οἱ.

οἰκίστης: 831 contrasted with φίλος
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οἱς ἀμύτοις οἱ., ἰδ. αἱ μακρῶν θ
οἱ.

οἰκίσκος (?): 849 ὁ φίλος πρὸς τ. μυχ
τάτους οἰκίσκος (κα. οἰκιστὴς) ἀποστέλλει
τ. ἀγῆν

οἰκισμός: 845 οἰκισμὸν ἔργον
οἰκιστῶν: 867 κομίζω οἱ. ('to take in
self')

οικονομία: act. 854 ὁ γνωστὸς οἰκ. τ. αἴτησις: m. 146 μαθηματικὰ σωτηρίαν οἰκονομαῖται: p. 943 φη. τὰ μετὰ φρονήσεως οἰκονομοῦμενα
οἰκονομία: 880 κατὰ τὴν τῶν περιγίαν οἰκονομία, 882 οὐδέποτε τὸ ἡδὺ κ. τὸ συμφέρον προκρίνει τῆς οἰκονομίας, 881 δικαίαν τ. οἰκονομίαν μῆρσι, 875 ἡ σὴ οἰκ. προσφέρει γυμνάσια, 881 ὁ λόγος ὁ πατρὶς τ. ἀγίαν οἰκ. ἀναδέχεται, 885 αἱ προσεχέεις τ. προνοίας ἐνεργοῦνται οἰκ., 862 τ. μεγίστων ἀγαθῶν τὴν οἰκ. ἀναδέχονται, 864 διαδέχασθαι τ. ἀκραν οἰκ. τοῦ παιδευτοῦ, 874 ἡ κατὰ τ. βίαν οἰκ., 882 τὰ κατὰ τὴν οἰκ. ἐπὶ τ. συμφέρουσι γινόμενα, 876 ἡ οἰκ. προορμένη ποιεῖται τ. δωρεάν, Kaye p. 235
οἶκος: 'heaven' 869 ἡ εἰς οἶκον ἀνακομιδὴ οἶον: 885 ('quasi') οἶον ἄσαρκοι ἡδὴ γενόμενοι, 890 οἶον ἐξ ἀνθρώπου θεοῦ, 897 οἶον "εἰσεσθαι εἰ δικαίως φρονεῖν"
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οἰονίζομαι: 842 οἰονισαμένον τινὲς οὐ κατέφαγεν οὐ τ. δελφία
οἰονῶ: 867 ὅκν. φιλοσοφεῖν, 868 ὅκν. δέξασθαι
οἰονομῶ: 839 πλουτεῖ ἐν τῷ μηδεὶς ἐπιθυμῶν ἄτε ὅλ. ὤν, 83, Philo ap. Eua. Fr. Ev. viii. 14. 58 αἱ ὀλιγοδυνεῖς συμφρονέστεροι, Polyb.
ὀλῖος: 890 Ὀλῖον ἐπ' ὀλῖον τ. Πέτρον ἐτήκευσεν
ὀλισθάνω: 859 οἶδεν τ. ἀγγέλων τινὰς δισθῆσθαι χαλὰν, 187 ἀνακρίπτει δισθανόντας ὀρίξαι, Lob. Phr. p. 742, Philo M. i. 827, cf. καταλίσθαι
ὀλισθῶ: 876 ὅλ. κ. κρημνῶδες παρεκτροπῇ, 901 ὅλ. τὸ γένος, 273, 23 ὅλ. παρεκβῆσαι τ. ἀληθείας, cf. 66 ὁ βωτικὸς δισθῶς
ὀλοκάρπωμα: 836 ἡ ἀνυφὸς καρδία ὀλοκάρπωμα τ. θεοῦ, 609 ὡς ὅλ. θυσίας προσεδέξατο αὐτοῦς (quotation from Wind. iii. 6), 688 ὅλ. ἐπὲρ ἡμῶν ὁ Χριστός
ὀλοκαύτω: 847 ἡ τῶν ὅλ. κρίσις, cf. ὀλοκαυτῶ 87. See Lightfoot on Ign. p. 470, vol. ii.
ὄλος: 831 ὅλ. νοῦς, ὅλ. φῶς, ὅλ. ὀφθαλμοί, ὁ νόος, 853 ὅλ. ἀκοή κ. ὅλ. ὀφθαλμοί ὁ θεός, 833 ἢ αὐτῷ τὸ ὄλον εὐλογημένον, 835 πρὸς τὴν τ. ὄλον σωτηρίαν τῇ τ. ὄλον κυρίῳ πάντα ἐστὶ διατεταγμένα, ἰδ. τ. γνωστικὰς ψυχὰς μετακομίσθαις ὄλος ἐξ ὄλου, 867 περὶ τ. ὄλον ἀληθῶς διδῶν
ὀλοσχερής: 861 πρὸς τ. ἐργα τ. δικαιοσύνης ὀλοσχερότερον μετερχόμενοι

ὀλόμενα: 880
ὀμῖα: 854 ὀμ. πρὸς τ. θεόν ἡ εὐχή, ἰδ. ἡ ἐνδιδάσκος ὀμ., 861 ὀμ. χρώμενοι εὐχεται, 876
ὀμνυμι: 861 δις, 862
ὀμογενήμων: 871 ψόγον ἀπὸ τῶν ὀμοτίμων κ. ὀμογενῶν ὀφρωῖνται, cf. ὀμογενωσύνη 451
ὀμοίθεα: 878 ἀδελφοί εἰσι κατὰ τὴν ὀμ., cf. Ign. Polyc. i, Magn. 6, Philostr. V. A. ii. 11
ὀμοιοπαθής: 846 θεός οὐχ ὀμ., cf. ὀμοιοσχῆμων, [Ign.] Phil. 9, Trall. 10
ὀμοιοσχῆμων: 846 αἱ ὀμοιοσχῆμοι κ. ὀμοιοπαθεῖς τ. ἰσθ. δεύονται διαίτης, Synes. Enc. Calv. 11, init.
ὀμοιότης: 872 ἡ φίλια ὀμ. ὀμοιότητος περαινεται, 886 οὐδὲν εἰς ὀμ. θεοῦ παραλαμβάνεται
ὀμοῖος: 851 αἱ ὀμ. πεπιστευκότες
ὀμολογῶ: 870 διδάσκει ὀμολογουμένην τ. εὐαγγελίῳ κτήσασθαι, 851 χάριν ὀμ. τῆς γνώσεως, 852, 864 πίστις ἀνευ τοῦ ζητεῖν ὀμ. θεόν εἶναι
ὀμολογία: 887 τὴν περὶ τῶν μεγίστων ὀμ. φυλάττομεν, ἰδ. ὀμολογίας παρελθεῖν, ὀμ. ψεύσασθαι, 855 ἡ δοῦντι συμπλακείσα τ. προνοία κατὰ τὴν ἐκούσιον ὀμ., 871 τῇ τ. κλήσεως ἐμμένειν ὀμολογία, 840, 861 τὸ πιστὸν τῇ ὀμ., 837 ἡ περὶ τῶν μεγίστων ὀμ.
ὀμολογος: 864 ἡ γνώσις ὀμ. ἐαυτῇ τε κ. τ. θεῷ λόγῳ
ὀμομήτριος: 873, see ὀμοπάτριος
ὀμοσητικὸς: 852 τὸ φιλικὸν καὶ ὀμ. ἐπαγγέλλεται τὸ συμπόσιον
ὀμόνοια: 873 ἡ ὀμ. ἡ περὶ ταῦτο συγκατάθεσις ἐστὶ
ὀμοπάτριος: 873 οὐχ ὑπερορῇ τ. ἀδελφῶν ὀμ. ὅσα κ. ὀμομήτριον
ὀμός: 871 τ. θηρία ὀμ. τ. λόγχαϊς πορεύεται
ὀμότιμος: 871, see ὀμογνώμων
ὀμόφυλος: 870p. 839
ὄναρ: 852 ἡδονὴν οὐδὲ ὄναρ προσέεται, 878 οὐδὲ ὄναρ ποτὲ μὴ ἀρμόζον ἐκλεκτῷ βλέπει
ὄναρπαλῶ: 849 τ. μετέδδωκεν ὄν. τῆς ψυχῇ, Philo
ὄναρος: 879 ὄν. βλέπων τὰ ἅγια ποιῶ
ὄνομα: 869 παρακλητικῶς ἐξ ὀνόματος προσεῖπεν τ. γυναῖκα, 891 ὄνομασι μέντοι προσωτέχουσιν, 900 ἀπὸ ὀνόματος προσαγορεύονται αἱ αἰρήσεις: (pregnant) 838 εἰκὴ διώκοντι τοδομα, 885 αἱ τὸ ὄν. ἐπικλημένοι μένον
ὄνομασία: 889 ἡ ὄν. τῶν αἰρήσεων
ὄντως: 887 ἡ ὄντως οὐσα θεοσέβεια, 888 ἡ ὄντως οὐσα ἀλήθεια, ἰδ. ἡ τῇ ὄντι ἀληθείᾳ περὶ τ. ὄντως ὄσα θεὸν καταγίνονται
ὄξως: 880 ἐξ. ἐπόμενοι τῷ καλοῦντι

ἔξω: 852 ἢ ἐξουτάη συναίσθησις τ.
ἀγγέλου

ἐξέχουλος: 841 ἐξ. γραβίου

ἐπή: 840 ὁ φῶς διὰ μικρᾶς ἐπὶ ἀπο-
στέλλει τ. ἀγγέλου, 900 ἐπὶ ἐποδίζου
'window,' cf. *Plat. Mor.* 973A, *Otig.*
Philoc. § 10 ὡς δὲ ἐπὶ μεγίστων

νοσημάτων ἀφορμὴν παρέχει

ἐπίσω: 889 (quot.)

ἐπλον: 870 τ. ἐπλους τ. κυρίου ποταμύ-

μέτα

ἐπιτεροσθεν: 855 ὁ ἀνθρωπος ἐξ αὐτοῦ
ἀρμητικὸς πρὸς ἐπότερον οὖν (κτλ. ἀν)

βούλοιο

ἐπου γε: 856 πῶς οὐχὶ αὐτῆς τ. ψυχῆς
ἐτακοῦσι ὁ θεός, ἐπου γε ψυχῇ ψυχῆς
ἐταίει: 875 τερπνὰ τούτων πῶς ἀν εἰς
τὰ περὶ τ. βροτῶν, ἐπου γε κ. λόγῳ
φύρατά τυα ἴδουσαν ὑφάρταται: 862,
16

ἐπυρα: 888 ἐπ. ἢ μὲν ἀληθὴς ἢ δὲ ἐκ
κροῦ πεποιμένη

ἐρατικὸς: 878 καλῶν τὸ ἐρ.

ἐργασιον: 881 ἐργ. γίνεται τῆς τ. θεοῦ

ἀγαθότης

ἐρήνω: π. 853 ἐχθεσθαι κ. ἐρήν. καταλ-
ήφως γίνεται, 857 ἐρ. τῶν ἀπόντων

ἐρεῖς: 853 ὡς αἱ ἐρεῖς κ. αἱ ὁρμαὶ,
τούτων αἱ ἐρεῖς

ἐρθεῖς: 848 περὶ ὁρμῶν τῶν ἐρεῖς, 844 ἴτα.
τὰς ψυχὰς προκαταβαίνει διὰ τ. λόγῳ
τ. ὁρμῶν, 864 κατὰ λόγῳ τῶν ὁ., 871,
500 ἢ πρὸς τ. ὁρμῶν λόγῳ ἐξαμεινισι,
846 ὁρμῶντα βίαι

ἐρροτομία: 896 ἡ ἐκκλησιαστικὴ ἐρρ. τ.

δογμάτων

ἐργινόμεαι: 896 δόξης ἐργινόμεαι, 220,
526 τροφῆς ἐρ., cf. *Cobet Collection.*
p. 154

ἐρῖνω: 851 ὡρισμένους τύπους δις, 890 τ.
ὡρισμένον ἐν τῇ σαρκὶ βίον

ἐρκος: 861 ἐρκ. ἐστὶν ὁμολογία καθο-
ριστικὴ μετὰ προσπαλαφύσεως θέας,
862 δις

ἐρμάω: 867 ἐνιοι θυμοειδέις ἀλόγων ἐπὶ
τ. πολλὰ ὁρμῶσι, ἰδ. π. ἐνθέρου ὁρμῶ-
μενος συνεργεῖ πρὸς τ. μάθην

ἐρμή: 853 πρὸς ἐρεῖς, 837 ἀβουλήτος
ἀγνοίας ὁρμαί

ἐρμητικὸς: 855 ὁ ἀνθρωπος ἐξ αὐτοῦ
ἐρμ.

ἐρνιθίαι: 850 ἐρνιθίαις ὡς κουφοτάταις
χρῶνται

ἐρνια: (quot.) 843

ἐρος: 878 ἐρ. μεθιστάς, 901 αἱ στρω-
ματεῖς ἐρσι συνκίβν ἐτάσαι

ἐρηγητής: 894 ἐάν πρόσχυς τις Ἀρχι-
λάω ἐρχ. αὐτὸν ποιῆσαι

ἐς: (indirect interrogation) 838 πρὸς
Winer tr. 207 f.: ἐς μὲν—ἐς δὲ 84 895

ἐσιος: 881 ἰδὲ φησὶ, τὸ δὲ ἐσιος
μερὶς δικαίων εὐνομερίας

ἐσιότης: 855, 867, ἰτα δὲδ. 831

ἐσος: 879 τὰ ἐσα τούτοις συγγενή, 87

ταῖς δ' ἐσα ἐξιοι, τὰ ἀγαθὰ δίδουσι
p. 60 ὁμοῖος τοῖς ἐσσι ἀληθεῖς, 86

ἀπαστερεῖται τῆς τ. θεοῦ ἀγαθότητος
τὸ ἐσον ἐφ' ἑαίν, τοῖς καὶ ὡς ἐχρησθῇ

838, 838 ἐξαμεινισθαι ἐσθ δόναται τ.
τ. θεοῦ ἀγαθότητι, cf. 99, ἐμφαντα

τ. μυστήριον ἐσον εἰς ἀνάμνησιν, 84
ἐσον ἐπιστημωσθαι, 894 ἐκβεβηκῶν

ταῖς ἐσον γε ἐπὶ τῷ διαβεβαιωσθαι ἐσον
ἀποδείξεως: 838 ὡς πλείοντα ἐσον, 86

πολλῶν ἐσον μαρτυρίων ἐστων, 86
ἀπελόντι ἐσον λογίζεσθαι ἀγγέλου

176 μύριον ἐσον (cf. *Jannaeus* p. 22
§ 1219)

ἐσπερ: 897 αἱ δὲ, ἐπερ καὶ μέλλων, τ.
ἀληθεῖς φανερῶν μυστήρια

ἐστίον: (quot.) 847 ὁ. τὰ ἄβυσσιν
ἐστίον: 863 ἐτίον ἐν ὧν τῶν, τοῦ

κ. ἐπὶ γλώσσῃ φέρει
ἐσφρησῇ: 848 αἱ διὰ τῆς ἐσφ. τῶν ἐκ

στῆματος τροφῇ ἀνέτερας, 852 ὅραμα
μάτων παλιντρεῖται τ. ἐσφρησῇ τροφῇ

ἐσφῆς: (quot.) 847 δις
ἐσφῆς: logical 850

ἐσθ: (ἐκ ἀποδοσι) 895 αἱ δὲ μὴ ἐταλῶν
...καὶ ἐσθῆς ἐσον

ἐσθῆς: 881 ὁ ἐσθ. πατήρ
ἐσθῆς: 882 τῆμα τ. ἐσθῆς

ἐσθ: 896 αἱ ὡς ἐχωνται, 893 ἐσθ ἐχ
ὡς ἀποδοῦναι τ. ἐσθῆς, 896 τὰ ἐπ.
τ. ψυχῆς

ἐσθῆς: 854 ἐσθῆς τροφῇ, 867 ἐσθῆς κ. τ.
πράγματα αὐτὰ παραλαβὴν διὰ τ.

λόγῳ, 892 ἢ τίς τις ἐσθῆς ἀποδείξεως
852 ἐκλῶν τὰς πνευματικὰς ἐσθῆς

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ἐσθ...ἐσθῆς: 896 ἐσθ' ἐσον ἐσθῆς ἐσθῆς μὴ
φιλανθρωπίας τ. θεῶν, ἰδ. ἐσθῆς ἐσθῆς
οὐδὲ μὴ ἀναθήμασιν ἐσθ' ἀδ δέξῃ

ἐσθ...ἐσθῆς καὶ: 867

ἐσθῆς: 869 μέμνηται ὡς ἀσθῆ τ. κυρίου
836 καὶ ταῦτα: διὰ τοῦτο: (ἐκινεῖται
ing result of a gen. abs.) 899 ἐπὶ

ἐσθῆς τ. θεοῦ διὰ τοῦτο τὸ ἔκρινε τίς τις
ἐκινεῖται, 867 ἐκινεῖται τ. ἀληθεῖς

τυγχάνουσι διὰ τοῦτο γιγνῶσθαι ἵσθῃ
ἐσθ

ἐσθῆς: 901 πρὸς τ. ἐργα τ. δικαιοσύνης
ἀποσχερῶτερον, ἐσθῆς δὲ ἀκριβοτέρως

μετερχόμενοι, 831 ἐσθῆς δὲ καὶ αὐτοῖς (?)
ἐσθῆς: 860 αἱ ἐκκαλεσθῆναι πρὸς τ.

886 ἢ μετὰ τὴν ἐκκαλεσθῆναι, ἰδ. τῶν
γινεσθαι ἐκκαλεσθῆναι, 888

ἐκκαλεσθῆς: 898 ὡς ἐσθ. τεταραγμένον
ἐσθῆς κ. τ. ψυχῇ, 831, 853 ἐσθῆς ἐφ.

ἐφῆς: 843 ἐφ. ἐπὶ τῶν ἐκκαλεσθῆναι δι.
895 (quot.), 855 μετὰ τῇ παρρησίᾳ

τ. ἐφῆ

ἐκκαλεσθῆς: 838 ἐκλ. ἢ τ. ἐκκαλεσθῆναι
ἐκκαλεσθῆναι, *Philo de Passio.* 2

δφης: 877 τ. δφεις αὐτοῦ πρὸς τ. ἀράτα
χειραγωγῇ, 878 ἰσὶς ἡ προσβολὴ τῆς
δφους, 882 οὐ δεῖ θεῶν δφους, 901 δφους
εἰς ἡδονήν
δφοποιός: 894

παγκύλιος: 858 εἰς μάλα π. διοικῆται
τ. πάντα

παγκρατιάδης: 848 π. εἰς τ. στάδιον οἱ
ἀθληταί

παγκράτιον: 839 τὸ π. τὸ πάμμαχον οὐ
πρὸς αἷμα

παθητός: 882 ὁ κύριος δι' ἡμᾶς τ. παθη-
τὴν ἀνέλαβεν σάρκα, 888 παθ. σώματι
ἐνδεκόμενος

πάθος: 846 ἄν. ὡς ἔπεται π. φθαρὰ
πάντα ἰστί, 872 δαίμω πάθει τὸ ἀγαθὸν
μεταδιώκει, 893 πάθους τριττὴ θερα-
πεία, 871 οὐδὲ τὰ π. οὐδὲ τ. ἀμαρτή-
ματα καίαι

παίγιον: (quot.) 848 ἄνθρωπος π. θεοῦ
παιδαγωγός: 895 ἡ κατὰ λόγον ἀσκήσις
ἐκ πίστεως παιδαγωγούμενη

παιδαγωγία: 885 ἡ τ. νόμου π.

παιδαγωγός: 893 τ. ποιεῖν παιδεία τὸν
παιδ. ἀποκλείει

παιδεία: 839 ἡ ἐγκύκλιος π., 869 διὰ
παιδείας εὐεργετοί, 895 δύο π. παρα-
δίδονται πρόσφοροι ἑκατέρῃ τ. ἀμαρτιῶν,
id. μερικαὶ γυναικες

παιδευαστής: (quot.) 847

παιδωνεύς: 835 π. αἱ ἀναγκαῖαι

παιδωντής: 864 ὁ φιλόθετος κ. φιλό-
θεος π.

παιδευτική: 838 χρήσιμος ἡ ἀληθὴς
κατὰ τὴν π.

παιδεύω: 862 παιδεύων δημιουργοῦ τ.
ἄνθρωπον, 876 ὑπὸ τοιούτων οὐ παι-
δεύεται ὁ γνωστικὸς δις, 879 οἱ μετὰ
θάνατον παιδευόμενοι

παιδαί: 845 γελῶν γίνεσθαι παιδαίς
(κα. παιδεία) τέχνης τ. θεοῦ

παιδευτοί: 874 γάμος κ. παιδοποιεῖ
ἐγγυμασάμενοι

παῖς: 842 ἄν. παῖς ἐνχείρει

παῖς: 871 π. ἐν πίστει, 876 'neophyte'
παιδαίς: (quot.) 836 π. ἄνθρωπος, 866
τὰ παλαίματα τ. ἱερῶν
πάλιν αὖ: 884

παλιδωρός: 836 μὴδὲ οἱ τ. αἰρέσεις
π., 890 ἐκ τ. ἀπάτης π., 777 ἐπὶ τὰ
κοσμικὰ ἀγαθὰ π., 23, Philo

παμβασιλεύς: 837 ὁ π. καὶ παντοκράτωρ
πατήρ, Eus. Pr. Ev. i. 1. 3 δις, id. 4
§ 9, π.) (βασιλεὺς spoken of the
Son, Barnab.

πάμμαχος: 839 οὐκ παγκράτιον
πάμμαχος: 898 πάμμαλλα συγκατε-
τάσσιν ψόσματα, 887 π. γηγένους
αἰρέσεις

παράφθοις: 851 πῶς τὸ π. καὶ βλάπτει
παντοκράτορας: 837 οὐ φασιν εἶναι θεοῦ

ἡ δοτα μὴ εἶναι π., 311 ὁ π. λόγος,
Orac. Sibyll. i. 152

πανηγυρεῖν: 864 θεός π., Philo

πανηγυρίς: 860 ἅπας ὁ βίος π. ἀγία, 953,
cf. Const. Ar. ii. 62, Schm. iv. 718

πανορθός: 889 οἱ τ. προσώπων ἐξα-
παύοντες π.

πανσθενής: 857 προσεχῆς τῇ π. δυνάμει
γενόμενος

παντάπασις: 895 π. ἀνίσταται

παντελής: 894 ἀποσταστέρων τ. θεοῦ εἰς
τὸ παντελές, 835 κρίσις ἡ π., 895 μὴ
εἰς τὴν π. κρίσιν αὐτοῦ ἐμβάλλουσιν,
836 ἡ π. ἀρετὴ δικαιουσίνη

παντελής: 838 π. ἀναλλοίωτα

πάντη: 835 π. πάντων ἀναίστησις, 866 π.
πάντων ἀνθρώπων: 'everywhere' 863
πάντη πάντοτε εἶναι τ. θεῶν, 764 πάντη
ἰστί καὶ αἰεὶ ἐργάζεται, 831, 851 π.
πάντοθεν πάριστον ὁ θεός δις

παντοκρατορικὸς: 857 τὸ π. βωβλήμα,
611 τὸ π. θέλημα, 564 ἀδελφότης π.,
Clem. Rom. i. 8 ἄν. Lightfoot

παντοκράτωρ: subst. 833, 835, adj.
831 θεὸν παντοκράτορα εἶναι π., 839,
864 (where ms. wrongly inserts καί),
and passim, 864 βασιλεὺς π. 838, 834
πατήρ π.

παραβαίνω: 861 π. τι, 887 π. συνθήκας
quingues, 862 μὴδὲν π. τῶν κατὰ τ.
συνθήκας, 893 ἐπὶ παραβῆ τις τ. θεοῦ,
see παραγγέλλω

παραβάσις: 862 τῆς π. καὶ τ. ἐπιτε-
λέσει ἐν τ. ἐργοῖς ἡ κύριος

παραγγέλλω: 875 μὴδὲν τῶν παρηγγελ-
μένων παραβέβηκα, 830 ὁ κύριος ἀντι-
κρυσ παραγγέλλει

παραγγέλλω: 837 παραγγελάμενος ὑπα-
κοή

παράγω: act. 847 τ. Διόνυσον παράγει,
868 παράγω οὐκ ἴσχυεν ἡ γυνή: p.
836 τὸ θεῖον οὐ παράγεται τοιούτοις
παράδοσις: 901 ἐν στοιχῷ καταπεφυ-
τευμένοι π., id. ὠραῖος π. 736

παραδικτικὸς: 838 π. τῶν ἐπαγγελ-
λουμένων, 437 πρόληψις τῶν λεγομένων
παρ., cf. παραδοχὴ and παραδέχομαι

παραδέχομαι: 840 π. ἐντολὰς, 874
κρὸς χαρακτήρα π.

παραδίδωμι: act. 831 τὸ παραδίδωμι τὰ
παρὰ τῇ ἀληθείᾳ ἐπιεκρυμμένα, 900
τὰ διχολοῦντα καθαρὰ π. ἡ γραφή,
p. 895 δύο παιδεῖαι παραδίδονται ἑκα-
τέρῃ τ. ἀμαρτιῶν, 865 ἡ γνώσις παρα-
δίδεται τ. ἐπιτηδεύει, 897 ἡ διὰ τ.
γραφῶν παραδιδόμενη γνώσις

παραδίδωμι: 843 π. γὰρ παραδίδωμι
παραδίδωμι: 845 ἡ τ. μυητικὴν παρ-
δοσίς, id. ἐπὶ τὴν ἀληθῆς τρίτευσις π.,
864 ἡ γνώσις ἐκ π. διαδιδόμενη αἶον
παρακαταθήκη, 865, 890 ἡ ἐκκλησια-
στικὴ παραδ., 886 οὗτα π.) αἰρέσις,

ιδ. κυρίου π., 900 μία ἡ πάντων τ. ἀποστόλων π., 807, 897: pl. 882 λέγουσιν ἐν ταῖς π., 898 αἱ τ. Χριστοῦ π., 901 π. ἔγειται
 παραδοχή: 839 π. πίστεως, 846 ἀμείνων ὁ ρεῖς εἰς π. τοῦ θεοῦ, 874 ἡ τ. γράσσει π.
 παραδρομή: 846 κατὰ π. ἀνέδειξεν, 55 κατὰ π. παραστῆσαι, Arist., Polyb., ἐν -ῃ Basil Ep. 258. 2 (iii. 393 d)
 παραζηλώω: 884 ἐχθροὶ αἱ π.
 παράθυρος: 897 παράθυρον ἀνατεμένους κ. διορίζαντες τ. τοῦ τοῦ
 παραινώ: 869 ὁ ἀνὴρ τῇ γυναικὶ ἀγάτῃ ἐχρεῖσθαι παρήγεν
 παραιτητός: 837 θυσίας π. τοὺς θεοὺς παρακαλῶ: 876 διὰ τ. ἀνδρικῆς παρακαλοῦμενοι ὑπομονῆς
 παρακαταθήκη: 865 ἐπίτ. οἶον π. ἐγγυρίζεται ἡ γυνὴ
 παρακαίμαι: 853 τ. παρακαίματα ἀφελήματα τ. κτήσε, ιδ. καθάπερ ἀναθήματα παρακαίματα, 888 ὅτι π.
 παρακλήτω: 873 π. τὸν νόμον παρακλητικῶς: 869 προρεπτικῶς κ. π. ἐπιφωτῆσαι
 παρακολούω: 889 παρακολουθεῖν αὐτοῖς ὅτι μὴδὲν ἐπίσταται
 παραλαμβάνω: act. 849 π. τ. γράσσειν: p. 862 ἡ μεγαλειότητα τ. λόγου πρὸς τ. διδασκαλίαν παραλαμβάνεται, 865 ἀνιδεῖται τὴν διὰ πίστεως παρηλημμένων, 887, 888 οὐδὲν τούτων εἰς ὁμοιότητα θεοῦ παραλαμβάνεται, Philo παραληπτῶν: 855 οὐδὲν ἀφορμῇ τῇ προσόδῳ πρὸς τ. θεὸν π.
 παραλείπω: 883 ἀνεπιστημύτων π. τ. τόπον
 παραμένω: 853, 857 τὰ ὄντως ἀγαθὰ εὐχεταί παραμένει, 873
 παραμονή: 857 ὁ γνωστικὸς ὡς κέκτηται π. αἰτήσεται, 859 τὰ βοηθεῖν αἰς τὴν π. τῇ ἀρετῇ δύναμινα
 παραμυθία: 873 ἐπικουφίσαι τ. ἀδελφὸν παραμυθίαις
 παράνοια: 894 ὁ αὐτὸς τοῦ παρ' οἷς μὴν ἐντιμότητος παρ' οἷς δὲ παρανομίας ἦλκε
 παραπέμπω: act. 856 ἔστιν μὴδὲ φωνῇ τ. εὐχὴν παραπέμπει, 866 ἡ γυνὴ αἰς τὸ ἀμετάπτωτον π., 881 τ. ἀγαθὰ τ. δοκίμοις παραπέμπει, 901 ἡ πίστις δι' υἱοῦ πρὸς τ. πατέρα π.: p. 896 τ. ἀποδείξει ἀνεπύκτου παραπεμπήματος (κα. ἀναπ.) ὑπὲρ τ. κυρίου, 7 παρ' οὗ τὸ εὐ ζῆν ἐκιδασκαλόμενοι εἰς ἀδίκον ζῆλον παραπεμπόμεθα, 873 αἱ εἰς ἀδίκον παραπεμπόμενοι ὁ μελετήσαντες εὐζωίαν, Philo M. i. 12 ὑπὸ φωτὸς ἀνὰ παραπεμπεία ἡ ἔρασι: κ. 877 τίνοις παραπέμπεται, 899 αἱ αἰρήσεις παραπέμπονται τ. γραφάς, 892, 86, αἱ.

Clem. Hom. ii. 81 παραπέμπεται τ. ἔρασι, Plat. Mor. 1039 π. πρὸς τὰ μὲν (ἀμαρτήματα) ὅλων παραπέμπεται τὰ δὲ μικρὰς ἐπιστροφῆς τοῦ γένους
 παραπίπτω: 883 τοῦ παραπεπόμενου τὸ ἀλλοφύλοις περὶ τὰς, αἱ Heb. vi. 8 παραπλήσιος: 890
 παραπίπτω: 895 αἱ ἐν παραπλήσιον γινόμενοι εἰς καλὰς περιστάσεις παρασκυλῶ: 889 παιδεία π. τ. φύσιν, 897 τὸ ἐπὶ τ. ἀληθείας περὶ τὴν ἐπερρετικὴν π. ('makes a man high-minded')
 παρασκευή: 877 'Friday': 885 παρασκευῇ δέξεται
 παραστάσις: 882 ἀρετὴ προσδοκῶν τὸ ἀληθὺς λέγειν εἰς π. τὴν πρὸς ἀληθείαν, 'confirmation,' 864 αἱ τ. τῇ ἀληθείας, αἱ. Ens. H. E. vi. 19, Epiet.
 παραστατικός: 882 ὁ αὐτὸς ἐπὶ τὸ ἔρπον ἀπὸ διαβολῆς προσφέρεισθαι παραστατικῇ (κα. -τικῇ)
 παρατίνομαι: 887 τ. ἡ ἀλήθεια ὅλων ὅλα δογματίζονται
 παρατίνομαι: (quot.) 843 π. τίς ἐστὶν παρατίνομαι: 887 τ. βίαν διαγράφει οὐχὶ τ. θεωρίαν παρατίνομαι, 886 ταῦτα παρατίνομαι, 883
 παραχάραγμα: 887 τ. ἀβύθλος νόμος τ. κυρίου ἀπὸ τοῦ π. διακρίσσειν, [Ignat.] Magn. 5 bis ὅσο λέγει παρατίνομαι ἐν ἀνθρώποις ἐκρίσκεισθαι, τὴν μὲν νομίσματος, τὴν δὲ παραχάραγμα, ιδ. ὁ ἀρετῇ ἀβύθλος νόμος, παραχάραγμα, Basil Ep. 214. 3 ἐπίτ., Chrys. xi. 551 ο
 παραχάραγμα: 899 αἰρήσεις παραχάραγμα, Philo ii. 568, Tatian 40, Lobeck Aglaoph. 603 π.
 παραχάραγμα: 896 σοφίζονται δι' ἐν τῶν π., αἱ ἐπιχρήματα, ἐγγαρίων
 παραμυθία: 896 παρὸν τὰς οἰκίας τ. θείας γραφαῖς πορίσθαι ἀποδείξει, 879 εὐχαριστία ἐπὶ τ. μέλλουσιν ὡς εἶναι διὰ πίστεως παρὸν
 παρασάγω: 854 πρὸς τὴν ἐπερρετικὴν παρυσάγωμα δόγματα, 2 Pet. ii. 1
 παρασάγωμαι: 854 π. τὸ ἐπὶ τὴν π. τούτων καταβραχί, αἱ παρασάγω 270, 659, 666 An., Jude 4
 παρατροπή: 876 ἀλλοφύλοις κ. κρηνώδεις π.
 παρῶμαι: 855 οὐ π. ἡ ἀρετὴ πρὸς χαρὴν ἀξίως διδόνται, 883 π. αὐτὴν τὸ κατὰ τ. γλῶτταν μαρτύριον, αἱ. 645 π. αἱ ἐν τῇ, 878
 παρῶμαι: (quot.) 879 π. καὶ ζῶντες
 παρῶμαι: 887 π. τὴν ἀρετὴν, 881 παρῶμαι τὴν μὲλλουσαν
 παρῶμαι: κ. 886 τὴν οὐκ ἐπὶ τὸ πρὸς παρῶμαι, 880 ὁ ἀρετὴν ὅλων

- παρέχεται, 871 τ. *ἄνδρα ἐν τ. ἀνδρείᾳ* ἐξετάζεσθαι παρέχονται, 881 τ. *θεομένοις τὸ (κα. τῷ) διὰ τ. εὐχῆς ἀτόφως π., 895 ἀμειπτονταὶ αὐτὸν π., act. 839 ἐπιστημονικὴν διακρίσιν παρέχουσιν, 836 ἀφορμὰς παροσχέασιν*
παρέλθεις: 875 ἡ χίρα διὰ *εὐφροσύνης* αὐτοῦ π., *id.* ἡγιασμένοι π., *id.* π. ὡς κακῶν ἀποσχημένοι, 890 π. ὡς *Μαριάμ, id.* αἱ *γραφαὶ π. μένουσι*
παρέρχῃ: 828 καιροὶ παρέρχονται τ. Ἑλλήσι *μόνον εἶναι διοσεβῆ τ. γνωστικῶν, 829 τὰ ὑφ' ἡμῶν λεγόμενα τ. τοῦ τ. γραφῶν παριστῶν ἐπαγγελίᾳ, (cf. Clem. Hom. xv. 5 ἐκ στοχασμῶν δοκεῖ παριστῶν τ. ἀποδείξει), id.* πρὸκειται παρέρχεται ὑμῶν τ. *γνωστικῶν δόξων, 832 τοῦτον εἶναι τ. σωτήρα αἱ θείαι παριστᾶσι προφητείας, 841 ἀθλοῦν παρέρχεται τοῖς τοῖς κακίστοις τὸ θείον ἀπεικάζοντας, id.* *λαοῦ παρέρχεται περὶ διουσιδαιμονίας, 852 φαίνεται τὸ ἐξοχόν τ. γινώσκουσι ὡς παριστάς, 858 οὐδαμῇ ἐνδόσιμον τ. ψυχῇ παρέρχεται, 866 φίλον τὸ γινώσκον τ. γινώσκον π. bis, 867 τ. ψυχῇ παρέρχεται τοῖς πράγμασι, 869 ὁ παρέρχεται δυνατόν εἶναι τ. κορυφαίον κτήσεσθαι βίον, 877, 882 τὸ ἀμαρτῆσαι ἀλλότριον π. ἡ γραφή, 883*
παρορᾶ: 833 ἡ πρόαια μηδενὸς παρορᾶ τ. ἐπιμύλειαν, 893 οὐχ οἷα τε τὸ φῶς τ. ἀληθείας διδόνει ἀλλὰ τὰ ἐν τοῖς παρορᾶ
παρόρμησις: 873 τ. ἀδελφὸν ἐπικουφίζει παρορμήσει
παρορῶν: 851 ἡ π. ἀνδρὸς ἀγαθοῦ πρὸς τ. κρείττονι σχηματίζει τ. ἐντυγχάνοντα: 834 συντέλειον τ. ἀπιστίας ἐν τῇ π. (the First Coming), 898 ἡ τ. κυρίου κατὰ τὴν π. διδασκαλία, *Lighl. Ign. ii. 275 f.*
παρρησία: 858 ἐμπειρίᾳ πολλῇ χρησάμενος π. ἐχει, 875 εἰπεῖν μετὰ π. πρὸς τ. θεόν, 896 ἡ π. τῇ ἀληθείᾳ
παρρησιάζομαι: 876 οἱ γεννάει τ. παρρησιαζομένων φιλοσόφων
πᾶς: 878 πᾶς οὗτος ἔστιν: 829 πᾶς ὁ πρεσβύτερος, 835 πᾶν τὸ ἐνδρόειον, 836 πᾶς ὁ ἀναληθής, 854 παντὸς μᾶλλον ἐπαρῶς, 856, 897: πᾶς τις 834 παντὶ τῇ χρηστεύεται: 884 τὸ πᾶν 'the universe'
πατάσσω: 876 ὅν ἐγὼ πατάξω ἐλέησον πατέω: 881 π. τὰ ἀνθρώπινα κατὰ πατριάρχης: 869 αἱ πατριάρχαι π. πατριῶς: 831, 68 ὁ λόγος ὁ π., 833 π. ἐνέργεια ὁ νόμος, *id.* ὁ νόμος π. πατρός: 866 ἡ π. αὐτῆς, 895 νοθεύεται π.
Παύλος: 894 ἡ II. λειτουργία
παύω: 866 πεπαύσθαι καθέρουται
- παχέ**: 886 οὐδὲ μέχρι νεφῶν τ. παχυτάτων
παχύτης: 848 ἡ κατὰ τ. ἀέρα π.
πειθήνιος: 840 π. τῷ ἀλείπτῃ, *id.* γηγόμενον εἶναι π. ταῖς ἐντολαῖς
πειθηνίως: 856 π. ἔχειν πρὸς τ. ἡγουμένους
πεῖρα: 874 ἡ διὰ τέκνων προσφερομένη π., 876 εἰς πεῖραν τελειότητος ἤχθησαν, 877 πεῖραν λαβὼν πόνων κατεφρόνησε, *id.* ἐν πεῖρᾳ γενόμενος ἀποσχέσθαι ἡδονῆς, 880 *βίη. ὁμοιοτυπικὸς πρὸς πᾶσαν πεῖραν, 881 πεῖρα κ. νόσος κ. τοιαῦται πεῖραι*
πειράζω: 839 ἀθλοῦν ἐπαρῆς ὁ *πειράζων, 877 ὁ γνωστικὸς πειράζεται ὑπ' οὐδενός*
πειρασμός: 877 οἱ π. προσάγονται τούτῳ εἰς τὴν τῶν πέλας ὠφέλειαν
παραιτῆς: 851 κἄν π. κἄν λησται τύχων
πείσμα: 869 π. βεβαίωτον τῇ τ. μελλόντων ἀπολήψει (see critical n.), 785 *πείσμα τ. ψυχῇ βέλβαιον, 827 βέλβαιον λαμβάνομεν πείσμα τ. ἀληθείας καταλήψει, 488 π. δόξαισι δι*
πιστικὸς: 839 οἱ λόγοι οἱ π. (wrongly written *πιστικός*, cf. *Lobeck Aj. p. 189, Plato Legg. 723 a*)
πεινᾶ: 881
πένομαι: 881 οἱ πενόμενοι ἀδελφοί
πέποιθα: 873 π. ἐπὶ κύριον, ἵνα πεποιθὼς προσή τ. εὐχαῖς, 897 τὸ ἐπὶ τῇ ἀληθείᾳ πεποιθέναι
πεποθήσῃς: 831 τῇ τ. σωτήρος διδασκαλίας ἡ πεποθήσῃς, cf. *Eph. iii. 12*
περαίνω: 872 ἡ φίλα δι' ὁμοιότητος περαίνεται, (quot.) 893 ἔσθαι τ. θεῷ ἐξ ἀρχῆς τὰ πάντα εὐθείαν περαίνοντι
περαιώω: p. 866 ἡ εἰς ἀγάπην περαιουμένη μεταβολή, 883 (pleonastic) τὸ τέλος δι' ἐνεργείας εἰς θεωρίαν περαιούται, 787
πέρας: 879 ἡ ἀπὸ τῶν περάτων ἐπὶ π. ὡκεανοῦ βασιλεία
περάτης: see n. on *περατικοί* 900, cf. *Harnack Gesch. d. altchr. Litt. i. p. 168*
περὶ: 849 αἱ θυσίαι τῇ π. ἡμᾶς ἐστέβειαν ἀλληγοροῦσι, cf. *Xen. Hell. v. 4. 2 ἡ π. Φιλίππου τυραννίς, Plat. Phaedr. 279 a* οἱ π. *Λυσίας λόγοι*
περιβάλλω: act. 891 πίπτει π. (? *περιλαμβάνει*) ἀναπρόδεκτον τ. ἀρχῆς, m. 868 τὸ κόσμος τοῦ ἥθους περιβαλλόμενος, 884 μίαν εἰκόνα ἐπὶ μίαν οὐσίαν περιβεβλημένον, p. 954 σχῆμα ἐξωθεν ἡμῶν περιβεβλημένον
περίγειος: 890 ἡ τῶν π. αἰωνοποιία, *Philo i. 416 M., Stob. Ecl. i. 488 Heerm., Heliod. x. 6 βίη*
περιγύνομαι: 883 'peruail' π. ὡς ἐπὶ 894, 840 'survive', 889 π. ἀνταγω-

νισμάτων: ἴδ. 'result from' ἐπὶ δὲ
 τέχνη π. ἡ γένεσις, 875 δ' ὡς ἡ συντη-
 ρία π.
 περιγράφω: 845 οὐκ ἐν τότῃ π. τὸν
 ἀπεριληπτόν, 846 οὐ περιγράφεται τότῃ
 θεός: 888 ἀδικεῖ ὁ ἀντιδικῶν καὶ τ.
 ἐντοίς, ἦν τὸ ἐξαγγέλλω π. ('ex-
 cludes'), 278 ἔδει παρὰ τὴν περιγρά-
 φωτες (κατὰ παραγρ.) τὸν φάβον, 309
 ἐκκρίνεται κακία κ. περιγράφεται
 ἀδικία, Heliod. iii. 16 fin., iv. 21, v.
 29, x. 20. 39 fin.
 περιῶλω: 842 ὅρῳ [ὦ] τ. ὑπὲρ περι-
 ληψάντων
 περιεκτικός: 845 οὐκ ἐν ἱερῶς καθόλου-
 γυναι τὸ πάντων π., Sext. Emp.
 περιέχω: 831 ὁ νόμις μηδὲν περιεχό-
 μενος, 836 τὰ μὲν ὡς διέκοντα, τὰ δὲ ὡς
 περιέχοντα, 845 τ. ἄρα καὶ τὸ π. ἔξω
 ἡγησάμενος τῇ τ. θεοῦ ὑπεροχῇ
 περιήλυσεν: 894 ἡ κοσμητὴ π.
 περιθάλω: (quot.) 844
 περικαθαίρω: 844 τ. φά ἐπὶ τ. περι-
 καθαρίσιντων ψευδοσώματα δις, Philo
 περικαταρτίω: 834 π. ἐλιχθόντες τ.
 πάθει, 89 π. τῇ φθορᾷ
 περικοπή: 883 μεγίστη οὐρα τῆς π.
 διὰ βραχυτάτων τ. διάνοιαν παραστή-
 σομεν, 886 εἰς ἀναπήρυσιν τῆς π.
 περιλαμβάνω: (quot.) 883, 891 οὐ περι-
 βάλλω
 περιλέγω: (quot.) 847 τὸ μὲν περιλέ-
 ψαντες (αἱ. περιλεψ.)
 περιμάσσω: (quot.) 844
 περιουσία: 839 ἐκ περιουσίας τ. μαρτόρια
 φανερωθήσεται, 839 ἐν περιουσίᾳ ἀγα-
 θῶν, 881 χρημάτων π., 891 ἐκ π. τὰς
 ἀποδείξεις λαβόντες, 18 ἐκ π. παρατε-
 θέντα 112, 102
 περιπατέω: 880 περιπατῶν κ. κοιμώμενος
 περιπατος: 861 περιπατῶν χρώμενος
 περιπίπτω: 834 ὁ κακοὶ καχεῖς π.,
 837 λύπαι π., 895 εἰς καλὰς π.,
 885 μηδὲν τ. παθῶν π.
 περιπνέω: 842 περιπνέεται καθάπερ τὸ
 ἔντομα
 περιποιέω: κ. 870 πρὸς τὴν περιποιη-
 μένῃ, 885 μεγαλοῖς τοῦτο π., act.
 872 δικαιοσύνη τὸ ἀληθεύειν π.
 περιπολέω: 894 ὁ τ. κυρίῳ παθόμενος
 ἐν σαρκὶ περιπολεῖ θεός
 περιρραίνω: (quot.) 844
 περισπῶ: 832 ὑπὸ ἥδονῃ περισπώ-
 μενος, 878 π. ὑπὸ τ. πράγματα,
 879 ὑπὸ τ. ἰδίας ἐπιδοῦς περισπώμενος
 (7 ἐπισπ.), 882 τ. περισπῶσαν αὐτὸν
 ὅλην ὑπερφανήσαν
 περισσός: 829 ἡ ἐπὶ πλῶν ἐπιφύρασις
 π. ἔξωθεν ὢν
 περισπῶσις: 845 προκαταλήψεις κατὰ
 τὴν π., ἴδ. π. ἀκούσις (cf. 957), 874
 οὐδέποτε περισπῶσις γυναικὸς τ. ἰδίας

ἔξωθεν ἰδίσταται, 869 ἔστω ὁ νόμος
 ἐρρωμένη τ. γνωστικῶς ἡ ψυχὴ, 871
 Polyb., Eriost.
 περισπῶσις: 838 τὰ π. ὑπερῶν, ἡ
 ὑπερῶν πάντων τῶν π. γυναικῶν
 868 αἰὼν τι τ. περισπῶσις ἐπὶ
 γνωστικῶν ἀρετῶν μόνῃ, 898 τι
 περισπῶσις περισπῶσις, Oxiq. 1
 Oxiq. 20
 περισπῶσις: 871 περισπῶσις κατὰ
 λόγον τ. ἔξωθεν
 περισπῶσις: 849 ἡ τραγῶν κ. ἡ π., θ
 μῆτις τῇ π. τ. ἔξω
 περισπῶσις: 863 Τυφίαν ὁ γυναικὶ
 περισπῶσις ἀνέσταντος
 περισπῶσις: 863 γυναικὸς π. τῇ καὶ
 ποιῶν οὐδὲν ἀφελῶν, ἴδ. π. κατὰ
 περισπῶσις: 834 αἱ συντήξεις π. ἀνα-
 ῖνται χρόνους
 περισπῶσις: 874 π. ἐν τῇ κατὰ τ. β
 οἰκονομῇ
 περισπῶσις: 901 ὁ περισπῶσις τ. ἀνα-
 τῶν
 περισπῶσις: 839 π. τὸν θάνατον
 περισπῶσις: 831 οὐκ ἔξισταται τοῦ
 αὐτοῦ π. ὁ νόμος τ. θεοῦ, 89 οὐκ
 τ. ἰδίας π. ὡς αἰς, Heliod. v. 14
 πηγῇ: 834 ἐκ μὲν ἀνέσταντος πηγῇ
 κύριος τ. ἐντολὰς ἔδωκεν
 πηγῶν: (quot.) 842 βωμὸς π.
 πηγῶν: (quot.) 849
 πηγῶν: 876 οἱ ἀνέσταντες εἰς τῆς
 ἐκκλησιῶν εἰς τοῖς ἀνέσταντος, ἡ
 ἐν τῇ τριτομένῃ ἀδελφῶν λαῖ
 πηγῶν, Philo, Chrysippus
 πιδανός: 889 π. ἐπιχειρήματα
 πιδανός: 883 οἱ αἰρετικοὶ π. κατὰ
 ἀγρίαν ἀμυνθῶν
 πιδανός: 883 οὐδὲν ἐπιθυμῶν πιδανός
 τοῦ πιδανός τ. πιδανός
 πιδανός: 883 (ἵστορ.) τ. παραπιδανός
 τοῖς ἀλλοφύλοις π.
 πιδανός: 887
 πιδανός: 879 ὁ πιδανός... ὁ πιδανός
 πιδανός
 πιδανός (οὐκ πιδανός): 839 οἱ αἱ
 οἱ π. ἐπιστημονικῶν τ. ἀληθείας ἡ
 μὴν παραδίδωκεν ὢν, αἱ τ. π. τῇ
 Plato Polit. 304 π
 πιδανός: 864 (ἡ γυνὴ), 899 'proof' ἡ
 λοδοῦντες τ. αἰρετικῶν λόγῳ τοῦ
 τὰς π., 901 ἡ πιδανός πιδανός
 ἀρχῇ: (= Christians) 876, οὐκ 'Faith'
 πιδανός: 831 πιδανός ἐλπίς, 846 οὐκ
 μέλλων πιδανός πιδανός φῆναι τῇ
 883 ἐν τῇ π. ἡ καὶ δόξα καὶ
 ὁδός, ἀλλ' ὅτι γὰρ ἐν πιδανός κατὰ
 ὁ γνωστικῶν, 899 ὁ ἐξ αὐτοῦ πιδανός
 τ. κυριακῇ γραφῇ ἀξιώσιντος, ἴδ. π.
 κυρίῳ διαμένει, 893 ἡ ἐπιθυμία ἐκ
 φῆναι π. τοῦ οὐκ π. ἀναρρίπτων
 πιδανός, 861 τὸ πιδανός τ. ἀναρρίπτων

- πιστεύω: π. 891 πιστάσθαι δεῖ τὸ
λεχθέν, ἰδ. τῇ τ. κυρίου φωνῇ πιστού-
μεθα τ. ζητούμενον
πλάκαρος: 860 πλ. τὴν σάρκα ἢ τοῦδε
κατασκευάζει βρώσει
πλάσμα: 838 πλάμωλα συγκατάνουσι
πλ.: 74 ὁ θεὸς ζητεῖ τὸ πλ...πλ. ὑμῶν
τ. θεοῦ, 53 τὸ εὐθεον τ. πλάσματα,
101 ὁ λόγος ὁ δημιουργήσας τὸν ἄν-
θρωπον ἔδωκε κτήναι τ. πλάσματα
πλάσσω: 832 αἱ δὲ αὐτοῦ πλάσθέντες
πλάττανες: 901 ὅροι βασιὺ πλάττανες
πλάτος: 887 ὡς ἐν πλάτει χρώμενοι τ.
ἀπολογία
πλάνος: 862 πλ. τι καὶ μάλλον ἐπιτείνει
τὸ γνωστικὸν ἀξίωμα ὁ τ. προστασίας
ἀναλαβὴν
πλανεκτός: 884 τὸ ἐκτός μόνον πλ. αἱ
ἀδικεῖν ἐπιχειροῦντες, σοο μειονεκτός
πλανέκτικτος: 869 τὰ πλ. τοῦ κατ'
ἀλήθειαν γνωστικῷ, 891 πλ. τῆς
φιλαντίας
πλάνος: 852 ἰνίτ. πλάνου ὁμοούτης
πλημμελῶ: 839 εὐδὲν πλ., 884 πλημ.
εἰς αὐτὸν, ἰδ. κατ' ἄγρουαν πλ.
πλὴν ἄλλᾶ: 884 π. ἄ. τὸ μὴ διατάσαι
θεμλίον γνώσεως, cf. 54, 108, 122,
132; πλὴν αἱ μὲν 882, Plut.; πλὴν=εἰ
115
πλῆρης: 836 πλ.) (ἐδεῖς
πλησιαστέον: 831 ὁ πλ. κατὰ τόπον
ἄγγελος, Helioid. x. 18 ἰνίτ.
πλησιόν: 861 διὰ τὸν πλ.
πλοκή: 882 πλουανθεῖς κ. εὐνοεῖς πλ.
(πτεαῖς)
πλουτέω: 839 πλ. ἐν τῷ μηδεὶς ἐπι-
θυμῶν, cf. 438
πλούμα: 834 τὸ τ. Ἑρακλείας λίθου
πρέυμα διὰ πολλῶν τ. σιδηρῶν ἐκ-
τείνεται δακτυλίω, 857 διὰ τ. ἀορίστου
ἀγάπης φῶται τ. πρέυματι, 90 τὸ τ.
ψυχῆς πρέυμα, 880 στόμιον ἐμβαλὼν
τῷ ἄλλῳ πρέυματι (σοο πᾶγμα 868)
πνευματικός: 356 συντείνω τ. πν. πᾶν
εἰς φωνὴν νοητὴν, 857 πνευματικὸς
εἶναι σπουδάζει, 873 πν. διηγερομένη
ἡ ψυχὴ ἐν πν. τῇ ἐκκλησίᾳ μένει, 882
διελθὼν τὰς πν. οὐσίας ἀπτεται τ.
θρίων τ. ἄρων, 885 ἡ ἐκκλησία ὁ
πν. καὶ ἅγιος χορὸς, 886 πν. σῶμα:
(quot.) 839 πν. ἐξουσία, 896 πν.
βρῶμα
πνέμων: 848 ἡ τοῦ πν. πρὸς τ. θάρρακα
ἀντιδιαστολή
πῶα: 889 ἐν ταῖς κηπυομένοις λαχάνοις
συναφύονται κ. πῶα ('weeds')
πῶδω: 866 ἀρμένιος δὲ ὡς εὐχεταί τὸ
ποδομένο λαμβάνω, 875 ποδομένο
σε ἀπολαβῶ, 878 εἰς ἐν τῷ τὰ αὐτὰ
πῶδω
πῶδες: 854 ἡ ψυχὴ ἐπιτηρυμένη τῷ π.
τῶν κρεστίων, 880 ἀπαιτῶται παρ'
- ἡμῶν αἰρεσίς τε κ. πόθος, 867 π. κατὰ
προκοπὴν πίστει συστάται
πῶδω: 885 ἐποικήθητε δικαιοὶ εἶναι, 847
(τρεποεπὶ) τ. Διόνυσον διαστελλό-
μενον π., ἰδ. Μένανδρος τ. χολὴν πε-
ποίηκεν, 846 βλ. τ. θεοὺς καταμεμφο-
μένους π.
ποιητός: 870 τὰ π. καὶ μὴ
ποιητής: 868 'the Creator', 894 'poet'
ποιητικός: 851 κατὰ τ. ποιητικὴν
χάριν
ποικιλία: 862 ἀπολαυσμάτων ποικίλαι
ποικιλος: 902 πολλὰ τ. θελήματα καὶ π.,
840 ποικίλη σωτηρία, 835 π. προκρίσεις,
875 π. ἡδοναί
ποικίλος: 874 προγυμναστέον π. τῇ
ψυχῇ
ποιμήν: 855 ἡ τ. ποιμένες πρόνοια εἰς τὰ
πρόβατα
πόλις: 878 πόλιν οἰκῶν τῶν κατὰ τὴν π.
καταφρονεῖ
πολιτεία: 835 αἱ γνωστικαὶ ψυχαὶ ὑπερ-
βαίνουσιν ἐκδέχτη ἀγίας τάξεως τ.
πολιτείας, 851 χάριν ὁμολογεῖ τ. γνώ-
σεως καὶ τ. πολιτείας, ἰδ. π. δικαία κ.
ὁρθή, 852 κατὰ τὴν π. ἐνθίως ἀνα-
στρέφμεθα, 867 τὰ περὶ τὴν ἄλλην π.
ἐπαγγέλματα, 853 οὐδεὶς ἐπιθυμῶ
πολιτείας ὁρθῆς ἀλλὰ τοῦ πολιτεύ-
εσθαι, Clem. Hom. ἰνδ.
πολιτεύομαι: 853, 863, 886
πολιτικός: 839 αἱ νόμοι αἱ π. πράξεις
ἐπισχεῖν οἷοι τε
πολυανθής: 852 αἱ π. πλοκαὶ ἐσθλῶ-
νουςι τ. ψυχῇ
πολυδύλητος: 892 ἡ π. κατὰ τ. ἐκκλη-
σίας αὐτῶν πρωτοκαθεδρία, 58 βλ.,
Helioid. ix. 20 ἰνίτ.
πολύλογος: 861 τῇ διὰ στόματος εὐχῇ
οὐ πολυλόγῳ χρήται
πολυμερῶς: (quot.) 890
πολύς: 866 πολλῶν δυνω μαρτυρίων
δυνω, σοο δυνω: πολλοὶ γὰρ δεῖ (initial),
861, 876, 882 c. ἰνδ. ἐπιτορῶται
πολυτέλεια: 852 π. θυμαμάτων
πολυτέλης: 850 θυεῖαι μὴ π.
πολυτήματος: 841 (quot.) π. θεοί, 847 ἡ
κρίσις ἡ π.
πολυτρέπες: (quot.) π. καὶ πολυμερῶς
890
πολύφθοιςτος: (quot.) 844
πολύφθοιςτος: 850 τὰς π. γλώσσας σοο
ἀναμνεῖ ὁ θεός, 58, Luc. Hist. Con-
scr. 4
πῶμα: 896 π. δίψαν οὐκ ἐπιστάμενον,
ἰδ. (quot.) πνευματικὸν π., 883 οὐδεὶς
ἐπιθυμῶ πῶματος ἀλλὰ τοῦ πινῶ, 852
πῶματος ἀπόλαυσις
πῶν: 895 οὐ ζητήσαντες οὐ πῶσαντες,
889 π. ἐπὶ ταῖς καλλίστοις
πῶνος: 888 πῶν ἐπὶ ταῖς εὐρεσίς, 864
καρτερικὸς δὲ π., 871 τὰ δῶλα τ. πῶν,

868 ἀνάγων αὐτὸν ἀπὸ τῶν π. ἐπὶ τὰ αἰκία
 παρὰ: 900 εἰς πατέρα διὰ τ. τίσους αἱ δίκαιαι τ. παρὶαν ποιεῖσθαι
 παρέρχομαι: 858 ἢ πέφικεν τὸ δίκαιον παρέρχεται βαλίζην, 878 κατὰ τ. ἐν-τολάς π.
 παρέρχον: 894 πρὸς τ. ἀρροστικῶν π., cf. παρέρχεται Heliod. ix. 8 fin.
 παρέρχεται: 883 αἱ παρέρχονται ὑπὸ τ. συνειδήσεως παρέρχονται
 παρέρχεται: act. 876 δι' ὧν ἐκταθείσθαι παρέρχεται τὰς τροφάς... π. τῆς ψυχῆς, m. 896 αἰκίας παρέρχεται ἀποδείξας
 παρέρχεται: 889 τῆς τῆς τῆς τ. παρέρχεται ἢ τ. θεραπευτικῶν, Obrya. xi. 254*, cf. Eua. Pr. Ev. viii. 14. 17 (philosophers) μαρτὴν πᾶσι τῶν εἰς τομαρὸν ἐπιτηδεύσαστες
 παρέρχεται: trop. 877, 885
 παρέρχεται: inlr. 885 π. εἰς τ. ἐκκλησίαν ὁ ἰθικῶς παρέρχεται, 58 παρέρχεται τὰ ὧτα, 58 παρέρχεται αἱ ὀφθαλμοί, cf. 168 ἐκπαρέρχεται ἢ γαῖς
 παρέρχεται: 882 ἢ ἀπὸ διὰ σωματικῶν πᾶσι ἐνεργεῖται
 παρέρχεται: 888 π. βούλησι
 παρέρχεται: 883 πᾶσι τὸ π.
 παρέρχεται: 884 τ. πᾶσι ἐνταγέμενον κατὰ τ. τελειότητα τ. εὐχῆς συνεκφάνει, 878 τὰ ἐν τοῖς ποσὶν ἡδέα, 898 οὐκ εἰς τὴν τ. φῶς διδόναι, ἀλλὰ καὶ τὰ ἐν ποσὶ παρέρχεται
 παρέρχεται: 890 fin. (pregnant force), 887 fin. ('reality') οὐσίας κ. τὰ πρ. αὐτὰ παραλαβὴν διὰ τ. λόγων τ. ψυχῆς ἐπὶ τ. δέοντα ἀγαθὰ, 886 ἡμεῖς τ. φωνῆς ἀκούομεν κ. τ. σώματα θεωροῦμεν, ὁ θεὸς δὲ τ. πᾶν (πνεῦμα) ἀφ' οὗ φέρεται τ. βλεπεῖν ἐξετάζει, 878 περι-σπώμενος ὑπὸ τ. πράγματος (sc. τῆς τροφῆς), 879 ἢ περὶ τῶν πρ. τίσσις, 892 ἀρχὰς πραγμάτων, 425 ἢ ἀληθῆς διαλεκτικῆς ἐπισκοπεῖ τὰ πράγματα, 875 ἢ πραγμάτων θεωρία, 976, 883 (quod) πρ. ἔχων πρὸς τινα
 παρέρχεται: 849 πρ. περὶ τῆς ἀπὸ τῶν ζώων τροφῆς
 παρέρχεται: 858 ἢ κατορθωτικῆς τ. πρακ-τέων ἀσκήσις, 869 τ. δικαίῳ τὸ πρ. γνωματεύουσα, 870 τὰ πρ. καὶ ὑπο-μενεῖται
 παρέρχεται: 889 πρῶτα ἡδονῶν σωμα-τικῶν περιπεποιημένη
 παρέρχεται: 858 ἢ μὴ πρέπουσα περὶ τ. θεοῦ ἀπὸλύσις, 860 πρέπουσιν τοῖς ποιεῖσθαι, 891 τί θεῶν πρ.
 παρέρχεται: 829 τιμητικῶν τ. ἀρχαιοτά-της φιλοσοφίας κ. τ. παρέρχεται πρ-φητείας, id. τὸ πρῶτον.
 παρέρχεται: 829 πᾶς ὁ πρ., id. τὸ πρ. ἐν γένει, 890 τ. βελτιστικῶν αἱ πρ.

οὐδὲν αἰκία, τ. ὑπερβολῆς διὰ δέοντος
 παρέρχεται: 899 ὡς πρ. καὶ τῆς συ-γνώμης
 παρέρχεται: tr. 835 ἔργον τ. διακρίσεως ἐπὶ τὸ ἔμεινον ἐκαστον παρέρχεται, 876 inlr. πρ. τ. ψυχῆς εἰς τ. ψυχῆς: inlr. 899 παρέρχεται διὰ τ. ἀγαθῶν συνει-δῶν
 παρέρχεται: 887 ἢ θεῶν πρ., 888 αἱ πρ. φέρονται πρὸς τ. θεῶν, 885 ὁ θεὸς εἰς ἀνάγκη ἀγαθονοεῖ, κατὰ πρ. διὰ δέοντος, 880 τῆς ἡγίας πρ. τιμῆς ὁ θεός, 876 μὴ κατ' ἀνάγκη ἀλλ' ἐκ παρέρχεται inlr. 878
 παρέρχεται: 885 ἐκαστος καὶ πρ. σπεύσει πρὸς σωτηρίαν
 παρέρχεται: m. 876 inlr. ἀνθρώπων ἀρρίσκων πρ.
 παρέρχεται: 897 inlr. ἐκαστος ἀρρίσκων αἱ παρέρχεται, Aeschin. Tim. § 144, Heliod. vi. 9
 παρέρχεται: 883 εἰς μέτρον ἡλικίας πρ., 884 μέχρι θανάτου πρ.
 παρέρχεται: m. 888 παρέρχεται ἀλλοτρίως παρέρχεται: 899 ἢ πρ. καὶ ἀλλο-τρίως ἐκκλησίαν
 παρέρχεται: 579 fin. τὰ παρέρχεται παρέρχεται: 865 πᾶσι πρ. δέοντα παρέρχεται: 874 πρ. τῆς ψυχῆς παρέρχεται: 869 πρ. ἢ τῆς τίσσις παρέρχεται: 901 τούτων ἡμῶν παρέρχεται: 645 ἀνθρώποι αἱ ἐκαστοι εἰς τὸν παρέρχεται πᾶσι πρ., 156, 65 παρέρχεται: 865 πρ. τ. ἀρρίσκων ἡμῶν μετὰ θεῶν δέοντα
 παρέρχεται: 836 fin. παρέρχεται τὸ δέοντα παρέρχεται: 839 πρ. τῆς ψυχῆς παρέρχεται: 855, 858 ἢ παρέρχεται εἰς εἰς τὸ ἔμεινον πρ., 878 πρ. ἐπὶ τὸ ἀρρίσκων εἰδέναι
 παρέρχεται: 865 εἰς τὸ ἐπὶ πᾶσι πρ., 883, 886
 παρέρχεται: 834 ('preliminary') ὑπερβολῆς τ. παρέρχεται τ. φιλοσο-φίας, cf. 484: 846 ('loading') τὰ πρ. κεφάλαια: 835 ἐκαστος inlr. πρ. κατὰ τ. ἀρρίσκων κατὰ διὰ τ. παρέρχεται τῆς γνώσεως παρέρχεται (κα. ἔχωντας), 927 τὰ δέοντα σῶ-βαλά ἐστι τ. νοημάτων κατὰ τὸ παρέρχεται ἐπακολούθημα διὰ καὶ τὸν ὁποιο-μένον, 831, 837, Kaye p. 67
 παρέρχεται: 865 fin. οὐκ ἐκ παρέρχεται παρέρχεται αἱ μὴ δι' ἐκαστος, 874 γαμῆς οὐ πρ. ἀλλὰ ἀναγκάσις, 778 τ. ἐκαστος ἐκαστος τοῦ ἀρρίσκων παρέρχεται γένων ἀλλὰ καὶ... ἀρρίσκων ἀρρίσκων, id. ἀρρίσκων πρ. γένων εἰς ἐκαστος θεοῦ ἀλλὰ καὶ γαμῆς: ('by way of preliminary') 881 ἢ φιλοσοφία πρ. τοῖς ἑλλογῶν 1869

πρὶν ἢ τ. κύριον καλέσαι, 540, Orig. c. Cels. iii. 47, 48, Philo ii. 22 M.
 προήκω: 833 (ms. προσ-) μέχρι τοῦ μικροτάτου προήκουσα εξέτασις
 πρόσθεσις: 853 κατὰ πρ. τὸν ἐκλεκτὸν ἔργικῶς, 899 οἱ κατὰ πρ. δίκαιοι
 προθυμία: 890 πρ. κοινωεῖν
 προθυμία: 854 ἢ πρ. τ. πνεύματος (cf. Mt. xxvii. 41)
 πρόθυμος: 867 πρ. μαθητῆς τ. κυρίου γίνεται
 πρόθυρος: 856 ἐπὶ προθύροις τ. πατρὸς
 προτήμη: 853 αἱ προαιρήσεις φθάουσι
 προτίσαι τ. φωνῇ τ. ἐαυτῶν
 προσηκόν: 892 αἱ προσώψεις τ. δόγμα-
 τοι, 899 προσηκόντα διατριβῆς μᾶλλον ἢ ἐκκλησίας
 προκαθαίρω: 839 προκαθαίρει τ. ψυχῇ, 844 τ. ψυχῆς πρ. ἀπὸ τ. φαύλων δογμάτων, 846 προκαθαρμένη ψυχῇ, Themist. 52^a
 προκαλῶ: 868 οὐδ' ἂν προκαλῆται αὐτὸν κατὰ τινα περιστάσει προκαταληφθέντα ὥρα γυνή
 προκαταλαμβάνω: 868, σοο προκαλῶ
 προκατέρχω: 840 ὁ εὐεργέτης πρ. τῆς εὐποιίας, Polyb., Plut.
 προκατέχω: 894 τ. ἔχει τ. προκατεσχ-
 ᾶσι ἡττηθεῖς
 πρόκειμαι: 829 πρόκειται παραστήσαι τ. γνωστικὸν δόγμα, 867, 864 τοῦτ' ἦν τὸ προκείμενον
 προκοπή: 834 ψυχὴ κατὰ πρ. ἐκάστην ἐτεκτεταμένη εἰς ξὺν ἀπαθείαι, id. ἀγει ἐξ ἐτέρας <ἐτέροις> προκοπῆς ἐπὶ τ. τελειώσει, 868 πεπεισμένοι εἰς τ. ἀμεινον τὴν πρ. πρόκειναι ταῖς ἀρετῇ ἐλόμεναις ψυχαῖς, 860 ἐνθεοί πρ., 865 μυστικαί πρ., 867 προκοπὴ πίστεως, 873 κορυφασιώτατ' πρ.
 προκόπτω: 860 πρ. ἐπὶ τ. γνώσει, 870 οἱ ἐπὶ τ. γνώσει προκόπτοντες
 προκρίνω: 882 οὐδέποτε τ. ἡδὺ πρ. τῆς οἰκονομίας, 878 προκρ. ταῦτα ἐξ ἑν εἶναι πενιτετικῶν
 προκρίσις: 835 διὰ προκρίσειν τοικίω τ. ἀπληγέστατος ἐβδίζονται μετανοεῖν (this sense peculiar to Cl.)
 προκριτός: 894 ἐν τ. αἰρήσει πρ. ἔργου, cf. 236 τῆς ἐσθότης τὸ χρεῖδες προκρ. σοο προκριτόν
 προλαμβάνω: 854 μαθέτωσαν προ-
 λήφαι, 855 προλ. τ. αἰτησιν, 866 προλαβὼν ἔχει τὸ ἐσθ' ἔχει εἶναι προληφθεῖς: 887 πλείονος πρ. διόμεθα εἰς τ. ἐξέτασιν
 προσέω: 892 τοῦ φιλοσοφεῖν προσοεί-
 ναι
 προσσηκόν: 859 διναίμε λογικῇ κ. γνωστικῇ κ. πρ. καθίσταται ἢ ἐν-
 στήμη
 πρόνοια: 874 ἢ τοῦ αἵου πρόνοια:

(divine) 882 ἐντεῦθεν ἢ πρ. ἰδίᾳ κ. δημοσίᾳ κ. πανταχοῦ, 855 ἢ μακαρία πρ., id. ἢ πρ. θεῶν ἡκεῖ, id. αἱ προσ-
 εχεῖς τῆς πρ. οἰκονομίας, 868 πρὸς τῆς ἀγαθῆς πρ. μερίζεται, 867 εὐθὺς ἀκούσαι πρόνοια ἐπίτεται, 874 εἰ-
 κὼνα σώζων τῆς τ. ἀληθείας προσοίας (ms. τῇ τῆς ἀληθείας προσοίᾳ), 815 πρὸς τῇ πρ. κολαζόμεθα
 προσάω: 876 ἢ οἰκονομία τὸν σώζεσθαι μέλλοι τα προσωμένη
 προσορίζω: act. 900 πρ. ὁ θεός (cf. 1 Cor. ii. 7, 1 Pet. i. 20): p. 832 (quot.) τοῖς προσωρισμένοις: m. 951 εὐ-
 προσωρίσαστο τὸν πρὸς αἵματος
 προπαραδίδωμι: 896 τὰ προπαραδεδο-
 μένα μαθεῖν ἡδυνήθησαν
 προπητής: 871 μηδὲν αὐτοῖς προπητὲς σωτηριώδεις, 889 δοξασοφία πρ.
 πρὸς 84: adv. 836 τ. δ. καὶ τ. ἐταίοντας κοσμεῖ, 4, 24 πρὸς δὲ γε καὶ, 26, 38, and passim
 προσπαγορεύω: 900 ἀπὸ ὑποθέσεων (? ὑπο-
 στάσεων) προσπαγορεύονται, 862 σίδηρον Ἄσπρ πρ.
 προσάγω: act. 836 πρ. θυσίαν, 845 inii. πρ. καθάρμους, 852 οἱ βάρβαροι τ. ιερατικὸν γένος εἰς βασιλείαν πρ., 856 βασιλικωτάτην θεραπείαν πρ., 888 πρῶ-
 τον τοῦτο πρ. ἡμῖν, 895 πρ. τῇ ἀληθείᾳ τοῦτ' μὴ ἀνιδύου: p. 877 αἱ πειρασμοὶ προσάγονται: m. 900 τῶν Μαθθίου αὐχῶς προσάγεσθαι δόξαν
 προσπαγωγή: 874 πρ. τις ἐπὶ τ. βέλτιον
 προσαναταίνω: 854 πρ. τ. κεφαλῇ
 προσανέχω: c. dat. 835 τῇ γνώσει πρ., 889 αἰσθητοῖς πρ., 891 ὀνόμασι μόνους πρ., 22 γνήσιον προσανέχων πλάσμα, 51 fin. ἀγαλματίοις προσανέχοντες, Chrys. xi. 624 c, d, 628 z, cf. Plac. Phil. i. 6
 προσαναποτίθημι: 881 τὰ ἐκτὸς σὺν τῇ τ. σώματος ὑγιεινῇ Ἰωβ προσανέθετο πάντα
 προσάψω: 878 πρ. τὴν εὐεργεσίαν
 προσβολή: 857 ἐθῆκτος κατὰ τὴν πρ. τ. θεωρίας, 878 ἡδόμενος κατὰ τὴν πρ. τῆς ὁψείας, σοο ἐπιβολή
 προσδεκτός: 849 ἢ ἀποκθάροις τ. ἀλό-
 γου μέρους τ. ψυχῆς πρ. τ. θεῷ
 προσδέχομαι: 875 (quot.) παρθένοι προσδέχονται τ. κύριον, 883 οἱ προσ-
 δεζόμενοι ὑψηλῶς τ. λόγον
 προσεδρεύω: 858 τ. θεωρίᾳ ἀδιαλείπτως πρ., 63 (quot.), Aristot.
 πρόσκειμι: 838 ἄρχων ἐαυτοῦ τῇ ἀληθείᾳ πρόσκειμι, 871 πᾶν τὸ πρ., 887 προσ-
 κεινὸς τῇ διδασκαλίᾳ, 898 fin. τοῦ προσκεινὸς ἐξαπατῶν, 875 διζόμεθα τὰ προσκείμενα γυνώσκαι εἰς σωδὸκον, 879 ἴσα τις πεπεισθῇ προσήγ. τ. εὐχαῖς
 προσκαποῖν: 883 ποτιὲν ἐβδίζουσι κ.

προσεκτικῶν τ. δόγματα, 871 προσεκ.
 ζητούμενα τ. ἀλλήλων, 866 δαί τούτων
 προσεκ. ἔτερα
 προσεμφωρής: (quot.) 837 πρ. θεῷ
 προσεφύλακται: 896 πρ. τι τοῖς ἐν'
 ἐκείνῳ ἀληθῶς ῥηθείς, Diog. Laert.
 x. 68, Philo
 προσεχής: c. gen. 884 ἡ πρ. τοῦ κυρίου
 περιτροπή, 866 καθαροί γενόμενοι κατὰ
 τὸ πρ. τοῦ κυρίου, Sext. Emp. P. H. ii.
 240: c. dat. 881 προσεχούσῃ τῇ
 παντοκράτορι, 824 (πᾶσα ὥφελαι ἐπι-
 τελεῖται) κατὰ τ. προσεχῆς ἐπὶ τ.
 προσεχῶν ἐκδόνται κατὰ τὴν τ. προσ-
 εχοῦ τ. πρώτῃ αἰτίᾳ κυρίου ἐπιταξῶν,
 847 προσεχούσῃ <ἐσχάρα> γυναικὶ
 τῇ κλισίᾳ, 853 προσεχέστερον αἰκισθῆναι
 τ. θεῷ, 886 πρ. γενόμενος τῷ κυρίῳ,
 857 πρ. τῇ παρορθῇ διδασκαλίᾳ γινώ-
 μενος, 858 πρ. τῇ μεγάλῃ ἐρχομῇ
 γινόμενος: abs. 838 αἱ πρ. ἀγγέλαι, 888
 αἱ πρ. τῇ προσίας ἐνεργούντι αἰκνω-
 μέλαι, 860 ὁ θεὸς προσεχέστερα τιμῆ-
 σαι ἐπισκοπῇ, 679 ἡ πρ. τ. σωτήρος
 ἐνέργεια, 823 προσεχέστερα ἐπισκοπῇ,
 798 ὁ γινώσκων τ. προσεχούσῃ
 ἀναμέσεται ἀμαρτῆναι
 προσέχω: 891 οὐκ ἀπλῶς ἀποφαινομένης
 προσέχουσι, 894 ἐν προσέχῃ τῇ
 ἰσχυράῃ
 προσεχῶς: 865 πρ. ἐποσταγμένη, 853
 προσεχέστερον αἰκισθῆναι θεῷ ὁ γινω-
 στικὸς
 προσηγορία: 845 θεοὶ τὴν πρ. κέκληνται
 αἱ σύνθετοι τ. ἄλλων θεῶν
 προσηκόντως: 864 δόσεις κ. πρ. τὸν θεόν
 προσερεπόμενοι
 προσήκει: imp. 878 τοῦτο μόνον ὁρᾶν
 βούλεται ὁ προσήκει αὐτῷ, 883 χρώ-
 μενος ὡς προσήκει, cf. 211: 866 δαί
 κατὰ τὸ προσήκει ἐπὶ τ. κρείττων μετα-
 βάλλει: 893 (debet personal) ταῖςδε
 ὁ βίος εἶναι τῷ πιστῷ προσήκει: 888
 τὰ προσήκοντα, 856
 προσήλυτος: 884 οὐ τοῖς κατὰ πίστιν
 μόνον ἀλλὰ κ. τοῖς πρ. λέγει, cf. 951
 οὐ τὸν πρὸς αἵματος οὐδὲ τ. πολίτην
 οὐδὲ τ. προσήλυτον
 προσήμι: m. 852 τὰ λεγόμενα ἡδονῆς
 χάριν οὐδὲ ἐναρ προσίεται, 887 μὴ τι οὐκ
 κάμνω τῷ οὐ πρ. ἰατρῶν; 891 τὰ μὲν
 μὴ προσίεσθαι τ. προφητικῶν, 898 ἵνα
 εὐλόγησι δέξωσι μὴ προσίεσθαι τ.
 γραφάς
 προσκριντός: 894 ἔρω [ἐν] τ. αἰρέσει
 προσκρίτων (m. προσκ.)
 προσκυνῶ: 843 πᾶν ἔξω πρ., 847 τὸν
 ἱερεὺς πρ., 885 τὸ θέλημα τοῦ πρ.
 προσκαλῶ: 854 μετὰ στήθῃ πρ. τῷ θεῷ
 προσλαμβάνω: 877 πρ. γνωστικὸν νόημα
 προσμένω: c. dat. 845 προσμένει τῇ
 θεωρίᾳ ἀποκατάστασις

πρόσθετος: 855 ἡ πρὸς τ. θεῷ πρ.
 προσκεκατωμένος: 894 χερσὶν τ. ἐκκλησίᾳ
 πρ.
 προσομιλῶ: 835 αὐτῇ ἡ ἐνέργεια τ.
 γνωστικῶν προσομιλῶν τ. θεῷ, 886
 ἀπεριστάτως πρ. τῷ κυρίῳ, 888 πρ.
 τῷ θεῷ
 προσομιλῶ: 880 τὰς πρ. τὰς σαρκαί
 μεμίσκηται, 1000, Porphy. Ad Marcell.
 82, Vita Polycarpi 7, Iosid. Palus Ep.
 i. 810, cf. ἀπροσπαθῶ
 προσομιλῶ: 861 ἔρωσι ἐν τῷ ἐκ-
 λογίᾳ μετὰ πρ. θεῷ, Philo
 προσομιλῶ: 893 ἡ φαντασία τῇ πρ.
 προσομιλῶ: m. 873 πρ. σφραγίσ-
 τῷ πρὸς ταῦτα: 880 πᾶσι τὰ πρ. τ. κυρίου
 ἐπερεφραίνεται
 πρόσταξις: 832 αἱ αἰσθητικαὶ ἐνέργειαι
 πρόσταξις θεῷ ἀγγέλοι κατὰ τὴν
 προστασία: 869 ἡ πρ. τῇ τ. ἐνέργειᾳ
 διδασκαλίας, 823 αἱ πρ. τῶν ἀγγέλων
 προστήκεται: c. dat. 861 προστίθεται
 ἀνθρωπίνους ἀγαθούς, 79 προστιθεὶς
 ἡδοναίς, Galen viii. 457, Theophrast.
 251^b, Ael. V. H. iii. 81, Chrysa. xi.
 207^a, 297^a, 891^a, Cobet Var. Lect.
 ed. 2, 519
 προστρέπω: 864 τ. θεῷ προστρέπεται
 προστυπαιεύω: 886 πρ. τὸ ἐνέειν
 προσφέρω: act. 850 θυσίας δαί προσ-
 φέρειν τ. θεῷ: m. 882 ἁμαρτία ἐπὶ τὸ
 ὅρκον προσφέρεσθαι, 891 ἐν πᾶσι αἱ
 προσφέρονται ῥητοί: pass. 849 ὅπως
 ἁμαρτιῶν προσφέρονται αἱ θυσίαι, 874
 ἡ διὰ τέκνων προσφερομένη ταῖρα, 861
 πινία κ. νέσος ἐπὶ νεοθεσίᾳ προσ-
 φέρονται
 πρόσφορος: 853 τὴν πρ. ἀρετὴν ἔχοντα
 αὐτῇ, 896 δύο παιδείαι πρόσφοροι ἐπα-
 τέρα τ. ἁμαρτιῶν
 προσφυής: 886 τὰ πρ. τοῖς θεωρούμενοις
 λόγοις ὑπὸ τ. ἀποστόλων παραβέβηκεν
 πρόσωπον: 865 (quot.) πρ. πρὸς πρόσ-
 ωπον τ. θεῷ ἐκποταθέν, 878 (quot.) πρ.
 πρὸς πρόσωπον τ. θεῷ ὁρᾶν, 885 πρ.
 τοῦ οὐρανίου
 προσωπῆ: 891 πρ. χερσὶν
 προσώπῃ: m. 867 τὸ ἀπὸ πρ.
 προσωπικός: 841 ὁ πρ. λόγος, Paed.
 i. § 1 ter, Stob. Flor. xcv. 21: title
 of books of Demetr. Phalar. (Diog.
 Laert. v. 81), and Cleanthes (vii. 175)
 προσωπικός: 869 ἐπιφωσθῆαι εἰς μάλα
 πρ.
 προτρέπω: act. 853 τὸ συμβαίνειν ἀφαι-
 κίσθαι πρ., 860 σωτηρίαν ἐμποιεῖ τοῖς
 μὲν προτρέπων μίσην, 888 ὁ προτρέπων
 λόγος: m. 941 τὸ προτρέπόμενον αὐτὸν
 πρὸς φανερῶν
 προφανής: 871 πρ. τὸν κινῶντα ἔχει ὁ
 ἀνθρώπος
 πρόσφατος: 888 ματαία ἡ πρ., abs. dat.

849 σαρκοφαγῶν προφάσει αἱ θυσίαι ἐπιτελούνται, cf. Philipp. i. 18 εἴτε προφάσει εἴτε ἀληθείᾳ, Clem. Rom. i. ind.

προφασίζομαι: 887 οὐδὲ ὁ τ. ψυχὴν νοσῶν προφασίζατο ἅν τ. αἰρέσεις

προφητεία: 829 τ. πρεσβύτερον προφητεῖαν, 892 τῆς προφητείας καταφρονέουσι, 894 ἡ δοθεῖσα διὰ τ. κυρίου προφ., 891 τὸ σῶμα κ. τὸ ὄφος τῆς πρ., 832 αἱ θείαι πρ., 893 τὰς πρ. ἐργουσι αὐτῶν τῆς ἐκκλησίας

προφήτης: 829 (quot.) ὁ νόμος κ. οἱ πρ., 852, 866, 868 ὁ πρ., 869 πατριάρχας, πρ., ἀγγέλους, 890 προφήται οἱ ἄγιοι κ. τὸ εὐαγγέλιον κ. οἱ ἀπόστολοι, 892

προφητικῶς: 891 προφ. γραφαί, id. τὰ μὲν μὴ προσεσθαι τῶν προφητικῶν, 829 αἱ προφ. λέξεις

προφητικῶς: 887 πρὸς τ. κυρίου πρ. ἐρηγο, Martiyr. Polycastr. 12 f. π.

προφητικός: 884 ἐν μοῦν τῇ τ. προφ. λόγου τὸ τ. σοφίας ὄνομα φαντάζεται, id. μὴδὲ ἐν τῷ πρ. λόγῳ ψεύσασθαι, Philo ii. 13 M.

πρόχειρος: 861 πρ. περὶ τὸ ψεύσασθαι, 892 τοῖς ἐν μέσῳ κ. προχείροις (κς. -ροι) ἐντυχόντες, 445 πρόχειρον τ. πίστιν, 869 τὰ πρ. πάντα τ. κόσμον καλὰ οὐκ ἀγαπᾷ, 893 f. π. προχείρους τ. φαντασίας ποιητῶν

πρωία: 880 πρωίας ἀναστάς

πρωτοκαθεδρία: 892 ἡ πολυθρόνητος πρ., Hermas Mand. xi. 12

πρωτοκλήσια: 892 τ. συμποτικὴν πρ. ἀσπάζονται

πρωτοπαθεῖν: 868 συμπάσχει τ. σώματι ἀλλ' οὐ πρ. κατὰ τ. πάθος

πρωτοουργός: 833 πρωτοουργοῦ (κς. -γος) κινήσεως δύναμις ὁ υἱός

πυλαίρω: 843 (quot.)

πυλῶνμαι: 843 (quot.)

πυρόω: 884 ἡ ψυχὴ ἐπιτεριμμένη τ. πύδω

πυρέξ: 849 περικυτίζεται κατὰ τὴν τ. περύρων ἐπίθλην τ. ἐντομῆς

πτηνός: 850 τὰ πτηνὰ τῶν αὐτῶν τ. ἡμετέρας ψυχαῖς ἀναπνεῖ ἀέρα

πῦρ: 880 οὐ πυρὸς μετουσίᾳ φωτεινός, 896 φέρειν ὡς πῦρ ἢ εἰδῆρον, 881 π. οὐ τὸ παμφάγον κ. βάνανσον ἀλλὰ τ. φρόνιμον, cf. Heracl. B. 26 πάντα τὸ πῦρ κρινεῖται καὶ καταλθῆναι

πύργος: 883 (quot.) ἀγῆγησας ἐν τοῖς πύργοις, id. ὑψηλοῦς ὡς π. ἵσασθαι

πυρὸς: 887 ἐπισταρῆσθαι τῷ πυρὶ τ. ζήλῳ

πυρόω: (quot.) 851 χολεῇ πυρομένης

πυρρός: (quot.) 841 Θράξ κ. τοῦ θεοῦ διαζυγάρφουσι, 843 ἔρια πυρρὰ

πυρρῶν: (quot.) 843

πύποτε: = ποτε 842

ῥαθυμία: 896 ῥαθυμίᾳ ἐπειγόμενοι, id. ῥαθυμοῦσιν οἱ τὸ ταῖς ἡδοναῖς αὐτῶν συναρπόμενοι ἐκλεγόμενοι, 89

ῥαθυμία: 859 τ. ἀγγέλων τιναὶ ὑπὸ ῥαθυμίας διισθῆσαντες χαλὰ

ῥαθυμός: 882 ὑπὸ τρυφῆς ῥαθυμοί, 829 ῥαθυμον τὸ μὴ ἐπισκέσθαι τὸ κατεκείγον

ῥέτω: 889 βριθοῦσά τις ἀτονία (κς. γυνία). κατὰ βέπουσα, 894 β. ἐπὶ τὰ ἐνδοξα

ῥήσις: 883 μεταφράζοντες τ. ῥήσιν

ῥητός: 883 τ. διδάσκων τοῦ β. παραστήσομεν, 886 κατ' ἑλληνισμὸν λέγεται τὸ β., 891 ῥητὰ προσφέρονται

ῥήτωρ: 894

ῥητὰ: (quot.) 847

ῥωδῆς: 888 ἐπὶ ποταμὸν β. φέρει

ῥυθμός: 848 ῥυθμῶ ἔλκει (κς. ῥυμουλκεῖ)

ῥυμουλκῶ: 848 ὅσα ἀναπνεῖ ῥυμουλκεῖ (?) τ. ἀέρα

ῥωμάλως: (quot.) 850 σῶμα β.

ῥώμη: 869 ψυχὴ ἐν ῥώμῃ καθεστηκυῖα

ῥώννυμι: 869 ἐν πάσῃ περιστάσει ἐρρωμένη ἡ ψυχὴ

σαρκικός: 854 ὁ δεσμὸς ὁ σ., 876 σ. ἡδονή, 880 προστάθεται σ.

σαρκοφαγία: 849 σαρκοφαγῶν προφάσει αἱ θυσίαι ἐπιτελούνται, 850 τάχ' ἂν τις τ. γνωστικῶν ἀσκήσεως χάριν σαρκοφαγίας ἀποσχοιτο

σάρξ: 850 σφραγὶς ἡ σ., 878 σαρκὸς κάλλος βλέπει τῇ ψυχῇ, 894 ἐν σαρκὶ τιμικολῶν θεός: pl. 839 διὰ σαρκῶν ἐνεργούσιν ἔξουσία, 885 οἶον σάρκας εἶναι τ. ἁγίου σώματος τοῦτου καλεῖ δις, 850 σαρκῶν ἐμφορσίσεις

σαφήνεια: 901 ἡ τ. λογίῳ ἀκριβὴς σ., Philo

σαφήνιζω: 894 τ. ἀλήθειαν διὰ τ. ἀκούσθας τ. διαθηκῶν σαφηνίζουσι

σεβασμα: 829 τὸ πρέσβιστον σεβασματι κ. σιγῇ σεβαστὸν κ. σεπτὸν κυριώτατα

σεβαστός: 829, see σεβασμα

σεβω: 868 σ. τ. ποιητῆ

σημνός: 841 σ. ὁ θεός, 852 ὁ γνωστικὸς σ. διὰ τὴν ἐπὶ τὸ θεῖον ἐπιστροφὴν, id. πάντων σ. ἀπόλαυσις, 894 ἡ ἀλήθεια αὐστηρὰ καὶ σ.

σηπτός: 829, see σεβασμα

σημαίνω: 829 ἐπὶ τὰ σημανόμενα ἐνδεικνόμεθα, 874 κατ' ἄλλο σημανόμενον λέγεται, 891 οὐ τὸ σημανόμενον σκοποῦντες, id. τὰ σημανόμενα ὑπαλλάττοντες, μετατιθέμενοι, 852 τῶν σημανουσῶν τι φωνῶν νόησις, 897 δ σημαίνει ἡ λέξις

σημαίων: 'στος,' 880 τὸ σ. βαστάσαι τ. θανάτων ἐστὶ περιφέρειν, 889 f. ὁ σωτὴρ πάσχει ἀπὸ γενέσεως μέχρι τ. σημείων

σῆψω: 849 βλ. ὅτι ἔχει τ. ψυχῆν ὅτι μὴ σαπῇ τὰ κρέα
 σιγή: 829 βλ. σιγῇ σεβαστῶν, 854
 σιδήρεος: 854 σ. δακτύλιος
 σιδηρός: 854, 863, 896
 σιμός: (quot.) 841
 σιτίομαι: 850 σ. σάρκας
 σκέπη: 848 σκέπη δέχεται
 σκευάζω: 851 p. θυμίαμα ἐκ διαφόρων
 φύσεων σκ.
 σκιά: 882 ἔκτεται τ. ἔργα τ. γινώσκει ὡς
 τ. σώματι ἢ σκιά
 σκόλλη: 843, (quot.) 844
 σκληροκαρδίας: 881 βλ., LXX., cf. Mk.
 xvi. 14 ὠκείδισεν τὴν σκληροκαρδίαν,
 Rom. ii. 5 κατὰ τ. σκληρότητα κ.
 ἀμετανοήτων καρδίαν θησαυρίζεις σε-
 αυτῷ ὄργην ἐν ἡμέρᾳ ὄργης
 σκόλοψ: 876 ἐπιθυμία τριβόλοι κ. σκό-
 λοιπες εἰσπνται
 σκοπέω: 871 σκ. αἰρεῖσθαι
 σκοτίζω: 889 πῶσιν ἐνχειρήματα σκο-
 τίζουσι τ. ἀλθίστων, cf. σκοτισμός 214
 σκύλα: 841 (quot.) σκ. βροτοφθόρα
 σοφία: σ.)(γινώσκει 864 ἐν μοῦν τῇ τ.
 προφορικῷ λόγῳ τὸ τ. σοφίας ὅμοια
 φαντάζεται, def. 874, 882 σ. σύμβουλος
 θεοῦ ὁ υἱός, 897 ἢ σ. ἢ κατὰ τ. μάθησιν
 ἐμφανευθεῖσα
 σοφίζομαι: mid. tr. 896 τὰ ὑπὸ τ. ἀπο-
 στόλων παραδιδόμενα σοφίζονται δι'
 ἐτέρων ἐνχειρήσεων, 446 σ. τὰ ὁνό-
 ματα: pass. 87 Ἑβραῖοι σεσοφισμένοι
 σοφιστής: 863 ἐπὶ σωτηρίᾳ ψεύσεται
 κατὰ τοῦς σ., 889 ἀπὸ τ. ἀληθείας
 ἀποσπῶνται τινα οἱ σ.
 σπαιώ: 852, 862, 876
 σπείρω: 880 ὁ σπείρας τ. σάρκα
 σπέρμα: 880 τὰ παρ' αὐτῷ καταπι-
 θέμενα σ., 882 σπ. σῶζω τὸ Ἀβραάμ
 σπερματικός: 883 ταῦτα σπ. εἰρήσθω,
 Clem. Hom. xvii. 18 ἐν τῇ ἐκ θεοῦ
 τεθείσῃ <νοήσῃ> σπερματικῶς τῶσα
 ἐνεστὶν ἢ ἀλήθεια
 σπῆλος: 882 τοῦς τ. ψυχῆς σπ. ἀποκα-
 θαρμένους
 σπλάγχνα: 848 σπλ. δοῦναι τ. θεῷ
 σπόνδυλος: (quot.) 847
 σποράδην: 891 ὁλίγως σπ. ἀπαυθίζόμενοι
 φωνάι, 901 σποράδην κ. διεσπάρμενοι
 ἐγκατασπείραντες
 σπουδαίω: 863 σπ. λαβεῖν, 857
 σπουδαίος: 837, 841, 870
 σταγών: (quot.) 901 ὡς σ. ἀπὸ κάδου
 στάδιον: 889 τὸ μέγα στάδιον ὁ καλὸς
 κόσμος, 840 παγκρατιάδουσι εἰς τὸ
 στάδιον οἱ ἀθληταί, 87 τὸ τῆς ἀληθείας
 σ., 876 ἢ τ. κακούργων ἐν τοῖς στ.
 ἐπιτελουμένη τιμωρία
 στήγν: (quot.) 874 πάντα στ.
 στυγαγμός: (quot.) 861 στ. ἀλάλητος
 στίφανος: 871 εἰς στ. ἀνδρῶν τε κ.

ταῖων, 872 στυφάνων χίτων συ-
 φρονοῦσι
 στυφάνος: 889 τ. ἀληθινῶν εἰς τὴν κατὰ
 πάντων στυφανοφροσύνην τ. ταῖων
 στοιχείων: 880 ἀπὸ ἐγκατεργατοῦ τ. λα-
 τοῖς στ.
 στοιχος: 901 ἐν στοιχῷ καταστειρω-
 μένοι παράδουσι
 στόμα: 901 ἀπὸ στ. ἔχω, 861 ἢ ἐκ
 στόματος εὐχῇ, 868 διὰ στ. ἀνθρωπίνου
 λόγου ἐνεργεῖ
 στόμιον: 880 στ. ἐμβαλὼν τ. ἀλλήν
 πνεύματι
 στοιχίζομαι: 902 ὅτε τ. φράσεις στο-
 χάζονται οἱ στρωματεῖς
 στρατηγός: 893 τάξιν ἔταξεν ὁ στρ. τ.
 στρατιῶν, 894
 στρατιῶν: 831 πᾶσα ἀγγέλιον στρ.
 στρωματεῖς: 886 εἰς ἔχου εἰς τὴν ἐξῆ
 προΐεται στρ., 901 ἔλκεται οἱ στρ. οἱ
 παραδίδουσι, ἔρει δι' σκεπῆ, 902 ὅτε
 τ. τάξιν ὅτε τ. φράσεις στοιχίζονται
 οἱ στρ.
 συγγενής: 840 σ. ἀποτέλεσμα τ. θεοῦ ὁ
 ἄνθρωπος, 880 τὰ παρὰ τ. ψυχῆν συγ-
 γενῇ (κβ. συγγενῶν) τῷ αἵμα κατε-
 μένα, 846 τὸ σ. τῆς ψυχῆς θεῶν, 873 ἢ
 ψυχῇ πρὸς τὸ συγγενὲς χωρὶς, 880 βλ.
 μαθητῆς κ. φίλος κ. σ. θεοῦ
 συγγενώσκω: 871 μὴδὲν αὐτοῖς προ-
 πέτεις συνεγνωσμένοι, 885
 συγγνωσκῶ: 829 (quot.) οἱ τ. ἀσθε-
 νήρια συγγνωσκασμένοι, 889 κριτῶν
 συγγνωσκασμένων τὸ θέλημα αἰρεῖσθαι
 συγκαταβαίνω: 863 σ. μέγα τῆς συμ-
 περιφορᾶς, 888 σ. εἰς ἰσότητος
 συγκατάθεσις: 861 εἰς τῆς σ. μίαν τὴν
 καὶ τάσσει ἐπίρρημα, 862, 863, 872 ἢ
 περὶ ταῦτο ὁμόνοια σ. ἴσoti
 συγκατατίθεμαι: 886 μὴ συγκαταθέμενοι
 οἱς θέον πείσονται, id. συγκατατί-
 θενται εἶναι ἀπέδομαι
 συγκαταχράομαι: 841 τ. κατασκευάζω
 σ. ἱστορίᾳ, 615
 συγκατάνους: 882 βρωμέτω σ. (H. J.
 συγκατάρνουσι)
 συγκατάνω: (κατα-σῶν, cf. καμῶν) 888
 σ. ψεύσματα
 στέγκαμαι: 850 τ. θυμίαμα, τὸ ἐκ τοῦ
 λῶν γλωσσῶν συγκαίμενον
 συγκινέω: p. σ. μακροτάτῃ σιδήρου μαῖρα
 τῷ πνεύματι
 συγκιλέω: 834 τῆς ἀπιστίας εἰς τ.
 παρουσίαν σ.
 συγκληρώ: 889 τῇ τοῦ ὁδοῦ φύσει συγ-
 κληροῦται ἐκκλησία ἢ μία
 συγκομιδή: 830 σ. ἀρίστην ἐργάζεται,
 Herodian i. 1. 1
 συγκορῶ: 830 p. οἱ καρποὶ σ.
 συγχράομαι: 829 βετερον τ. γραφεῖς
 σ., 877 τ. βίβλ. ὡς ἀλλοτρίᾳ σ., 888
 λέξου σ., 896

συγχρηστίον: 853 τῇ τοιαύτῃ σ. εὐχῇ
 συγχωρεῖν: 834 τὸν κακίαν ἡσθέντα συνεί-
 ναι οἱς εἴλετο σ., ἰδ. τοὺς μὴ ἐπαύσαντας
 ἀφηνείασαι σ., 896 ἴπ. σφίσις αὐτοῖς τὰ
 μέγιστα ἐργασίαν συγχωροῦντες, cf.
 Philostr. V. Ap. 1. 21 οὐ συγχωρεῖ
 ἑαυτῷ ἀδελφὸς ἵπν
 συκῇ: 901 ὅροι συκαῖς καταπεφυτευμένον
 συλλαμβάνω: 860 αὐτῷ σ. ὁ θεός,
 ἰδ. π. τοῖς ἀξίσις γενομένοις συλλαμ-
 βανόμενος, 890 ἐξ αὐτῆς κ. οὐκ ἐκ σω-
 θενσμοῦ συλλαβοῦσα
 συλλήψις: 856 πάντα τ. συλλήψις αὐτῇ
 (κβ. αὐτῆς) ἐπεται τὰ ἀγαθὰ
 συμβαίνει: 882 ἐπ' οὐδέτι τ. συμβαίνον-
 των ταρσάσεται, 885 ἀγίω εἶναι συμ-
 βαίνει, nec συμβαίνει
 συμβάλλω: π. 850 συμβάλλεσθαι τὴν τ.
 τραγέιαν κρεῖον βρώων πρὸς ἐπιλήψιν
 συμβιών: 839 ἡ τῶν συμβιούντων (κβ.
 συμβιάντων) συνηθεία
 συμβολον: 853 ἀγαλμα κυρίου κατὰ τὸ
 τ. δυναμειω σ.
 σύμβουλος: (quot.) 832 σοφία σύμβ.
 θεοῦ
 συμπαρτυρέω: 892 τὸ ὑπὸ τ. εὐαγγελίου
 συμπαρτυρούμενον
 συμπαρалаλμάνω: 829 σ. τὰς γραφάς
 (read by S. for κβ. συμπεριλαμβάνω)
 συμπαράω: 851 ὁ συμπαρὼν ἀνα-
 λείπτως τ. θεῷ
 συμπαύσχω: 868 σ. τῷ σώματι τῷ φύσει
 ταπεινῷ
 συμπεριφέρωμαι: 863 συμπεριφερόμενος
 Ἰουδαίοις διὰ, 868 σ. τοῖς ἀναγκαίοις,
 Epict. Ench. 78, Stob. Flor. LXIV. 31
 συμπεριφορά: 863 ὁ μῆκος τῆς σ. συγ-
 καταβαλὼν διὰ τὴν τῶν δ' οὐδὲ συμ-
 περιφέρεται σωματιαν, 861 ἀσφαλῆς ἐν
 συμπ., μὴ λαθῇ ἡ συμπ. διάδοσις γινώ-
 μνη, see poi. crit.
 συμπλέκω: 855 συμπλακίσσα τ. προσωεῖ
 ἡ τ. γνωστικῷ δοξίῃ
 συμπληρώω: 864 ἡ γνώσις συμπληροῦται
 διὰ τῆς τ. θείου ἐπιστήμης
 συμπνοια: 848 ἡ σ. ἐπὶ τ. ἐκκλησίας
 λέγεται κυρίως
 συμπόσιον: 852 τὸ σ. ἐπαγγέλλεται τ.
 φιλικὸν κ. ὁμοσθητικόν
 συμποτικῶς: 852 σπανίως εἰς τ. ἐστισίσεις
 τὰς σ. ἀπαντῶν, 892 σ. πρωτοκλισίαν
 τ. ψευδοσύνου ἀγάτης
 συμπτῶτω: 860 συνίσταται περὶ ὧν
 συμπτῶται καθέκει
 συμφανής: 899 συμφανὲς ἐκ τ. προ-
 γωστοτάτης ἐκκλησίας τὰς μεταγενε-
 στέρας αἰρέσεις πεκαينوμένησθαι
 συμφῆρον: 882 οὐδέποτε τὸ ἡδὺ κ. τὸ
 συμφῆρον προκρίνει τῆς οἰκονομίας, ἰδ.
 τὸ ἐπὶ τῷ συμφῆρῳ γινόμενα, 861
 διὰ τὸ συμφῆρον πάντα ἐνεργεῖ, 888
 οὐδέποτε τὸ ἡδὺ πρὸ τ. συμφῆροντος

αἰρεταί, 876 μὴ τὰ συμφέροντα ἀλλὰ
 τὰ τέρποντα αἰροῦνται αἱ πολλοί, ἰδ. τὰ
 σ. εὐχόμεθα
 σύμφωρος: 876 πάντα ἐπὶ συμφῶρῳ δε-
 ξόμεθα τ. γυμνάσια δὲ προσφέρει ἡ σὴ
 οἰκονομία, 892 ἴπ. ὧτα οὐκ ἀκούοντα τὸ
 σ., μόνον δὲ τοῖς πρὸς ἡδονὴν ἀνεργότα
 συμφωνία: 862 τὸ ἀληθεύειν μετὰ συμ-
 φωνίας γίνεται τῆς κατὰ τὸ ἀληθές
 συμφωνος: 864 ἡ γνώσις σύμφωνος αὐτῇ
 τε κ. τῷ θείῳ λόγῳ
 σὺν καί: 881 ἀφαιρεθῆναι τὰ ἐκτός σὺν
 καί τῇ τ. σώματος ὑγιείᾳ, 3 τ. ποιητὰς
 σὺν κ. τῷ ἄλλῳ χορῷ, 47 σὺν κ. τῇ
 κρείᾳ
 συνάγω: 884 ἐξ ὧν συνάγεται σαφὺς
 ('is inferred'), 851 τ. θυμίαμα τὸ
 κατὰ τ. αἰνους συναγόμενον, 899 ἴπ.
 ἡ ἐκκλησία σ. εἰς ἐνότητα πιστεύει τοὺς
 ἡδὺ καταταταγμένους
 συναγωγῇ: 'congregation' 863
 συναίρω: (?) 860 τὸ πᾶν συναίρεται πρὸς
 τ. τελειότητα, 896 τὸ παράπαν ταῖς
 ἡδοναῖς αὐτῶν συναιρούμενον ἐκλέγουσι
 συναίρωμαι: 837 οἱ θεοὶ συναίρωνται τ.
 ἀκοασίας, H. would read instead of
 συναίρωμαι in 860 and 896
 συναισθάνομαι: 878 ὅταν ἡδόμενον ἑαυ-
 τοῦ συναισθῆται, 147 σ. τῆς ἑαυτοῦ
 παρρησίας
 συναίσθησις: 862 ἡ ἐξέντη σ. τῶν ἀγ-
 γέλων, 978 ἔχοντες σ. τοῦ πυρός, 331
 εὐρετικὸν κ. ἐπωσθητικὸν ἡ σ., 971 σ. κο-
 λάσεις, Oenom. ap. Eus. Pr. Ev. vi.
 7. 10
 συναναβαίνω: 865 συναναβαίνει τῷ
 κυρίῳ, ἐνθα ἐστίν
 συναναφύωμαι: 883 ἐν τ. κηνευομένοις
 λαχόνους σ. πύαι (rare)
 συναποφέρω: 868 οὐ συναποφέρεται τοῖς
 ἄλλοις συμπεριφέρεται δὲ τοῖς ἀν-
 αγκαίοις, 487 διακρίνει τ. φαντασίας
 κ. μὴ συναποφέρεσθαι αὐταῖς
 συνάπτω: 838 τινὰ μὲν συνημένα τινὰ
 δὲ διεξενυμένα, cf. Clem. Hom. vi. 24
 τὰ στοιχεῖα εἶπε ἀλλήλων διεστάλκει...
 εἶπε αἱ ἀλλήλους συνῆπτε, ὑπὸ τεχνίτου
 νοῦ πρὸς τὸ οἰκείον συναρμύζεται, ἰδ. 25
 ἀνάγκη τινὰ εἶναι ἀγέννητον τεχνίτην,
 διὰ τὰ στοιχεῖα ἡ διεστώτα συνήγαγεν
 ἡ συνῶτα ἀλλήλους πρὸς ζῶον γένεσιν
 τεχνικῶς ἐκέρσε
 συνασκέω: 876 καλὰ κ. ἀγαθὰ εἶναι σ.,
 Iamb. Vit. Pyth. 68, 188, 225
 συνάσκησις: 860 πάντα ἐκπεπλήρωκεν
 ὁ γνωστικὸς εἰς τὴν σ., 869 ἐκ μαθήσεως
 καὶ σ., 872 ἡ τ. βίω σ., 875 εἰς σ.
 βεβαιώτης, 901 σ. γνωστικῇ, 317 τ.
 δόναμιν ἐκ σωμασκήσεως αἰξίω, 448 ἐκ
 σ. πύχνης τὸ δόνασθαι, 734 ἰνίσι.
 συναΐξω: tr. 870 ἄρτι ἐκ φύσεως, ἀσκή-
 σεις, λόγον συναΐξμεν, 331 συναΐξω

τ. ἐπιβολὴν ἢ συνάσκειν: *ἐπιβ.* 886
 ἀμφὸς εἰς τ. τελείαν ἀγάπην συνά-
 ζουσιν
 συνάφεια: 863 σ. καὶ κοινωνία πρὸς τ.
 θεῖον, *Plut.*
 συναφιστάμενος: 854 συναφιστάμενος τ.
 λόγῳ τ. σώμα τῆς γῆς περιέμενει
 συνδιανύμενος: 833 εἰς συνδιανουμένην
 ἀγγελοὶ κατὰ ἔθνη
 συνδυασμός: 899 ἐξ αὐτῆς οὐκ ἐκ συν-
 δυασμοῦ συλλαβεῖσα, *Philo*
 σύνεγγυς: 854 σ. *gen.* ὡς σύνεγγυς ἔσται
 τ. θεοῦ
 συνελθόντες: 888 αἱ προαίρεσις ἐν τῇ
 σ. πορθμεύονται, 862 τῇ σ. τῇ θείᾳ κ.
 τῇ ἑαυτοῦ ἀρκείται, 880 ἀγαθὴ σ., 318
 ἀρίστη πρὸς τ. ἀρεσκῶν ἢ συν., 445 θεό-
 θεν ἵκει ἢ σ.
 σύνεσμα: 839 σύνεστι τ. ἀμφόλοις ἐν τῇ
 γῇ κ. οὐρανῷ, 854 συνεῖται στέλλων τ.
 θεῷ, *see* συνίσμι
 συνεκφώνησις: 884 ἢ τελευταία τ. ἐσχῆς
 σ. (*rare*)
 συνελόντι: 854, 878 ὁ γνωστικὸς συν-
 ελόντι εἰπεῖν τ. ἀποστολικῇ ἀποκρίσει
 ἀνταναντησάμενος
 συνεπιγράφω: 880 π. σφαιερὸν τοῖς
 ἐτέροις ἀμαρτήμασι συνεπιγράφεται,
Philo
 συνεπιλαμβάνω: π. 896 συνεπιλα-
 βάνονται τ. ἀπορίων αἱ περὶ τ. ἄλλων
 διδασκαλίας αἰρέσεις, *Luc. Proem. 18*
Hemat.
 συνεπιστάμενος: (c. *dat. rei*) 870 σ. τοῦ-
 τοις τὰ μὴ δεῖν
 συνίργημα: 871 διὰ ἀφοσίονην κ. διαβό-
 λου συνίργημα συνίσταται
 συνίργως: 853 ἐχέται συνίργων ἅμα,
 856 ὁ εὐποραίματος σ. πρὸς τ. λήψιν,
 859 σ. πρὸς τὸ διαγιγνώσκειν, 860 ὁ
 ἱατρὸς ὑγίαν παρέχεται τοῖς συνίργωσι
 πρὸς ὑγίαν δια, 867 σ. πρὸς τ.
 μάθησιν
 συνίργος: 835 σ. πρὸς ἀρετὴν
 σύνεσις: 850 ἄθετος ἢ τοιαύτη τροφή
 πρὸς σύνεσιν: (= *conscience*) 844
 (*quot.*), cf. *Tobit* iii. 8 ὅς ἐστιν ἀπο-
 κλίνουσα τ. ἀνδράς;
 συνεύχομαι: 860 ὁ γνωστικὸς σ. τοῖς
 κούτερον (*ms. καὶ*.) πεπιστευμένοι
 συνεχής: 861 μήμη σ., 829 τὸ συνεχὲς
 τ. λόγου, *ib.* ἐπιμέλεια σ., 889 (*adv.*)
 συνεχὲς ὑγιαίνει ἐχέται
 συνέχων: 838 τὰ συνέχοντα (*n. om. p.*
 28, l. 4)
 συνεχῶς: 851 σ. τὸν δῖον βίαν τοῦτο
 πράττει
 συνήθεια: 897 ἀτυχεῖς, ὡς φησὶν ἡ σ.,
 839 ἢ τὸν συμβάδων (?) συμβιβάδων)
 συνήθεια
 συνήθης: 861 of persons, *see* *Clem.*
Hom. ind.

συνήθεια: 839 μεταγενέστερα τῇ ἐκ-
 κλησίας αἱ ἀνθρώπων σ. 165
 σύνθετος: 889 τ. θρησκεία τὸ σ.
 συνθήκη: 862 μὲν παραβαίνων τὸν
 κατὰ τ. συνθήκας δια, 867 δια
 σύνθετος: 888 σ. τὸν θεόν, *Orig. c.*
Cels. III. 50 σύνθετος ταύτῃ ἀρετῇ,
Chrys. XI. 358° σ. τοῦ θεοῦ, *Philo*
 σύνεσμα: 839 τοῖς μὲν συνίστων τὰς
 λέξεις, 886 συνήθους ὅπου ἐργαί,
 897 μεγαλοφρόνως τὰς γραφὰς συνίστει,
 892 μὴ οἶναι τε εἶναι συνίστει τ. οὐκ,
 862 πρὸς τ. συνίστας (?) συνίστας)
 εὐγνωμοσύνην ἔχων χρῆ
 συνίσταται: π. 867 πῶς κατὰ πρᾶξιν
 πιστεύει συνίσταται, 670 δι' ἄγωνα τ.
 δυνάμιν συνίσταται ἢ διελία, 871 διὰ δι-
 βάλου συνίργημα σ., *ib.* ἢ δι' ἄγωνα
 συνιστάμεν πρᾶξι οὐκ ἔθνη ἄγωνα,
 879 τὸν τ. ἄγωνα χρὸν συνιστάμεν
 ἔχει, π. 896 ἐπιστάμενος θείᾳ παρα-
 δόσει ὑπὲρ τοῦ τ. ἀρεσκῶν συνιστάμενος
 σύνθετος: 886 ὁ καλλώμενος τ. κατὰ τὸ
 διάφορον τῆς σ. γένος
 σύνεσμα: 844 πᾶς ἀρετὴ ὁ μὲν ἑαυτοῦ
 κακὸν συνιστᾷ (*ms. συνιστᾷ*), 849 τ.
 δι' συνιστᾷ αὐτοῖς οἱ οὐκ ἔθνη χρῶνται,
 853 ἢ τοῦ συνιστᾷ ἐναφροσύνη τ.
 ψυχῇ δύναιτο
 συνομολογέω: 849
 σύνταγμα: 849
 συνταίνω: 856 σ. τὸ πνευματικὸν τὸν δι-
 φωτῇ τ. νοητῇ
 σύντομος: 865 ἢ πλείους σ. τὸν πεπαι-
 γμένον γένος, 103 ὅδε σ.
 συντόμος: 866 σ. τὸν γνωστικὸν ἐφρο-
 σεν
 σέσκιος: 901 ἔρος σ. καὶ δασύ, 92 ἔρος
 ἀγαπᾷ εἶναι σ.
 σέστασις: 900 ἢ ἀρχὴ τ. σέστατος
 κατὰ τ. μονάδα ἑστῶν
 σέσταλλω: ('*to brace*') 838 τὸ ἐξ ἀ-
 κήσεως εἰς ἀπέθεσιν συνεσταλλέντος,
 877 συνεσταλλέντος ἐφ' οἷς ἐπικαλεῖται
 τῇ τ. βίου ἀνάγκῃ, cf. 128
 σφαλερός: 860 σφαλερὸν τοῦ ἐτέρου
 ἀμαρτήμασι συνεπιγράφεται
 σφέλλω: π. 830 σφ. μέγιστα, *ib.* <ἐν>
 τοῖς πλείστοις τὸν κατὰ μέρος σφέλ-
 λεται
 σφέδρα: 869 *init.* παροῦργος σφ.
 σφραγίς: 888 σφρ. περὶ τὸ ἀφροσύνη
 σχεδόν: (of *ourtesy*) 839, 872, 894
 σχῆμα: 846 ὅδε οὐκ ἀπεικονίζεται
 ἴσον σχῆματι, 869 σχῆματι παροῦργος
 μένος
 σχηματίζω: 851 ἢ παροῦργος ἀνδρῶν
 ἀγαθῶν σχ. τὸν ἀνταγινώσκοντα, 834,
Dio C.
 σχιδανόσκει: 901 ὡς σχιδανόσκει τῇ
 διελίᾳ τ. πιστεύει ἐπαρκεμένους,
Arist.

σῶζω: 855 οἱ σωζόμενοι, ἰδ. ὁ σωζόμενος οὐκ ἄκων σωθῆσεται, 867 σ. τὴν ἀπολυθῆναι, 853 ἢ μὴ πρότερον ὑπέληψις οὐδεμίαν σῶξιν θεοσέβειαν
 σῶμα: 891 τὸ σ. καὶ τὸ ὄφρος, 886 σ. πνευματικόν, 885 σ. ἀλληγορεῖται
 σωματικός: 852 σ. πόροι, σ. δύναμις, 870 λύπαι σ., 889 τῆς σ. ψυχῆς κατεξαρτῶνται
 σωματίον: 860 ἀλλήλην τὸ σ. εὐ μάλα δεκτικόν
 σωτήρ: contrasted with κύριος 883, 837 ἰδὲ τε ἐκδοῦναι κ. ποιῆν πᾶσιν εἰς αὐτὸν σωτήρ
 σωτηρία: 835 ἢ τοῦ θλου σ., ἰδ. ἢ τῶν κριτηρίων σ., 855 ἢ κατ' ἐπίγνωσιν σ.
 σωτηρίας: 884 αὐταὶ αἱ σ. περιτροπαλίζονται κ. χρόναι κ. τόποις (cf. 130 σωτ. διαίτα), 866 μεταβολὴ σ., 865 παιδεία σ., 885 δικαιοσύνη σ., 889 τ. σωτήριον ἐν ᾧ ὥρα ἐπίγνωψις (?)
 σωφρονίζω: 895 τ. αἰρετικὸν καταμαθῶντας σωφρονισθῆναι
 σωφροσύνη: 872 ἢ δι' αὐτὴν αἰρετὴ σ. ἀποκράτορας τ. ἀνδρα κατασκευάζει, 838 εἰγμ., 875 ἢ χήρα διὰ σωφροσύνης αἰθῆς παρθένοι
 τακτός: 854 ὥρας τ. ἀπνεύμονον εὐχῇ τάληθοι: 888, see θατέρων, and τάδελοφῶν 960
 ταμίον: 861 τὸ τ. τῆς ψυχῆς, cf. 157, 853 (quot.) ἐρευνᾷ τὰ τ.
 τάξις: 884 βελτίων τ. ἐν τῷ παντί, 835 ἐκδοτὴς ἀγίας τάξεως ὑπερβαίνει τ. πολιτείας, 838 τίνα ἑκαστον ἔχει τ. τάξιν, 839 ἐν τάξει πάντα πράττων, 855 ἢ τὰξιν ἐνεχειρίσθησαν, 903 τ. τάξεως οὐ στοχάζονται οἱ στρωματεῖς, 872 ἐν υἱοῦ καταλογεῖται τάξις, cf. 136 βοηθήματος ἔχει τ.
 ταπεινός: 853 εἰς ταπεινὰ ὑπονοίας ἐκτρέφεται
 ταπείνω: 882 ἐπ' οὐδενὶ παρόσεται, 893 ὀφθαλμοὶ τεταραγμένοι
 τάσις: 833 οὐκ ἂν βελτίων διοικήσεις ἀνθρώπων εἴη τ. θεῷ τῆς τεταγμένης ταύτης (initial) 850, 880, 831, 832 and παλαιά
 ταυτὸν: 845 τ. καὶ ὁμοιον, 870 ἀμείχανον ἅμα τῷ αὐτῷ τ. ἐναντία κατὰ ταυτὸν (μα. τὸν αὐτὸν) κ. πρὸς τὸν αὐτὸν ἀπαντᾶν χρόνον, 872 τὸ ταυτὸν ἐν ἰστί
 ταυτοῦτης: 835 ταυτοῦτης τῆς ὑπεροχῆς περιημῆται, 837 μόνος θεοῦ ὁ ἐν ταυτοῦτης τ. δικαίας ἀγαθωσύνης ὢν, 978, Basil Ep. 129. 4 (iii. 220 c), 189. 6 βλ., 7 βλ., Philo
 τα...ῖ: 888 τὰς τε ζητήσεις ἐκτρεπομένους ἀποφενύοντων δι' τ. διδασκαλίας
 τέκνον: 897 ἢ τέκνον ἐμφυτευθῆσα σοφία

τέλειος: 881, 886 τ. ὡς ὁ πατήρ, 886 τ. λατρός, 869 τὸ τέλειον τῆς ἔξεως, cf. Lightfoot on Phil. iii. 15
 τελειότης: 852 τὸ ἡγεμονικὸν τῆς τελειότητος, 859 ἀγάπης τ. τελειότητα αἰτῆσται, 872 τελ. ἀνδρείας, 876 εἰς μαρτύριον τελειότητος, 877 ἡγετεύει κατὰ τὴν τ. εὐαγγελίου τελειότητα
 τελειώω: 833 οἱ διὰ πίστεως τελειούμενοι, 864 διὰ γνῶσεως τελειοῦνται ἢ πιστοὶ τελείως: 886 γίνεσθε τέλειοι τελείως ἀφίετες τ. ἀμαρτίας, 882 τ. βιω
 τελείως: 854 τελ. τοῦ κατ' ἀγάπην ὁρμώμενου, 834 τὴν διὰ πίστεως τελείωσιν, 864 ἢ γνῶσις τ. τῆς ἀνθρώπου, 865 ἢ τ. τῆς ψυχῆς, 883 ἢ τ. τοῦ πιστοῦ δι' ἀγάπης
 τέλειον: adv. 859 μηδέπω τ. ἐκ τῆς εἰς τὴν διπλὴν ἐπιτηδεύτητος ἐκθλίψαντες ἐαυτοῦς, 860 τ. ἀπεσπασμένοι τῶν τ. κακίας ἔργων, 873 τ. καθαρὰ γενομένη, 45, 884, 888, 40, 69, 98 f.
 τέλειος: 860 ἀγαθὸς τ.
 τέλος: 861 τρία ἰστί πάσης πράξεως τέλη, τ. καλόν, τ. συμφέρον, τ. ἥδον, 865 ἐπὶ τέλει παραδίδεται, 862 ἐπὶ τέλει ἐνδεκνυται τ. ἐνεργήματα, 883 τὸ τέλος εἰς θεωρίαν περαοῦνται, 895 τέλος τ. γνωστικοῦ ἐνταῦθα διττόν, πλ. 884
 τεμενίζω: 837 ἐν δικαίῳ ψυχῇ τεμενίζεται κ. ἐνιδρύεται ὁ πάντων ἡγεμὼν
 τέμνω: 883 τ. τὸν οὐρανὸν καὶ ἔπτεται τῶν θρόνων τῶν ἑρῶν, 832 βλ.
 τεργνός: 875 ἐνέργημα τ. ὑφορᾶται, ἰδ. πῶς ἂν εἴη τ. τὰ περὶ τὴν βρῶσιν;
 τέρω: 874 τὰ τέρωποντα αἰροῦνται οἱ πολλοί, 876 βλ. οὐ τέρωται τ. σταθμοὶ τεταγμένοι: 856 τ. διδόντες καθ' ἣν ἐνεχειρίσθησαν τάξιν ἐκ θεοῦ
 τετράς: 877 ('Wednesday'), 744, Loebek Aglaoph. 430—434, Constit. Apost. v. 15. 20, vii. 23, Socrates H. E. v. 22 ἐν Ἀλεξανδρίᾳ τῇ τετράδι κ. τῇ λεγομένῃ παρασκευῇ πάντα τὰ συνάξεως γίνονται δίχα τῆς τ. μυστηρίων τελετῆς
 τεχνάζομαι: 854 ἰνίτ. τὴν ἐπιστροφὴν τεχνάζομενοι
 τέχνη: 839 τ. τῆς τῶν ποριστικῶν, 845 παιδιαὶ τέχναι γίνονται θεοῖς, 875 τ. τέχναις μαρθάνει, ('system') 889
 τεχνικός: 858 τῷ τεχνικῷ τεχνικῶς ἑκαστα ἀποκρίνεται, 889 τὰ διὰ τοῦ κ. λογισμοῦ τεχνικὰ λόγων
 τεχνικός: 858, see τεχνικός
 τεχνίτης: 891 ἔχουσι τι πλεον οἱ τ. τῶν ἰδιωτῶν
 τηλικότος: 896 τ. ἀνδρείς, 867 ἢ τοσούτῃ κ. τηλικαύτῃ θεωρίᾳ
 Τιβέριος: 898 οἱ Τιβέριον χρόνοι
 τίθημι: m. 842 (quot.) τ. τοῦτο σημαῖν, 862 βαβαίαις τ. τὰς σωφίας

τιθηνών: m. 899 ὁ ἀναγεννῶν κ. τιθηνώμενος τὴν ψυχὴν τὴν ἐξελγμένην, cf. 123, 174, Thomist. 225 B: p. Paed. i. 45 init.

τίκτω: 841 τ. ἐν τῇ ἱερῇ, 889 τέκονεν κ. σὺ τέκονεν φρενί (quot.)

τιμῆς: act. 860 θεὸς προσεχιστέρα τιμὴν ἐπισκοπῇ, m. 860 τὴν προαίρεσιν τὴν ἀγίαν τιμώμενος (where H. J. reads τιμῶν ἢν δι), p. 848 τιμώμενον χαίρει τὸ θεῖον, 864 ὡραὶ εὐχαλὶ τιμημέναι

τίμιος: 829 τίμιον ἄπαν τὸ ὑπερέχον ἡγείται, 841 τ. ὁ θεός, 846 ὁ τίμιος τ. θεῷ, 857 τὸ πάντων τιμώτατον, 899 τὸ ἄκρω τίμιος κατὰ τὴν μένουσιν ἵπαισι

τιμωρίαι: m. 896 σὺ τιμωρεῖται θεός, κολάζει μέντοι

τιμωρία: 865 κόλασις κ. τ., 895 τ.)(κόλασις, κακοῦ ἀνταπόδοσις ἢ τιμωρία, 876 τ. κακῶργον, cf. Arist. Rhet. i. 10. 17 ἢ μὲν κόλασις τ. πᾶσιν χροῖται ἐνέκα, ἢ δὲ τιμωρία τ. ποιοῦντος ἢ ἀποκληρωσθῇ with Cope's n.

τοῖνον (initial): 868 τοῖνον ὁ γνωστικὸς τὴν εὐχὴν ποιῶν (?) in apod. 21 ἀνάγει τοῖνον

τολμάω: 891

τολμηρότερον: (adv.) 854 τ. εἰπὼν

τόπος: 835 εἰς ἀμείνων ἀμεινῶν τόπων τόπου ἀφικνούται, 845 ἐν τόπῳ περιγράφει, id. πάντα ἐν τόπῳ, 856 τ. ἱερῷ, 878 ἢ αὐτὸς τ. ἀναγκάσθ, 900 ἀπὸ τόπου προσαγορεύονται: 841 κατὰ τ. τόπον γενόμενος, 901 τ. ὁ φθικὸς, 469 (the Mosaic law gave to the Greeks) ἀρχὴν παντὸς τ. θηκού τόπου

τράγιος: 850 τὰ γρ. κρία τράγιος: 850 τὸν γρ. ἐπὶ διαπομπῇ τ. κακῶν ὁ νόμος θεῷ

τραγῳδία: 814 ἢ γρ. λέγει τραγῳδίας: 887 (quot.) οἱ δόκιμοι γρ. τὸ κίβδηλον νόμισμα διακρίνουσιν

τρέφω: 842 (quot.) ἀλεκτρυόν τρεφόμενος, id. διὰ μικροψυχίας τοῦ τρέφοντος, 848 τ. θεὸν ἀνορέτως τρεφόμενον ποιοῦσιν, id. τ. θηρία ἐκ τῆς τ. οἰκίου σώματος ἀναθυμᾶσιν τρέφεται, 867 τὸ θυμοειδὲς ἀλόγως γρ.

τριάς: 854 οἱ γνωρίζοντες τὴν μακαρίαν τὴν ἁγίαν τριάδα μουῶν, 710, 586, 542

τρίβωλος: 876 ἐπιθυμία τριβόλοι εἰσραται

τρίβω: 872 οἱ τὸν ἐργάτην τριβοντες βίω

τρίτος: 833 τὰ πρῶτα κ. δεύτερα κ. τρίτα

τριττός: 893 τριττὴ θεραπεία οἴσθεις τριττῇ: 854 διανομαι τ. διασταμέναι τρόπος: 'character' 856 ἐξετάζεται διὰ τῆς εὐχῆς ὁ τρόπος, 864 τελειώσιν κατὰ

τὸν τρόπον, 878 τ. αὐτὸν γρ. ἐπὶ τ. γνωστικῷ εἶδω: 840 ὅσπερ τρέπον ὁ φῶς φωτίζει, 865, 867 ἐκ παντὸς τρόπου: 866 ὁ πρῶτος τ. κορυφαῖ ἐσπερίας γρ. ('dispensation')

τροφή: 846 init. σκέπη κ. τροφή τὸ θεῖον δίδεται, 846 ἡν. θεὸς αὐτὸν ἐκτρέφει, 848 αἱ διὰ τ. ἀσφάτου, αἱ διὰ τ. στόματος τροφαί, 849 γρ. ἀπὸ ἥν, id. ἢ διὰ τῶν σαρκῶν γρ., 850 γρ. ἔδωκε πρὸς σόνεσιν, 875 παρίστανει τὰς γρ., id. ἀτροφία τ. ψυχῆς ἢ ἀγνοια, γρ. ἢ ἢ γούσι, 890 τὸν εἰς τροφὴν αἰσῶν καταμεγαλοφρονεῖ

τρογόν: 849 ἢ γρ. καὶ ἢ περιστάσι

τροφή: 832 ὑπὸ τροφῆς μέθυος

Τύριος: 846 Τύριον χαρὶ δοδαλαμένων (κα. ἀγέρτου)

τύφος: 897 ὁ τύφος ἐντεταίμενος ὁ κύριος τυφός: 896 αἱ τὴν (κα. ἡν) τυφώσθαι τὴν λῆξιν (sc. φουσιον) ἐμπεριέσθαι τυλάβοι

τυχερός: 870 τὰ λεγόμενα τυχερά δεσφ ταῦτα τῷ σπουδαίῳ σὺ φοβερὰ

ὕβρις: 840

ὕβρις: 860 ὕβριον παρέχεται ὁ κύριος τοῖς συνεργοῖς πρὸς ὕγ., 872 ὕβρις χάρις σωφροσύνης, 881, see Jazpacis p. 85, § 148

ὕβρις: 859 συνεχὶς ὕγ.

ὕβρις: 896 (quot.) ἢ διδασκαλία τ. σωτῆρος ὕβρις (ἡν) γνωστικῆς, 850 ὅτι ἐγκρίσθαι τῷ ὕβρι

ὕβρις: (quot.) 883

ὕβρις: 851 ὁ ὕβρις κ. λόγος, see ὑβρις 'God'

ὕβρις: 837 κακῶν αἰτία ὕβρις ἐσθῆτα, 845, 882 ἢ περιστάσις δ.

ὕβρις: 845 ἀγέλαμα ἐκ τ. ὕβρις τ. ἀργῆς ἀργὰ καὶ ὕβρις, 880 ἔρωτα (κα. δειγμα) ὕβρις διαπομπῆς

ὕβρις: 852 init. πλεῖστον ὕβρις

ὕβρις: 861 ψαλλοῖ κ. ὕβρις παρὰ τ. ἐστίασι

ὕβρις: 830, 870 and 883 ὁ λόγος ὕβρις, 891 ὅς τ. ὕβρις τ. προφητείας ὕβρις

ὕβρις: p. 889 ὕβρις τὸν αὐτὸν αὐτὸν, 596 εἰς πίστιν ὕβρις, 532 ἐκ τῆς ἀδικίας εἰς δικαιοσύνην ὕβρις

ὕβρις: 833 ὕβρις τ. ἐνταλῶν, 866 ὕβρις τ. εὐαγγελίου

ὕβρις: 883 τοῦ Πέτρου ὕβρις

ὕβρις: (αἱ ἐπὶ κ.)

ὕβρις: 891 τὰ σημαντικὰ ὕβρις

ὕβρις: 894 αἱ μαχόμενα λόγους ἐφίλεισθαι νῦν δεσφ, ὕβρις ταῦτα

ὕβρις: 837 ὕβρις. <ὕβρις> καὶ ὕβρις ὁ γνωστικὸς γινώσκων, 886 ὑπερέχον πάντων τῶν περιστατικῶν γινώσκων

ὑπερβαίνω: 834 ὑπερβάς τὸ προηγούμενον τ. φιλοσοφίας, 835 αἱ γνωστικαὶ ψυχαὶ ὑπερβαίνουσαι ἐκάστης ἀγίας τάξεως τ. πολιτείας, 857 ὁ γνωστικὸς αἰτήσεται ἐπιτηδεύματα εἰς ἃ μάλιστα ὑπερβαίνειν (D. ἀποβ.), 892 ὑπερβήναι τὸ κουνεῖν τ. πίστεως, 897 ὑπερβ. τ. ἀληθείας, 870 ὑπ. ὅλων τ. ἐμπειρίας, 865 c. γεν. πάσης καθάρσεως (H. πάσαι -σεις) ὑπερβάς
ὑπερβάλλω: 833 ἡ ὑπερβάλλουσα φιλοθυμία τ. σωτήρος, 900 ἡ ἐξουχία τ. ἐκκλησίας πάντα ὑπερβάλλουσα
ὑπέρβασις: 854 ὁ γνωστικὸς τὴν ὑπ. παυτοῦ τ. κόσμου ἐκουσίως ποιεῖται
ὑπερβολή: 875 βλ. ὑπ. οὐσίτητος, 895 ὑπ. ἀγαθότητος
ὑπερβυσκίω: ἰνίτ. 834 ὑπερβάς τὸ προηγούμενον τ. φιλοσοφίας ὑπερβύσκουσεν (gate)
ὑπερεμπιπλῶμαι: 843 ὑπερεμπιπλάμενοι κ. μέθαις ἐγκολιόμενοι, Luc. Hist. Const. 20, Conu. 85
ὑπερευφραίνωμαι: 880 λέγων κ. ποιῶν τ. προστάγματα τ. θεοῦ ὑπ., Barn. Ep. i. 2, Jos., Luc.
ὑπερέχωμαι: 868 οὐκ εἶρων κ. ὑπερευχόμενος αὐτοῦ, Chrys. xi. 580^a, 581^b, 107
ὑπερέχω: 829 τίμον ἅπαν τὸ ὑπερέχων ὑπερηφανεύω: ἱρ. 882 τὴν περιπέσσαν ὅλην ὑπερηφανεῖ, 439, 48 τὴν θεὸν ὑπ., c. inf. 69, see Bogaar on Q.D.8. 955
ὑπερέκδομος: 838 ὁ γνωστικὸς κόσμος ἡ ὑπερέκδομος ἐν κόσμῳ <πάντα> πράσσει, 434 κατ' ἐπακολούθημα τῆς ἐκλογῆς τ. ὑπερεκδομοῦ ἡ κοσμικὴ πίστις, 6, 111 ἰνίτ. σοφία ὑπ., 640 θεοῦ τὰ πάντα, 8 τὸν κόσμος καὶ τὰ ὑπερέκδομα, cf. 948 ὑπερουράνια παιδεύματα
ὑπερον: 843 ἦσαν τ. ἔφην [ἐν] τῷ ὑπέρῳ περιληφμένον, ἰδ. παραδοξότερον ἦν εἰ τὸ ὑπ. περὶ ὁρθῶ τ. ὅφει καταληφμένον ὁθεῖω
ὑπεροπτικὸς: c. γεν. 897 ὑπ. τῶν εἰς ἀμαρτίαν ὑποσυρτότων
ὑπεροράω: 834 ὑπ. εἶναι ἀνόμους, 873, 878 ὑπερορᾷ τ. δδελφόν, 879 χρωσθὲν ὑπερορᾷ
ὑπερορχή: 835 ταυτότητι τῆς ὑπ. τετιμμημένα, 845 τ. ὅλων κόσμων ἔξω ἡγεσάμενοι τῆς τ. θεοῦ ὑπ., 866 ἡ ἐν σφαίρᾳ τελειοτάτα ὑπ., 879 ἡ κατ' ἀξίαν ὑπ., 831 (abstr. for οὐνοσ.) αὐτὴ ἡ μεγίστη ὑπ., 894
ὑπεροχθίζω: 883 ἄμενον ὑπεροχθίζαι ('to desire') τ. τοιαύτην φιλοτιμίαν, 787, Philo n. 86 M., often in Heliod.
ὑπερφύω: 835 ὑπ. ἀκρόατος ὅτε ὀψέω: 886 ὀψέω (D. ὀψέω) τ. ὅτα

τ. ψυχῆς, 961, 784 ὀψοσχόντες τ. ἀκόσῳ Ἑλληνοῖς μαθήμασι
ὑπήκοος: 839 ταῖς ἐντολαῖς ὑπ.
ὑπηρέτης: m. 830 ὑπ. διακονίας τῷ θεῷ ἀγγελοῖς
ὑπηρετικὸς: 830 τῆς θεραπείας ἡ μὲν βελτιωτικὴ ἡ δὲ ὑπηρετικὴ... γοεῖται ἐκ παιδῶν ὑπ., ἰδ. τὴν μὲν βελτιωτικὴν οἱ πρεσβύτεροι σώζουσιν εἰκόνα, τὴν δὲ ὑπ. αἱ διδάσκουσι, 855 οὐχ ὑπ. ἡ εἰς ἡμᾶς θεῶθεν ἥκουσα πρόνοια
ὑπὲ: 892 τὸ πρὸς τ. κυρίου διὰ τ. προφητῶν εἰρημένον καὶ ὑπὸ τ. εὐαγγελίου μαρτυρούμενον, ἰδ. ὑπὸ δοξοσολίας ἐπηρμένοι, c. dat. 865 ὑπὸ τῷ σωτῆρι τεταγμένοι
ὑποβαίνω: 899 αἱ ἐν ταύτῳ ὑποβιβηκῖαι τῷ χρόνῳ ἀφίσεις
ὑποβάλλω: 838 ὁ γνωστικὸς οὐ κολακείας ὑποβιβλάται
ὑπογράφω: 835 ὑπογράφουσι (κα. ἀπογρ.) τὸν γῶσιν (ms. γνωστικόν) γινόμενον ἡμῖν, 883 τ. τελειότητα ἀπογ., 901 τοῦ ἡθικοῦ γόπου ὡς ἐν κεφαλῇ ὑπογράφοντος, 829 κεφαλαιώδως τ. χριστιανισμὸν ὑπογράφω, 89 ὑπ. νόμου, 94; m. 106 ὑπογράφωμαι ἀπλότητα εἰς ἡλικίαν παιδικήν
ὑποθέστω: (positive not used) 832 αἱ ὑπ. ἀγγελοῖς
ὑπόδειγμα: 864 εἰς ὑπ. τοῖς διαβέσσθαι τ. οικονομίας δυναμένους, 876 ἀλλοτρίων κακῶν ὑποδείγμασι οὐ παιδεύεται
ὑποδείκνυμι: 900 ὅτην τινα ὑπέδειξεν
ὑπόδειξις: (quot.) 840 ὑποδοκίμενος
ὑπόθεσις: 900 τῶν ἀφίσεων αἱ μὲν ἀπὸ ὑποθέσεων (? ὑποστάσεων) προσαγορεύονται
ὑποκρίνομαι: 870 ἀμεμφῶς ὑπ. τ. δράμα τ. βίου
ὑποκρίσις: 863 οὐδεμιᾶς ὑποκρίσεως μετέχω
ὑπολαμβάνω: 868 ὡς ὑπολαμβάνεται παρὰ τοῖς ἄλλοις, 896 βλ. εἰ τις τ. λέξιν ἐμπνεύειν ὑπολάβαι
ὑπολαίπω: 896 τίς ἐν τηλικούτοις ἀνδράσιν ὑπελείπετο λόγος Μαρκίωνος; 859 βρῖθουεῖ τις ἀπορία ὑπολείπεται
ὑπολήψω: 853 ἡ μὴ πρίπουσα περὶ τ. θεοῦ ὑπ., 883 οὐκ ἐν ὑπολήψει οὐδὲ ἐν τῷ δοκεῖν πιστὸς εἶναι βούλεται γνώσει δὲ κ. ἀληθείᾳ
ὑπομενεῖς: 870 τὰ τε πρακτὰ τὰ τε ὑπ. γωρίζει, Plut. Vit. Mor. 2, Stoic. Rep. 7. 4
ὑπομένω: 838 οὐ δεῖ ὑπομένειν τ. κακίας ἀλλὰ τὰ φοβερά, 871 φέβω τῶν μεγάλων δεινῶν τὰ ἐλάττω ὑπ., 895 τὰς ρουθεσίας ὑπομ., 891 c. inf. (to persevere in) ὑπομ. μὴ προσκίσειν
ὑπομνήσκω: p. 854 ὑπομνήσθην τ. δογμάτων

υπέμνημα: 895 ἐκ τῶδε τῶν ὑπ.
 συμφρονισθῆναι, 854 ἡ καταδρομὴ παρ-
 εσθουμένη τὸ υπέμνημα
 υπέμνησις: 845 ἐπὶ τῇ τ. προηγου-
 μένῳ κεφαλῶν υπέμνησιν τρέψεται
 ὑπομονή: 876 ἡ ἀνδρική οὐ.
 ὑπομονητικός: 880 ὑπ. πρὸς πᾶσαν
 τιμίαν, 891 τὸ ὑπομ.
 ὑπόνοια: 883 εἰς ταπεινὰ κ. ἀσχημένους
 ἐκτρέφεται ὑπόνοια (= ὑπέλπις Olex.
 Hom. iv. 8)
 ὑποπίπτω: 876 c. dat. ὑπ. ἀμαρτή-
 μασι, 620 τὸ ἐφ' ἡμῶν σὺχ ὑπ. ἄλλῃ
 τυτὶ
 ὑποπτεύω: 833 ἐπ' οὐδενὶ παύσεται
 οὐδὲ ὑποπτεύει <οὐδέν> τ. γνωμένων
 ὑπόστασις: 878 ἀδελφοὶ αἰεὶ κατὰ τῇ
 τ. ἔργων ὑπ., 899 κατὰ τὴν ὑπόστασιν
 κατὰ τὴν ἐξοχὴν μόνῃ ὅστις ἡ ἀρχαία
 ἐκκλησία, 898 ὑπόθεσις
 ὑποσφύρω: 897 ὑπεροπτικῶς τῶν εἰς
 ἀμαρτίαν ὑποσφύρωντων
 ὑπόσχεσις: 837 δῶρον ὑποσχ., 875 τὰς
 ὑπ. ἀπαιτούμεν, 901 μετρίων ἐπὶ τῇ
 ὑπ. (? ὑπόθεσις)
 ὑποτίθω: 880 αὖ ὑποτεταγμένοι
 ὑποτιθῆναι: m. 841 ἀνθρωποπαθεῖς τ.
 θεοῦ ὑπ.
 ὄσ: 849 κρέα ἥδιατα ἔχουσιν οὐκ ἔσθ, 484
 ὅν θὺν εἶναι φησιν, οὐκ εἰς θῶν μόνον
 ἐπιτηδεύον, 75, 817
 ὄστρος: 900 ταυτὶ μὲν οὐ καὶ εἰς
 ὄστρον
 ὄστρος: (quot.) 849
 ὄφαιρος: 902 ὄφαιρεσθαι κ. κλέπτειν
 τ. ὄρα
 ὄφιστημι: 870 ἐπιστημένως ὄφισταται
 ἂν δέ, 871 αἱ παῖδες ἀγνοοῦν τ. δεινῶν
 ὄφιστάνται τ. φοβερά, 878 οὐδὲν ἔστι
 τ. ὑποστάντων δ' μὴ θέλει, 876 οὐκ
 αἶδα εἰ ὑποστήσονται τ. θλίψει
 ὄφοράς m.: 871 ψῆλον ὑφορώμενοι τῇ τ.
 κλήσει ἐμμένοντες ὁμολογίᾳ, 875 λό-
 γον φέροντά τινα ἡδονῇ ὑφορᾶται,
 898 τ. προφητείας ὑφορᾶται
 ὄφος: 891 ὡς τ. σῶμα καὶ θ. τῇ προ-
 φητείας ὑπαγορεύει
 ὄφηλις: 883 αἰνίσσεται τοὺς ὕψ. προσ-
 δεξαμένους τ. λόγον ὕψηλούς ὡς πόρ-
 γον ἴσασθαι, cf. 798 αἱ ὕψ. αἰσθε-
 μίσθαι δυνάμενοι
 ὄφως: 859 τὸ ἐπαναβεβηκὸς ὄφως, 894
 ἀποτίπτουσιν τοῦδε τ. ὄφους αἱ μὴ
 ἐτόμενοι θεῷ
 φαειρόνομαι: 886 τ. θεῶν μόνος τ.
 καλοῖς παγαθοῖς φαειρόνεται (so H.,
 φαίνεται m.): cf. φαειρόνομα 291 (ψυχὴ
 τοῖς ἐκ τοῦ ἁγίου πνεύματος ἐμπνευ-
 μένῃ φαειρόμασι)
 φαίνομαι: 883 ἅπ. τὸ φαινόμενον, the
 visible world, see φαειρόνομαι, 870

τὰ φαινόμενα)(τὰ ὅσα ἀγαθὰ, 888
 τὸ φ.)(τὸ ἀληθές
 φακός: (quot.) 844 ἐμβαλὼν φακὸς
 φαυτίζομαι: 864 ἐν παύτῃ τ. τρι-
 φορικοῦ λόγου τὸ τ. σοφίας ὅρα
 φαυτίζεται, 85
 φαντασία: 853 φαντασίᾳ ἀγαθῶν καὶ
 αἰτούμενοι, 883 ἴα. εἰ δὲ τὸ αἰσθῆναι
 προστεθεῖν τινα φαντασίας ἡδονῶν,
 προχέουσι τ. φαντασίας τ. λογικὰς
 ποιήτων, cf. for καταλαμπνιστὴ φαν-
 τασία n. on 888
 φάρμακον: 888 πάντα τ. περιστάσει
 δύναμις τ. θεοῦ φάρμακον γίνετα
 συντηρίας, 844 (quot.) εἰς
 φαρμάκω: 890 αἱ ἐπὶ τῇ Κίρκῃ
 φαρμαχθέντες
 φάβλος: 841 φ. περὶ θεοῦ δεισιφροσύνη,
 877 νόημα φ.)(γνωστικόν
 φέρω: 868 τὸ πνεῦμα (m. πρᾶγμα) ἐφ'
 οὐ φέρεται τὸ φερεῖν, 178 τ. πνεῦμα
 ψεκίζεται τῇ ἀπ' αὐτοῦ φερεμένη ψυχῇ,
 871 οὐδὲ τ. ἀμαρτήματα κακίας καίτα
 ἀπὸ κακίας φερόμενα: 895 μὴ εἰς τῇ
 πατελεῖ φέροντες ἐαυτοὺς ἐμβάλλουσιν
 κρίσιν (cf. Eua. Pr. Ev. vii. 4. ἡ
 τοῦτο σφᾶς θλῶσι φέροντες ἐαυτοὺς ἐμ-
 βάλλουσιν), 889 ἀπὸδοι φέρον τ. νίκην ἐμῶν,
 559 φ. προσβιβάζει, 45, 585 φ. θῶσι:
 854 ὅρας ταπεινὰ, ὡς τρίτων, φέρε, καὶ
 ἔλττω
 φεικτός: 855 φ. κ. αἰρετὰ
 φέδω: 838 (as in 2 Cor. x. 14) οὐδὲ
 μέγα νεφὺς τ. παχυτάτων τῇ δὲ τ.
 καρτοῦ ἀναθυμιάσει φθονοῦσι εἰς
 οὐκ κ. φέδωσι, 845 πῶς δ' φέδωσι
 εἶχεν ὅν τοῦδ' ἐαυτὸν ὄστρον ταπεινῇ;
 847 οὐκ ἔν φέδωσι τ. μαγαροῖς
 θεοποιούσιν, 858 φθ. ἡ θεία δύναμις
 διδίδει τ. ψυχῇ, id. αἱ προαιρέσεις
 φθ. πρὸς τὸν θεόν, 859 ἔργων φέδωσι
 οὐκ ἔστιν, 891 φέδωσιντες ἐξουσιάζον
 δόγματα
 φθαρτός: 846 ὡς ἔπεται τάδε φθαρτὰ
 πάντα
 φθονός: 832 ἄλλος ἔστιν ὁ φθονὸς
 φθονητός: 832 τὰ ἀνθρώπων σὺχ ὅστις
 ἔχει ὡς φθ. αἶμα πρὸς τ. κυρίον
 φθόνος: 833 σὺχ ἔπεται τ. κυρίον φθ.
 φιλανθρωπία: 885 ἡ ἐπερβάλλουσα τοῦ
 σωτήρος φ., 886 ἡμετέρας κ. φ. γνω-
 στικῇ ἐξουσιάζουσιν κακίαν
 φιλάνθρωπος: 864 ὁ φ. παιδεύτης, 878
 φιλαργυρία: 877 ἡγορεῖται φιλαργυρία
 κ. φιληδονία
 φιλαντία: 891 τὴν φ. πλεονέκτημα,
 274 in it., Cia. Att. xiii. 13
 φιλαυτός: 887 αἱ φιλαυτοὶ κ. φιλέθεος
 αἰρέσεις, Orig. c. Cel. i. 14 ἴα.
 φιληδονία: 877, see φιλαργυρία, Πιστ.
 φιλήδονος: 886 οὐδὲ μὴ φιλήδονον
 φιλαρέτης τε ἡ φιλαρχία τ. θεῶν

φιλικός: 852 τ. φιλικόν κ. ὁμοσηλικόν ἐπαγγέλλεται τ. συμπόσιον
 φιλοδοξία: 871 οἱ μὲν φιλοδοξία ὑπο-
 μένουσιν παῖδες ἐν πίστι, 897 τ. ἰδίας
 φιλοδοξίας χαρίζονται, Philo
 φιλόδοξος: 88, 887, see φιλοῦται
 φιλοδοκῶν: 900 ὅτιν ὑποδοῖται τ.
 φιλοδοκίᾳ, 654 (from Plato) the
 true philosopher is τῆς ἀληθείας
 φιλοδοκῶν, 442, 378, 656 φιλοδοκί-
 μωνοι ψυχῇ ὄντι ἀδυναθία κ. ἀξιοδραστή,
 Philo i. 38 M., id. 566
 φιλόθεος: 829, 830 φ. κ. θεοφιλὴς ὁ θεο-
 πρεπής, 864 ὁ φιλόθεωπος κ. φιλόθεος
 παιδευτής
 φιλοκερδής: 836, see φιλήδονος
 φιλομαθής: 895 ἀποτρέψαι τῇ εἰς τ.
 αἰρέσει ἐκμπτωσίας τοῖς φιλομαθοῦν-
 τας
 φιλόνακος: 836 φ. ἐκδεχόμενοι τ. νόμον,
 cf. Cobet Collectanea. 359, 364-5
 φιλοπάτωρ: 830 φ. τ. τιμῶν τ. πατέρα,
 Jos. Bell. Iud. i. 21. 9
 φιλόπονος: 902 φ. καὶ εὐρετικοί
 φίλος: 855 φ. τ. θεοῦ, 869 ἡ μέχρη τῶν
 φιλάτων τελεία διάθεσις
 φιλοσοφία: 887 οὐ δεῖ δακνύν ἦτοι φιλο-
 σοφεῖν ἢ Ἰουδαῖον, 892 τοῦ φιλοσοφεῖν
 προσοῦνται
 φιλοσοφία: 839 φ. ἡ Ἑλληνική προ-
 καθάρις τ. ψυχῆ, 892, see 'philoso-
 phy'
 φιλοσοφός: 887 οἱ ἀνδρείοι παρὰ τοῖς
 φιλοσοφοῖς, 894
 φιλοσυμμάτια: 872, see φιλοτιμία
 φιλοτιμία: 872 ὅτι διὰ φιλοτιμίαν οὐτ'
 αὐ διὰ φιλοχρηματίαν οὐδὲ διὰ φιλο-
 συματίαν οὐδεὶς σῶφρων, 883 ἀμεινον
 ὑπερβόσθαι τ. τοιαύτην φ., 892 πάντα
 ὑπὸ φ. ὑπομένουσι
 φιλοχρηματία: 872, see φιλοτιμία
 φιλοχρημάτων: 836, see φιλήδονος
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 καὶ πολλὴ τ. ἡδονῇ τὸ φ. ἔχουσι, 228
 φίλτρα ἔρωτος
 φλέψ: 848 φλέβες κ. νεῦρα
 φληνῆφος: (quot.) 842
 φλυαρία: 896 φλυαρίῳ ἐπιχειροῦσι
 φοβρός: 870 τὰ δοκούντα φ., 838
 φόβος: 895 ἀσκησις ἐκ φ. παιδαγωγου-
 μέτη
 φοιτῶν: (quot.) 843
 φοινεύς: 868 iniit., see μοικεύς
 φράσις: 902 τῇ φράσει οὐ στοχάζονται
 οἱ στρωματίται
 φράσσω: 870 τ. ὅποις τ. κυρίου πε-
 ραγμένους
 φρήν: 884 φρήνας καλὰς ἐκ μετανοίας
 μεταλλάξαι, 916 καινὰς φρήνας κατη-
 μένους
 φρονέω: 848 οὐ φρ., 863 ἀληθῶς φρ., 878
 φρόνησις: 871 ἔξαι ἡ φρ., 838

φρόνησις: 881 πῦρ οὐ τ. βάναυσον ἀλλὰ
 τὸ φρ., 875 φρ. ψυχῆ
 φροντίζω: 832 φρ. πάντων, 878 ὀλίγα
 φρ. τινός
 φροντίς: 887 διὰ πλείους φρ. ἐρευνῆσθαι
 τ. ἀλήθειαν
 φρουρά: 879 οὐδὲ ἔξω ποτὲ τῆς ἀγίας
 φρ. γίνεσθαι, 881 τ. φρουρὰν ἔχειν παρ'
 ἑαυτοῦ
 φρουρός: 865 ὁ τ. πιστεύει κ. ἀγαπῇ
 θεὸς κ. φρ.
 φυσικός: 894 ἐὰν προσσχῇ τις Ἀριστο-
 τέλει φ. αὐτὸν παύσει
 φυσικός: 839 φ. ὕστερον ἐπικρίνεται
 μέρη τινὰ τ. σώματος
 φυσίω: 889 τῷ ἀναπύλλῃ τ. ἀρετῇ
 πεποιημένῳ φυσιοῦται ἡ ἔξις ('becomes
 his nature'), 896 ἡ δοκῶσα γνῶσις
 φυσιοῦν λέγεται εἰ τις (μα. ἥτις) τετυ-
 φῶσθαι τ. λέξιν ἐρμηνεύειν ὑπολάβοι,
 897 ὁ λόγος τῶν πεφυσιωμένων (quot.),
 id. τ. πεφυσιωμένα τέκνα τῆς σοφίας
 φύσις: 870 φ., ἀσκησις, λόγος, 860 ἡ
 φ. αὐτῶν ἡ ἀγαθὴ, 881 ἡ υἱοῦ φ., 867
 iniit. ἐκ φ. θυμοειδής, 888 τί κατὰ φ. ἡ
 παρὰ φ., 843, 849 περὶ τοῦ κατὰ φ.
 βίου, 882 ἀμαρτία παρὰ φ., 891 ἡμᾶς
 ὡς ἄλλης γεγενῆσας φύσεις μὴ ὁλοῦν
 τε εἶναι συνείναι διαβάλλουσιν
 φυσιὰ: 902 ἀναμέμκται ἡ φ. καρπο-
 φόρων κ. ἀκάρπων δένδρων
 φυτῶν: 876
 φυτὸν: 848 ὅμοιον φυτῷ ποιεῖσθαι θεῶν
 φυλιεύς: 848 τὰ φυλιεύοντα θηρία, Philo
 ii. 558 M., Eus. H. E. iii. 82
 φωνία: 868, see φέρω
 φωνή: 848 μία φ. ἡ κοινή, 850 θυμίαμα
 ἐκ πολλῶν φωνῶν συγκείμενον, 853 ἡ
 φ. τῶν προαιρέσεων, 890 ἡ κυριακή φ.,
 891 φωνὴ κυρίου παιδευμένου, id. φ.
 κυρίου πασῶν ἀποδείξουν ἐχρηγυνότερα,
 id. ἀπαριθζόμενοι φωνὰς, 852 αἱ σημαί-
 ονται τι φωναί
 φῶς: 831 ὅλοι φ. πατρῶον, 880 εἶναι
 ὅλοι φ. βούλεται, 885 ἀπὸ τ. γνώσεως
 τὸ τ. ἀγάπης ἀξίωμα ἐκλάμπει ἐκ
 φωτὸς εἰς φῶς, id. φ. οἰκτεῖον, 886 ἐσθ-
 μανος φῶς ἐσθός, 893 τὸ φ. τῆς ἀλη-
 θείας
 φῶς: 844 (quot.) τότε σώματα φωτῶν
 φωτινός: 880 οὐ πυρὸς μετουσίᾳ φωτεινός
 φωτίζω: 836 π. οὐ ἐκ φωτ., 840
 χαίρω: 842 χαίρει ἐπὶ τῷ σημείῳ
 χαλιπαῖν: 841, 868
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 χαμαί: 884 οἱ κακοὶ ἀποστίνουσι χ.,
 859 ὑπὸ βῆθυνας διωσθήσονται χ.,
 869 τὰ τ. κόσμον καλὰ οὐκ ἀγαπῇ, ὅτι
 μὴ καταμείνῃ χ.
 χαρά: 894 χαρὰ τῇ ἐκκλησίᾳ προσκυκω-
 τέα

τ. ἐπιβῆλθαι ἢ συνάσσειν: *ἐπιβ.* 808
 ἄμφω εἰς τ. τελείαν ἀγάπην συνά-
 ζουσιν
 συνάφεια: 862 σ. καὶ κοινωνία πρὸς τ.
 θεόν, *Plut.*
 συναφιστάνω: 854 συναφιστάνω τ.
 λόγῳ τ. σώμα τῆς γῆς περιέχοντες
 συνδιανέμω: 832 εἰς συνδιανεμημένοι
 ἄγγελοι κατὰ ἴσιν
 συνδυασμός: 890 ἐξ αὐτῆς οὐκ ἐκ συ-
 νδυασμοῦ συλλαβοῦσα, *Philo*
 σύνεγγυς: 854 σ. γεν. ὡς συνεγγυῖ ἵσται
 τ. θεοῦ
 συνειδήσις: 883 αἱ προαιρέσεις ὑπὸ τῆς
 σ. πορθεύονται, 863 τῇ σ. τῇ θεῷ κ.
 τῇ αὐτοῦ ἀρεταί, 880 ἀγαθὴ σ., 818
 ἀρίστη πρὸς τ. αἵρεσιν ἢ συν., 445 θεό-
 θεν ἦκει ἡ σ.
 σύνεσμα: 839 σύνεστι τ. ἀμφόλοι ἐν τῇ
 γῇ κ. οὐρανῷ, 854 συνείναι συνεῶν τ.
 θεῷ, see συνίεμι
 συνεκφήνησις: 884 ἢ τελευταία τ. εὐχῆς
 σ. (*τὰρε*)
 συνελόντι: 854, 878 ὁ γνωστικὸς συ-
 νελόντι εἰσὶν τ. ἀποστολικῇ ἀπουσίᾳ
 ἀνακατηγόρῃ
 συνεπιγράφω: 890 π. σφαλερὸν τοῖς
 ἱερέων ἀμαρτήμασι συνεπιγράφεσθαι,
Philo
 συνεπιλαμβάνω: π. 838 συνεπιλαμ-
 βάνονται τ. ἀπορίαι αἱ περὶ τ. ἄλλῃ
 διδασκαλλὰς αἵρεσις, *Luc. Prom. 18*
Hemst.
 συνεπίσταμαι: (c. dat. rei) 870 σ. τοῦ-
 τοις τὰ μὴ θεῶν
 συνέργεια: 871 διὰ ἀφροσύνην κ. διαβό-
 λου συνεργίαν συνίσταται
 συνεργίω: 853 εὐχεται συνεργῶν ἅμα,
 856 ὁ εὐπροαίρετος σ. πρὸς τ. λήψιν,
 859 σ. πρὸς τὸ διαγενέσθαι, 860 ὁ
 λατρός ὑγίαν παρέχεται τοῖς συνεργούσι
 πρὸς ὑγίαν δια, 867 σ. πρὸς τ.
 μάθησιν
 συνεργός: 835 σ. πρὸς ἀρετὴν
 σύνεσις: 850 ἀθετοῖ ἢ τοιαύτη τροφή
 πρὸς σύνεσιν: (= *conscience*) 844
 (*quot.*), cf. *Tobit* iii. 8 οὐ συνείας ἀπο-
 κρίγουσα τ. ἀνδρας;
 συνεύχομαι: 860 ὁ γνωστικὸς σ. τοῖς
 κωλύουσιν (κα. καυ-) πεπιστευμένοι
 συνεχής: 861 μνήμη σ., 829 τὸ συνεχὲς
 τ. λόγον, *id.* ἐπιμέλεια σ., 859 (αἰν.)
 συνεχὲς ὑγιαίνειν εὐχεταί
 συνέχω: 888 τὰ συνέχοντα (n. on p.
 28, l. 4)
 συνεχῶς: 851 σ. τὸν βίον βίον τοῦτο
 πράττει
 συνήθεια: 897 ἀτυχεῖς, ὡς φησιν ἡ σ.,
 839 ἢ τὸν συμβόλιον (ἢ συμβιόστικον)
 συνήθεια
 συνήθησι: 861 of persons, see *Gloss.*
Hom. ind.

συνήλυσιν: 888 μεταγενέστεροι τῇ ἐκ-
 κλησίᾳ αἱ ἀνθρώποι σ. 165
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 συνθήκη: 862 μὲν παραβαίνει τὸν
 κατὰ τ. συνθήκας δια, 867 δια
 σύνθετος: 885 σ. τὸν θεόν, *Orig. c.*
Cels. iii. 50 σύνθετος ταύτη ἀρετῇ,
Chrysa. xi. 358^b σ. τοῦ θεοῦ, *Philo*
 σύνεσμα: 839 τοῖς μέγιστοι συνείναι τῇ
 λήξει, 888 συνήσκειν δεῦτι εἰρηται,
 897 μεγαλοφρόνως τὰς γραφὰς συνίστι,
 892 μὴ οἶναι τε εἶναι συνείναι τ. οἰκία,
 863 πρὸς τ. συνείναι (ἢ συνείναι)
 εὐγνωμοσύνην ἔχειν χρῆ
 σύνεσμα: π. 867 πῶς κατὰ πρακτικῇ
 πίστει συνίσταται, 570 αἱ ἀρεταί τ.
 δεῦν συνίσταται ἢ δεῦν, 871 διὰ δι-
 βόλου συνίεσιν σ., *id.* ἢ αἱ ἀρεταί
 συνίσταται πρὸς οὐκ εὐδὲ ἀρεταί,
 879 τὸν τ. ἄλλων χαρὸν συνίσταται
 ἔχει, π. 896 συνίσταται πρὸς παρα-
 δόσει ὑπὲρ τοῦ τ. αἵρεσιν συνίσταται
 σύνετος: 884 ὁ καλλώμενος τ. κατὰ τὴν
 διάφορον τῆς σ. γένος
 σύνετος: 844 πᾶς ἀρετὴ ὁ μὲν αὐτῇ
 κατὰ συνείναι (κα. συνείναι), 849 τ.
 διὰ συνείναι αὐτοῖς αἱ οὐδὲν χρησίμους
 883 ἢ τοῦ συνείναι ἐπαφροσύνη τ.
 ψυχῆς δόξασι
 συνομολογίω: 849
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 φωνῇ τ. νοητῇ
 σύντομος: 865 ἢ πίστις σ. τὸν κατετα-
 γέντων γένους, 103 οὐδὲ σ.
 συντόμος: 866 σ. τὸν γνωστικὸν ἔμφαν
 σεν
 σύσκιος: 901 ὅροι σ. καὶ βασί, 92 ὅροι
 ἀγλαῖς θλαῖς σ.
 σύστασις: 900 ἢ ἀρχὴ τ. συστάσει
 κατὰ τ. μονάδα ἰστίον
 συστήλλω: ('to draw') 838 τὸ ἐξ ἐκ-
 κήσεως εἰς ἀπείθειαν συνεσταλμένων
 877 συνεκκλίνοντες ἐπ' αἱ ἐπεκκλίνοντες
 τῇ τ. βίον ἀνάγει, cf. 128
 σφαλερός: 860 σφαλερὸν τοῖς ἱερέων
 ἀμαρτήμασι συνεπιγράφεσθαι
 σφάλω: π. 890 σφ. μέγιστα, *id.* <ἐν>
 τοῖς πλεῖστοις τῶν κατὰ μέρος σφάλ-
 λονται
 σφάδρα: 889 *ἐπιβ.* παροργιστὸν σφ.
 σφριγῶς: 889 σφρ. περὶ τὰ ἀφροσύνη
 σχῶν: (of *conscience*) 889, 872, 894
 σχῆμα: 846 θεοῖς οὐκ ἀποκαλύπτει
 γένος σχῆματι, 898 σχῆματι ἀποκαλύπτει
 μέντοι
 σχηματίζω: 851 ἢ παροῦσία ἀπὲρ
 ἀγαθῶν σχ. τὸν ἀποκαλύπτει, 834
Dio C.
 σχιδανόντες: 901 αἱ σχιδανόντες τ.
 ἀπὸ τῆς τ. πίστεις ἐπαφροσύνης
Arist.

σῶζω: 855 οἱ σωζόμενοι, ἰδ. ὁ σωζόμενος οὐκ ἀπὸν σωθῆσεται, 867 σ. τὴν ἀπολυθῆαι, 853 ἡ μὴ πρόνοια ὑπέληψις οὐδεμιᾶν σῶζι θεοσέβειαν
 σῶμα: 891 τὸ σ. καὶ τὸ ὄφρος, 886 σ. πνευματικόν, 885 σ. ἀλληγορεῖται
 σωματικός: 852 σ. πόροι, σ. δόξαμις, 870 λύται σ., 890 τῆς σ. ψυχῆς κατεξαρίσταται
 σωματίον: 860 ἀδελφῆς τὸ σ. εὐ μάλα ἀσκήσας
 σωτήρ: contrasted with κύριος 833, 837 ἰδὲ τε ἐκείνους κ. κοινῇ πᾶσιν εἰς ὦν σωτήρ
 σωτηρία: 835 ἡ τοῦ θλου σ., ἰδ. ἡ τῶν κριτηρίων σ., 855 ἡ κατ' ἐπίγνωσιν σ.
 σωτηρίας: 834 αὐταὶ αἱ σ. περιτροπαλίζονται κ. χρόνους κ. τόπους (cf. 130 σωτ. διαίτα), 866 μεταβολὴ σ., 865 παιδεία σ., 835 δικαιοσύνη σ., 869 τ. σωτήριον ἐν ᾧ ὡρᾷ ἐτίγινω (?)
 σωφρονίζω: 895 τ. αἰρετικὸς καταμαθῆναι σωφρονισθῆναι
 σωφροσύνη: 872 ἡ δι' αὐτὴν αἰρετὴ σ. αὐτοκράτορα τ. ἀσθερα κατασκευάζει, 838 εἰγμ., 875 ἡ χήρα διὰ σωφροσύνης αἰδῶς παρθένοι
 τακτός: 854 ὡραι τ. ἀπονέμουν εὐχῇ τάληθοι: 888, see θατέρων, and τάδελοφου 960
 ταμίειον: 861 τὸ τ. τῆς ψυχῆς, cf. 157, 853 (quot.) ἐρευνᾷ τὰ τ.
 τάξις: 834 βελτίων τ. ἐν τῷ παντί, 835 ἐκδοτὴ ἀγίας τάξεως ὑπερβαίνει τ. πολιτείαν, 838 τίνα ἑκάστου ἔχει τ. τάξιν, 839 ἐν τάξει πάντα πράττων, 855 ἢν τάξιν ἐνεχειρίσθησαν, 903 τ. τάξεως οὐ στοχαζονται οἱ στρωματεῖς, 872 ἐν υἱοῦ καταλογεῖται τάξις, cf. 136 βοηθήματος ἔχει τ.
 ταπεινός: 853 εἰς ταπεινὰς ὑπονοίας ἐκτρέφεται
 ταπείνω: 862 ἐπ' οὐδενὶ ταπείνεται, 893 ὀφθαλμοὶ τετραγαγμένοι
 τάσσω: 833 οὐκ ἂν βελτίων διοικήσεις ἀνθρώπων εἴη τ. θεῷ τῆς τεταγμένης ταύτης: (initial) 850, 880, 831, 832 and ρασιμ
 ταυτόν: 845 τ. καὶ ὁμοιον, 870 ἀμήχανον ἀμα τῷ αὐτῷ τ. ἐναντία κατὰ ταῦτόν (μα. τὸν αὐτόν) κ. πρό. τὸν αὐτόν ἀπαντᾶν χρόνους, 873 τὸ ταῦτόν ἐν ἰστί
 ταυτότης: 835 ταυτότητι τῆς ὑπεροχῆς περιμηγνῆται, 837 μόνος θεὸς ὁ ἐν ταυότητι τ. δικαίως ἀγαθωσύνης ὦν, 978, Basil Ep. 129. 4 (iii. 220 c), 189. 6 βλ., 7 βλ., Philo
 τα...βί: 888 τὰς τε ζητήσεις ἐκτετραγμένους ἀποφενύγοντων δι τ. διδασκαλίας
 τέκνον: 897 ἡ τέκνονις ἐμφαντευθεῖσα σοφία

τέλειος: 881, 836 τ. ὡς ὁ πατήρ, 886 τ. ἱατρός, 869 τὸ τέλειον τῆς ἔξεως, cf. Lightfoot on Phil. iii. 15
 τελευτήτης: 852 τὸ ἡγεμονικὸν τῆς τελειότητος, 859 ἀγάπης τ. τελειότητα αἰτῆσεται, 872 τελ. ἀνδρείας, 876 εἰς μαρτύριον τελειότητος, 877 ἡστέυει κατὰ τὴν τ. εὐαγγελίου τελειότητα
 τελειώω: 833 οἱ διὰ πίστεως τελειούμενοι, 864 διὰ γνώσεως τελειοῦται ἡ πίστις
 τελείωσις: 886 γίνεσθε τέλειοι τελείως ἀφίεντες τ. ἀμαρτίας, 882 τ. βιω
 τελείωσις: 854 τελ. τοῦ κατ' ἀγάπην ὁρμήντου, 834 τὴν διὰ πίστεως τελείωσιν, 864 ἡ γνώσις τ. τῆς ἀνθρώπου, 865 ἡ τ. τῆς ψυχῆς, 883 ἡ τ. τοῦ πιστοῦ δι' ἀγάπης
 τέλειον: adv. 859 μηδέπω τ. ἐκ τῆς εἰς τὴν διπλὴν ἐπιτηδεύουσι ἐκθλίψαντες ἐαυτούς, 860 τ. ἀπεπαρμένους τῶν τ. κακίας ἔργων, 873 τ. καθαρὰ γενομένη, 45, 884, 888, 40, 69, 98 f.
 τέλειος: 860 ἀγαθὸς τ.
 τέλος: 861 τρία ἰστί πάσης πράξεως τέλη, τ. καλόν, τ. συμφέρον, τ. ἡδὺ, 865 ἐπὶ τέλει παραδίδεται, 882 ἐπὶ τέλει ἐνδείκνυται τ. ἐνεργήματα, 883 τὸ τέλος εἰς θεωρίαν περαιούται, 895 τέλος τ. γνωστικοῦ ἐνταῦθα διττόν, pl. 864
 τεμενίζω: 837 ἐν δικαίῳ ψυχῇ τεμενίζεται κ. ἐνιδρύεται ὁ πάντων ἡγεμὼν
 τέμνω: 883 τ. τὸν οὐρανὸν καὶ ἔπτεται τῶν θρόνων τῶν ἑκρων, 823 βλ.
 τεργνός: 875 ἐνέργημα τ. ὑφορᾶται, ἰδ. πῶς ἂν εἴη τ. τὰ περὶ τὴν βρώσιν;
 τέρω: 874 τὰ τέρωποντα αἰρούνται οἱ πολλοί, 876 βλ. οὐ τέρωπεται τ. σταθμοὶ τεταγμένοι: 856 τ. διέπονται καθ' ἡν ἐνεχειρίσθησαν τάξιν ἐκ θεοῦ
 τετράς: 877 ('Wednesday'), 744, Lo-beck Aglaoph. 430-434, Constit. Apost. v. 15. 20, vii. 23, Socrates H. E. v. 22 ἐν Ἀλεξανδρείᾳ τῇ τετράδι κ. τῇ λεγομένῃ παρασκευῇ πάντα τὰ συνάξεις γίνεται δίχα τῆς τ. μυστηρίων τελετῆς
 τεχνάζομαι: 854 ἰνίτ. τὴν ἐπιστροφήν τεχνάζομαι
 τέχνη: 839 τ. τῆς τῶν ποριστικῶν, 845 παιδιαὶ τέχνης γίνεται θεός, 875 τ. τέχνας μαρθάνει, ('system') 889
 τεχνικός: 858 τῷ τεχνικῷ τεχνικῶς ἑκαστα ἀποδίδεται, 889 τὰ διὰ τοῦ κ. λογισμοῦ τεχνικὰ λόγων
 τεχνικῶς: 858, see τεχνικός
 τεχνίτης: 891 ἔχουσι τι πλέον οἱ τ. τῶν ἰδιωτῶν
 τηλικούτος: 896 τ. ἀνδρεί, 867 ἡ τούτῃ κ. τηλικαύτῃ θεωρία
 Τιβέριος: 898 οἱ Τιβερίων χρόνοι
 τίθημι: m. 842 (quot.) τ. τοῦτο σημαίν, 862 βαβαίαις τ. τὰς σωθῆκαις

τιθῆναι: m. 889 ὁ ἀναγεννῶν κ. τιθρομένους τὴν ψυχὴν τὴν ἐξελγμένην, cf. 123, 174, Thomist. 225 B: p. Paed. i. 45 init.

τίκτω: 841 τ. ἐν τῇ ἑρῳ, 890 τέκεται κ. οὐ τέκεται φησὶ (quot.)

τιμῶν: act. 860 θεὸς προσεχιστότερον τιμῆς ἐπισκοπῇ, m. 860 τὴν προαίρεσιν τὴν ἁγίαν τιμώμενος (where H. J. reads τιμῶν ἢν δι), p. 849 τιμώμενον χαίρει τὸ θεῖον, 854 ὡραὶ εὐχαὶς τετιμημέναι

τίμιος: 829 τίμιον ἔσται τὸ ὑπερέχον ἡγείται, 841 τ. ὁ θεός, 846 ὁ τίμιος τ. θεός, 857 τὸ πάντων τιμώτατον, 899 τὸ ἀκρις τίμιον κατὰ τὴν μένουσιν ἐπαινεῖται

τιμιόρην: m. 890 οὐ τιμιόρῃται θεός, καλέσθαι μέντοι

τιμιόρην: 865 κόλασις κ. τ., 895 τ. [(κόλασις, κακοῦ ἀνταπόδοσις ἢ τιμιόρην, 876 τ. κακώρων, cf. Arist. Rhet. i. 10. 17 ἢ μὲν κόλασις τ. πάσχωτος ἐνέκα, ἢ δὲ τιμιόρην τ. ποιούτος] ἢ ἀποπληρωθῇ with Cope's n.

τιμῶν (initial): 858 τῶν οὐ γνωστῶν τὴν εὐχὴν ποιῆται (?), in apod. 81 ἀνάγκη τῶν

τολμῶν: 891

τολμηρότερον: (adv.) 854 τ. εἰσὶν τόπος: 835 εἰς ἀμείνων ἀμείνων τόπων τόπου ἀφικνούμεται, 845 ἐν τόπῳ περιγράφει, id. πάντα ἐν τόπῳ, 856 τ. ἑρῳ, 878 ἢα μὴ ὁ τ. ἀναγκάσθῃ, 900 ἀπὸ τόπου προσαγορεύονται: 841 κατὰ τ. τόπον γενόμενος, 901 τ. ὁ φησὶς, 469 (the Mosaic law gave to the Greeks) ἀρχὴν παντὸς τ. φησὶ τοῦ τόπου

τράγιος: 850 τὰ τρ. κρία τράγιος: 880 τὸν τρ. ἐπὶ διαπομπῇ τ. κακῶν ὁ νόμος θύει

τραγῳδία: 844 ἢ τρ. λέγει τραγῳδίας: 887 (quot.) οἱ δοκιμαί τρ. τὸ εἰσδηλον νόμισμα διακρίνουσιν

τρίβω: 842 (quot.) ἀλεκτροῦν τριβόμενος, id. διὰ μικροψυχίας τοῦ τριβόμενος, 848 τ. θεὸν ἀνορεύεται τριβόμενος ποιοῦσιν, id. τ. θηρία ἐκ τῆς τ. αἰκίον σώματος ἀναθυμιάσεως τριβεται, 867 τὸ θυμοειδὲς ἀλόγιον τρ.

τριάς: 854 οἱ γνωρίζοντες τὴν μακαρίαν τῶν ἁγίων τριάδα μου, 710, 588, 542

τρίβωλος: 876 ἐπιθυμία τριβόλοι εἰρηται

τρίβω: 872 οἱ τὸν ἐργάτην τριβοντες βίον

τρίτος: 833 τὰ πρῶτα κ. δεύτερα κ. τρίτα

τριτὸς: 893 τριτὴ θεραπεία αἰσῶσις τριχῇ: 854 διαπομαι τρ. διασταμέναι τρῶτες: 'chatactet' 856 ἐξετάζεται διὰ τῆς εὐχῆς ὁ τρῶτες, 864 τελείως κατὰ

τὸν τρῶτες, 873 τ. αὐτὸν τρ. ἐπὶ τ. γνωστῶν εἶδος: 840 δεύτερον τρῶτες ὁ φησὶ φωτίζει, 855, 867 ἐκ παντὸς τρῶτες: 886 ὁ πρῶτος τ. κυριακῇ ἐνεργεία τρ. ('dispensation')

τροφή: 846 init. σκέπης κ. τροφῆς τὸ θεῖον δέχεται, 846 ἢα. θεὸς οὐκ ἐνδεὲς τροφῆς, 848 αἱ διὰ τ. ἀσφάτου, αἱ διὰ τ. στόματος τροφαί, 849 τρ. ἀπὸ ἵψου, id. ἢ διὰ τῶν σαρκῶν τρ., 850 τρ. ἔδωκε πρὸς σόνεσιν, 875 παρίσσει τὰς τρ., id. ἀτροφία τ. ψυχῆς ἢ ἄγνοια, τρ. ἢ ἢ γῶσις, 880 τῶν εἰς τροφὴν αἰκίον καταμεγαλοφρονεῖ

τρογόν: 849 ἢ τρ. καὶ ἢ περιστάρι τροφή: 882 ὑπὸ τροφῆς ἡθῶς Τόριος: 846 Τύριον χαρὶ δολιχολογῶν (κα. ἀγέρτων)

τῶρος: 897 οὐ τῶρος ἐνεργείαν ὁ αἰκίον τυφῶς: 896 αἱ τις (κα. φησὶ) τετυφῶσθαι τὴν λῆξιν (sc. φησὶ) ἐμφανῶς ἐτελλῆται

τυχερός: 878 τὰ λεγόμενα τυχερά ἐσὶ ταῦτα τῷ σπουδαίῳ οὐ φοβερὰ

ὕβρις: 840

ὕβρις: 860 ὕβριον παρέχεται ὁ ἱερεὺς τοῖς συνεργοῖς πρὸς ὕβ., 873 ὕβρις χάριν σωφροσύνης, 881, see Jannaris p. 85, § 148^a

ὕβρις: 859 συνεχτὴ ὕβ.

ὕβρις: 896 (quot.) ἢ ἐκτεταταία τ. σωτῆρος ὕβρις γῆν γνωστῆς, 860 ἔρῳ ἐγκέφαται τῷ ὕβρις

ὕβρις: (quot.) 883

ὕβρις: 851 ὁ ὕβρις κ. λόγος, see under 'God'

ὕβρις: 837 κακῶν αἰτία ὕβρις δόξια, 845, 882 ἢ περιστάσις ὕβ.

ὕβρις: 845 ἀγέλαμα ἐκ τ. ὕβρις τ. ἀργῆς ἀργῆ καὶ ὕβρις, 889 ἔρετρα (κα. δειγμα) ὕβρις διακρίνεται

ὕβρις: 852 init. πλῆθος ὕβρις ὕβρις: 861 ψαλμοὶ κ. ἡμῶν παρὰ τ. ἔστιν

ὕβρις: 830, 870 and 882 ὁ λόγος ὕβ., 891 ὁ τ. ὕβρις τ. προφητείας ὕβ.

ὕβρις: p. 839 ἐπαγόμενος ταῖς ἐντολαῖς, 596 εἰς πίστιν ὕβ., 582 ἐκ τῆς ἀδικίας εἰς δικαιοσύνην ὕβ.

ὕβρις: 833 ὕβ. τ. ἐντολῶν, 866 ὕβ. τ. εὐαγγελίου

ὕβρις: 880 τοῦ Πέτρου ἐπακούσας (αἱ ἐπὶ κ.)

ὕβρις: 891 τὰ σημανόμενα ὕβρις λατῶντες

ὕβρις: 894 αἱ μακίματα ὕβρις ἐφίλασθαι τὴν δακτύλ., ὕβ. ταῦτα

ὕβρις: 837 ὕβ. < ὕβ. > καθάπερ θηρίων ὁ γνωστῶς γωόμενος, 886 ὑπερέχον πάντων τῶν περὶ τῶν γωόμενος

- υπερβαίνω**: 834 *υπερβαί* τὸ προηγούμενον τ. φιλοσοφίας, 835 αἱ γνωστικαὶ ψυχαὶ *υπερβαίνουσαι* ἐκάστη ἀγίας τάξεως τ. πολιτείας, 857 ὁ γνωστικὸς αἰτήσεται ἐπιτηδεύματα εἰς ἃ μάλιστα *υπερβαίνω* (D. ἀποβ.), 892 *υπερβήμαι* τὸ κουνὸν τ. πύσσου, 897 *υπερβ.* τ. ἀλθειας, 870 ὑπ. θλον τ. ἐμπαθῆ βίον, 865 c. γεν. πάσας καθάρσεις (H. πάσαι -σεις) *υπερβάς*
- υπερβάλλω**: 838 ἡ *υπερβάλλουσα* φιλανθρωπία τ. σωτήρος, 900 ἡ ἐξοχή τ. ἐκκλησίας πάντα *υπερβάλλουσα*
- υπερβασίς**: 854 ὁ γνωστικὸς τὴν ὑπ. παντὸς τ. κόσμου ἐκουσίως ποιεῖται
- υπερβολή**: 875 βλ. ὑπ. οὐσιότητος, 895 ὑπ. ἀγαθότητος
- υπερβυσσός**: *ιστρ.* 834 *υπερβάς* τὸ προηγούμενον τ. φιλοσοφίας *υπερεβύσσεν* (*gate*)
- υπερεμπιπλάμην**: 843 *υπερεμπιπλάμενος* κ. μέθαις ἐγκυλιόμενος, Luc. Hist. Conscr. 20, Conp. 85
- υπερεμφαίνωμαι**: 890 λέγων κ. ποιῶν τ. προστάγματα τ. θεοῦ ὑπ., Barn. Ep. 1. 2, Jos., Luc.
- υπερενδοξάζωμαι**: 868 ἐκτείνω κ. *υπερενδοξάζωμαι* αὐτοῦ, Chrys. xi. 580^a, 581^b, *ιστ*
- υπερέχω**: 829 τίμωσιν αὐτὰν τὸ *υπερέχω*
- υπερηφανία**: *ιστ.* 882 τὴν περιεπῶσαν ὅλην *υπερηφανεί*, 439, 48 τὴν θεὸν ὑπ., c. inf. 69, see Bogdan on Q.D.S. 955
- υπερεκδόσεις**: 839 ὁ γνωστικὸς κόσμος κ. *υπερεκδόσεις ἐν κόσμῳ* <πάντα> πράσσει, 434 κατ' ἐπακολούθημα τῆς ἐκλογῆς τ. *υπερεκδόσεως* ἢ κοσμικῆς πίστεως, 6, 111 *ιστ.* σοφία ὑπ., 640 θεοῦ τὰ πάντα, 8 τὴν κόσμος καὶ τὰ *υπερεκδόσεις*, cf. 948 *υπερεκδόσεις* παιδεύματα
- υπερον**: 843 ὅσον τ. εἶναι [ἐν] τῷ ὑπέρῳ περιεληφένον, ἰδ. παραδοξότερον ἢ εἰ τὸ ὑπ. περὶ ὁρθῶ τ. εἶναι καταληφένον ἰδέσθαι
- υπεροπτικός**: c. γεν. 897 ὑπ. τῶν εἰς ἀμαρτίαν ὑποσυνδύων
- υπερορράω**: 834 ὑπ. εἶναι ἀνόμους, 873, 878 *υπερορρά* τ. ἀδελφῶν, 879 χρωσθὲν *υπερορρά*
- υπεροχὴ**: 835 ταυτέντη τῆς ὑπ. τοιμημένης, 845 τ. ὅλον κόσμον εἶναι ἡγεμόνη τῆς τ. θεοῦ ὑπ., 866 ἡ ἐν σαρκὶ τελειοτάτη ὑπ., 879 ἡ κατ' εἴδαν ὑπ., 881 (*abstr. for concr.*) αὐτὴ ἡ μέγιστη ὑπ., 894
- υπερπλήρωμα**: 883 ἔμμενον *υπερπλήρωμα* ('to defer') τ. τοιαύτης φιλοτιμίας, 787, Philo n. 36 M., often in Heliod.
- υπερφύω**: 835 ὑπ. ἀκρόατος θέα
- υπέχω**: 836 *υπέχηνω* (D. *υπέχω*) τ. ὅτα
- τ. ψυχῆς, 961, 784 *υπέσχεσθαι* τ. ἀκούσαι Ἑλλησπικοῖς μαθήμασι
- υπήκοος**: 839 ταῖς ἐντολαῖς ὑπ.
- υπηρετός**: m. 830 ὑπ. διακονίας τῷ θεῷ ἀγγελοῖ
- υπηρετικός**: 830 τῆς θεραπείας ἡ μὲν βελτιωτικὴ ἡ δὲ ὑπηρετικὴ... γινώσκει ἐκ παιδὸν ὑπ., ἰδ. τὴν μὲν βελτιωτικὴν οἱ *υπηρέτες* σώζουσιν εἰκόνα, τὴν δὲ ὑπ. οἱ *διακονοῦντες*, 855 οὐκ ὑπ. ἡ εἰς ἡμᾶς θεόθεν ἡκούσα πρόνοια
- υπό**: 892 τὸ πρὸς τ. κυρίου διὰ τ. προφητῶν ἐρημνέον καὶ ὑπὸ τ. εὐαγγελίου μαρτυρούμενον, ἰδ. ὑπὸ δοξασίας ἐπαρμένοι, c. dat. 865 ὑπὸ τῷ σωτῆρι τεταγμένοι
- υποβαίνω**: 899 αἱ ἐπὶ τοῦτων ὑποβιβηκῶν τῷ χρόνῳ ἀλρίσεις
- υποβάλλω**: 838 ὁ γνωστικὸς οὐ κολακείας ὑποβιβάζει
- υπογράφω**: 835 *υπογράφοντες* (m. ἀπογρ.) τὸν γνῶσιν (m. γνωστικῶν) γινόμενον ἡμῖν, 883 τ. τελειότητα ὑπογ., 901 τοῦ ἡθικοῦ τόπου ὡς ἐν κεφαλῇ *υπογράφοντες*, 829 κεφαλαιωδῶς τ. *χριστιανισμὸν* *υπογράφω*, 89 ὑπ. νόμους, 94; m. 106 *υπογράφωμαι* ἀπλόγηται εἰς ἡλικίαν παιδικὴν
- υποθεσίτερος**: (*positive not used*) 832 αἱ ὑπ. ἀγγελοῖ
- υπόδειγμα**: 864 εἰς ὑπ. τοῖς διαδέξασθαι τ. οικονομίαν δυναμένους, 876 ἀλλοτρίων κακῶν *υποδείγμασι* οὐ παιδεύεται
- υποδείκνυμι**: 900 ὅπου τινα ὑπέδειξεν
- υπόδεξις**: (quot.) 840 *υποδεδυμένοι*
- υπόθεσις**: 900 τῶν ἀλρίσεων αἱ μὲν ἀπὸ *υποθέσεων* (?) *υποστάσεων* προσαγορεύονται
- υποκρίνομαι**: 870 ἀμεμφῶς ὑπ. τ. δράμα τ. βίου
- υπόκρισις**: 863 οὐδεμιᾶς *υποκρίσεως* μετέχων
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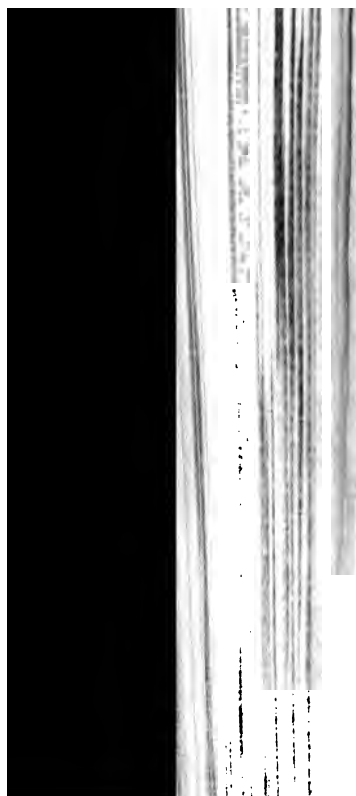
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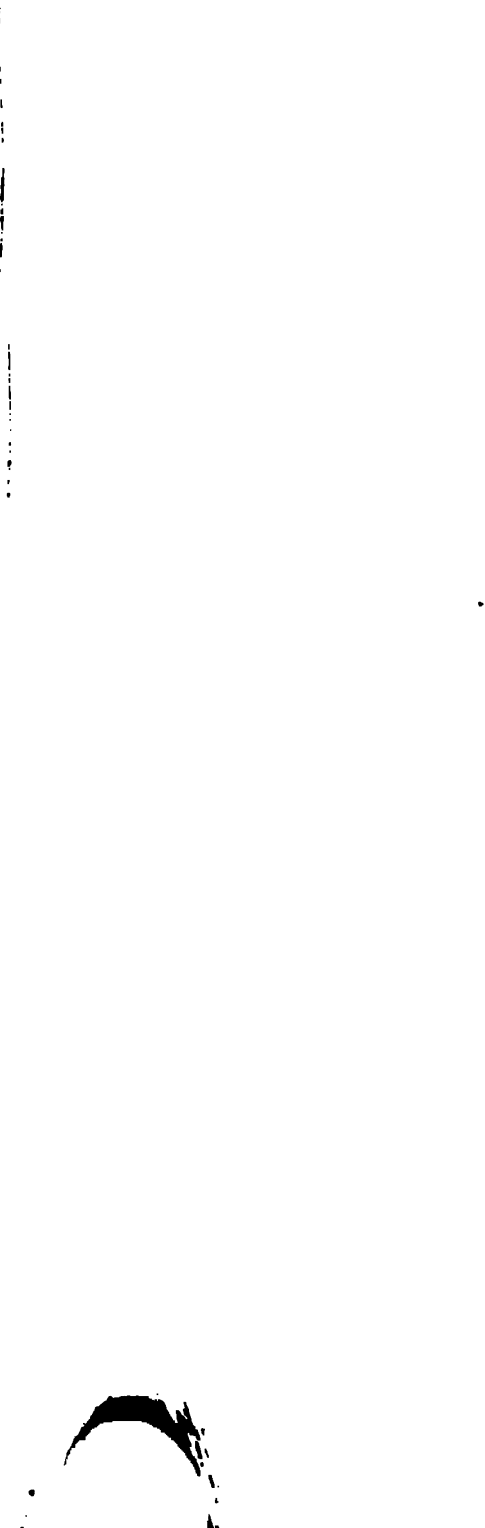
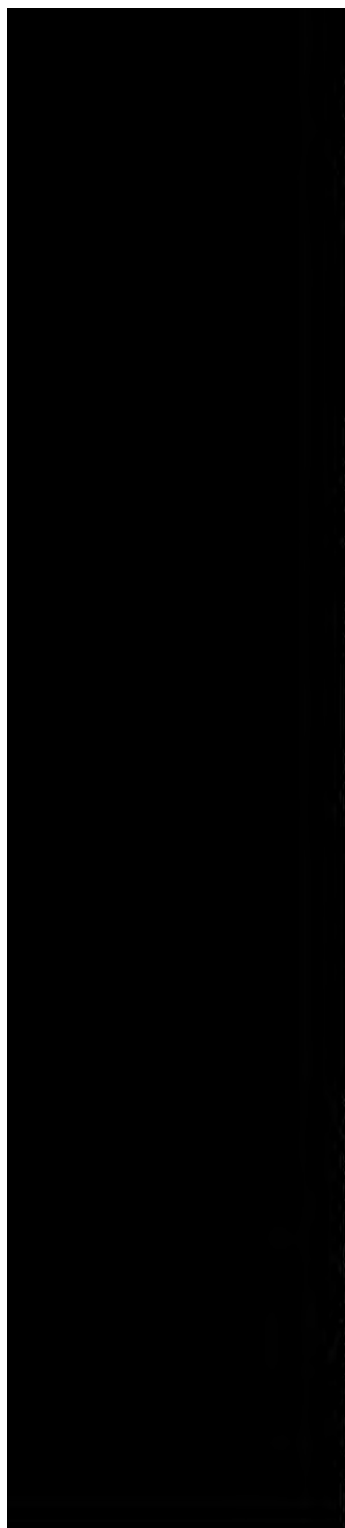
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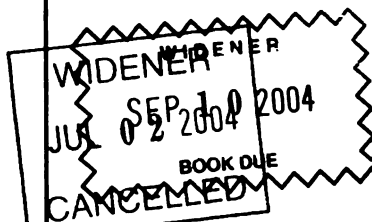


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